

## **IIa. ACADEMIC, PROFESSIONAL, AND RELIGIOUS ARTICLES AND PAPERS FROM ACADEMIC AND PROFESSIONAL JOURNALS, RELIGIOUS JOURNALS, WORLD WIDE WEB, AND RELIGIOUS MAGAZINES, NEWSLETTERS, NEWS SERVICES, AND PAMPHLETS**

A Collective of Women. (1997). Sex, lies, and grand schemes of thought in closed groups. *Cultic Studies Journal*, 14(1):58-84.

States at the outset: "We write anonymously and disguise the identity of the group [that is the subject of the article] because we fear that harassment may follow exposure." Describe themselves "as women who spent an average of 20 years involved in a philosophically oriented, religious community based on the teachings of George Gurdjieff and Peter Ouspensky. All of us have left the group, most within the past 5 years. Yet, we are still dealing with the aftereffects of what we have come to see was a destructive world permeated with the dynamics of hidden control." Describes the group as a high-demand, closed environment. Uses a framework from Judith Herman's Trauma and Recovery to identify "the dynamics of covert control" that operated in the group to establish and maintain a coercive relationship between the leader and members. Describes: the group's initial, subtle courtship process to entice recruits, and methods of covert control – 1.) induction of fear; 2.) destruction of autonomy; 3.) breaking of an individual's personality or total surrender. Being abandoned by the group was a primary fear that was taught: "The longer you stayed, the more the prospect of being ejected from the community was feared. You believed that you stood to lose not only your entire community, but also your immortal soul." Notes that loss of autonomy "further ensures dependency on the leader" and isolation from support outside the group. Destruction of autonomy also included controlling: members' interactions with the leader; vocabulary and speech; dining; clothing; names; sexuality, marriage, and children; contact with family, social networks, and media. Breaking of personality included "inversions of natural tendencies" and violation of one's prior "codes of conduct," which resulted in followers more fully being bound to, and dependent upon, the leader. Describes the role of sexism in the group in both its teachings and practices that left women vulnerable to dynamics of control and submission, including denigration of women's bodies, emotions, intuition, sexuality, and anger, which they term "a legitimate bodily signal, a safeguard against hurt, boundary violation, and disregard of what we value." Control of women's sexuality included the leader using "his influence to encourage and discourage partnerships." He used his role as "Divine guide" to destroy autonomy by having members "do things we would never do. The circumstances of these breaks [with personality] varied depending on the person." This included directing specific members to refrain from sex, and others to engage in sex with people other than their partners. Some women were advised to have an abortion, and others to have children. When the leader, "the celibate guru," was discovered as "involved in an ongoing series of sexual encounters with young male devotees," it was "exceedingly difficult for this information to be taken in... Some excused it by saying the leader was still evolving, that sex was the last obstacle that he was working out through these loving relationships with his followers." Legitimate outrage at his sexual behavior "was successfully stifled by the central idea that negative emotion implies weakness." In the conclusion, states that with "intangible psychological or spiritual assaults," they did not recognize what happened to them: "In the name of your own good, you have been used to satisfy [the leader's] drives for pleasure and power you, to absorb his smiling, hidden hostility." 4 endnotes; 5 references.

Aaron, Titus. (1992). The civil liability of churches for sexual misconduct. *Social Justice Review*, 83(3/4, March/April):45-47.

By a member of the Academy of Criminal Justice Sciences. "In view of the potential impact of church litigation involving sexual misconduct on [Roman Catholic] church morale, church budgets, the reputation of an entire faith and the great potential for personal liability, church members and administrators must familiarize themselves with the legal principles involved in this type of litigation to further their ability to avoid it." Briefly describes the legal principles of *respondeat superior* or vicarious liability in relation to the church's liability as an employer if a tort is committed within the scope and course of an employee's employment. To illustrate, cites

cases in U.S. state courts that involved Roman Catholic priests. The courts ruled that the priests' misconduct was beyond their functions as employees and so church authorities were not liable. Also briefly explores legal principles of negligent hiring, supervision, and retention in relation to church authorities' degrees of responsibility. Concludes: "While morality must still be the guiding light, the law and civil liability cannot be ignored." References.

Ackerman, Alissa R., & Khan, Bilal. (2012). Assessing reporting patterns of child sexual abuse within the Catholic Church using discontinuities in model parameter timeseries. *Social Science Research*, 41(2, March):253-262.

Ackerman is with the social work program, University of Washington Tacoma, Tacoma, Washington. Khan is with the Department of Math & Computer Science, John Jay College of Criminal Justice, City University of New York, New York, New York. Notes that the broad social context is that factors of "delays in reporting and non-disclosure make it difficult to ascertain the extent of the problem [of sexual abuse of minors]." Reports their analysis of data on child sexual abuse in the Roman Catholic Church in the U.S.A. that used a new quantitative approach that is capable of adjusting for distortions introduced by delays in abuse: "Our purpose is to provide future researchers with a quantitative technique to account for such changes when assessing data on trends in victimization and reporting." Based on data from 8,748 cases in The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002 (2004). "Findings... show that reporting patterns within the Church did not come forward at a constant rate." Their method pointed to change points in 1982 and 1988. In the Discussion section, they suggest that the Church's response to reports of abuse or "larger societal factors" were of greater influence on the reporting patterns than other factors. 40+ references.

Ad Hoc Committee on Sexual Abuse. (1994). Brief history: Handling child sex abuse claims. *Origins: CNS (Catholic News Service) Documentary Service*, 23(38, March 10):666-670.

Issued by the Ad Hoc Committee on Sexual Abuse of the National Conference of Catholic Bishops (NCCB). Entitled "Brief Overview of Conference Involvement in Assisting Dioceses With Child Molestation Claims," it reports on how the NCCB and the U.S. Catholic Conference have responded to reports of priests sexually abusing minors. Organized by periods: 1982-1984, which includes claims against Fr. Gilbert Gauthé, the size and scope of which "raised new problems."; 1985, which includes a closed meeting of diocesan attorneys in an executive session of the NCCB, and the presentation by Fr. Michael Peterson, Fr. Thomas Doyle, and Raymond Mouton, Gauthé's lawyer; 1968-1988; 1989-1990; 1991-present.

Adam, Enid. (1998). Echoes of Nalinika: A monk in the dock. *Journal of Buddhist Ethics*, 5:261-276.

Adam is with the department of religion and philosophy, Edith Cowan University, Australia. From a first person point of view as a consultant for the government prosecutor. Reports on the trial in 1997 of Pannasara Kahatapitiye, a Buddhist monk from Sri Lanka who was practicing the Sinhalese tradition at a monastery in Perth, Western Australia. He was charged with 5 counts of sexual penetration without consent and 6 counts of indecent assault. His accusers were 2 women who came to him for astrological chart readings, and then returned for his counseling and assistance related to problems he had identified in the readings, including health and relationship concerns. Both had trusted his role as a monk and his respected reputation in the community, and thus were more susceptible to his sexual behaviors that, while contrary to the Buddhist monastic vows, he rationalized by reassuring references to his monk's role. The defense tried to discredit the 2 as part of a political plot by Sri Lankan enemies to have him discredited and returned to his homeland so he could be harmed. He was convicted by a jury on all 11 counts, sentenced to 4 years in prison, and to deportation upon completion of jail time. 2 endnotes; 3 references.

Adams, Carol J. (1993/1994). When the abuse is among us: One church's response to a perpetrator. *Working Together: A Newsjournal of the Center for the Prevention of Sexual and Domestic Violence*, (Winter/Spring):Pagination lacking. [Retrieved 07/02/07 from the World Wide Web site of FaithTrust Institute: [http://www.faithtrustinstitute.org/downloads/when\\_the\\_abuser\\_is\\_among\\_us.pdf](http://www.faithtrustinstitute.org/downloads/when_the_abuser_is_among_us.pdf)]

Adams is an author. Newsletter article. Based on her experience as a consultant with a church in which a leading layperson had sexually assaulted 2 minors 2 years prior, the trial of the abuser for 1 incident was impending, and the abuser continued participating in the congregation. The church's leaders had been silent on the matters, and were in conflict about steps to take. Describes her presentation to leadership, including her identification of 3 choices facing the congregation: naming versus denial; offering safety or doing nothing; accountability or collusion. Draws from Marie Fortune's Sexual Violence: The Unmentionable Sin, Carolyn Holderread Heggen's Sexual Abuse in Christian Homes and Churches, and Judith Herman's Trauma and Recovery. Half the article is the document church leaders developed as guidelines for the perpetrator's participation in the congregation. Offers the guidelines as a model for churches. Lacks references.

\_\_\_\_\_. (2005). A policy that insures failure: The response of the Jehovah's Witnesses to child sexual abuse. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 7(4):41-54.

By an author who "has provided training to hundreds of clergy on the topic of domestic violence..." Based on her experience as "an expert witness on behalf of a plaintiff in a [civil] case involving child sexual abuse in a Jehovah's Witnesses' congregation." Briefly describes the denomination's history. Reviews its policies and procedures in relation to child sexual abuse, and critiques them in light of the needs of victims and a goal of effective prevention. Given the Jehovah's Witnesses' "serious disregard for the structures of government" and "suspicion of the world outside of its own members...", she notes that its policy of handling problems internally "deprive[s] victims of advocates and counselors trained in the issue [of child sexual abuse]" and "also mean[s] that abusers are not held legally accountable." Policy and procedure are based on interpretations of scriptures as translated by the Jehovah's Witnesses. Her position is that its internal adjudication procedure may violate state child abuse reporting statutes and that "this procedure establish[es] an investigative process that virtually insures that child sexual abuse or clergy sexual misconduct within the congregation goes undetected..." Identifies 5 components of an effective congregational procedure: readily available and accessible, clear and specific language, plans for preventing abuse, plans for how to intervene, and restitution. Concludes that "a more promising environment in which to discover and groom victims [than that of the Jehovah's Witnesses]" could not be found. 20 footnotes. [The article was retrieved 01/01/13 on the World Wide Web from:

<http://caroljadams.blogspot.com/search/label/sexual%20abuse%20policies>]

Adams, IV, Nathan A. (2007). Church autonomy after the scandal. *NACBA Ledger* [published by National Association of Church Business Administration], (Fall):14-16, 19.

By an attorney, Holland & Knight, LLP, Tallahassee, Florida. His starting point is that since "disclosures of sexual misconduct by clergy against parishioners and, most egregiously, children rocked the Catholic Church" in the early 2000s, "the problem and now its legal consequences are influencing all religious institutions." Observes that "in the wake of the scandal, [the Church Autonomy Doctrine, or Ecclesiastical Abstention Doctrine] has rapidly receded" and so "it is more important than ever for religious institutions to adopt sound risk avoidance policies and practices pertaining to employees, volunteers, and especially counselors." Very briefly reviews U.S. legal history of the application of the doctrine, including differences between states, and concludes that "the Church Autonomy Doctrine may still bar claims involving intra-church disputes as between a minister and his church or denomination, but the Doctrine is not [now] as effective a shield against inter-church disputes as between parishioners and their church." Very briefly offers practical recommendations for religious institutions, particularly cautions in relation to "hiring, retention, and supervision, volunteer recruitment, and counseling." 49 footnotes.

Adler, Rachel. (1993). A stumbling block before the blind: Sexual exploitation in pastoral counseling. *CCAR Journal: A Reform Jewish Quarterly*, 40(2, Spring):13-43.

By a theologian and ethicist who served on the Minnesota Task Force on Sexual Exploitation by Counselors and Therapists. Comprehensive overview of clergy sexual misconduct from a Jewish perspective. Calls for the Jewish community to inform itself about the problem of unethical sexual conduct by rabbis "and consider what kinds of changes will help to solve it." Focuses on

sexual exploitation by rabbis in relation to counselees. Brief topical sections include: definitions of 'sexual contact' and 'sexual exploitation,' exploitation and male-female power imbalance; nature of pastoral counseling, including rabbinical transference and countertransference; effects of exploitation upon counselees and damage to congregations; profiles of non-rabbinical therapist perpetrators; the incest metaphor applied to religious institutions; rabbinic sexual ethics. Recommends preventive measures and responses to offenses and offenders. Footnotes. An important, early contribution to the Jewish literature on the topic of clergy sexual exploitation. [See also this bibliography, this section: Salkin, Jeffrey K. (1993); Gross-Schaefer, Arthur (1995); Spitzer, Julie R. (1993); and Kosovske, Howard A. (1994).]

Ainsa, Francis S. (1995). Permissive statute of limitation policies. *The Catholic Lawyer*, 36:83-89. [Retrieved 05/26/03 from LexisNexis Academic database.]

Ainsa is a partner in an El Paso, Texas, law firm where he represents the Roman Catholic Diocese of El Paso in New Mexico. The diocese formerly included the Order of the Paraclete Treatment Center in Jemez Springs, New Mexico. Prompted by the increase in reports of Catholic priest pedophilia over the last decade and the corresponding number of civil suits against the Church. Notes the recent trend of courts and legislatures for more permissive statute of limitation policies for cases of past sexual abuse which has greatly expanded the Church's potential liability. Section 1 very briefly describes 2 general, recurrent, problematic statute of limitation situations. The 1st is a complainant who alleges being molested in the distant past, suppressed the memory, and recollected it after receiving psychotherapy. The 2nd is a complainant who alleges being molested in the distant past, never suppressed the memory, and years later in psychotherapy discovered the causal connection between the molestation and psychological problems. Section 2 very briefly discusses 2 rules for commencement of the statute of limitations, the 'legal injury rule' of traditional tort doctrine, and the 'discovery rule' that operates to delay commencement. In applying the 'discovery rule' to sexual abuse cases, he notes that it requires a state-by-state analysis because of variations. Cites cases to demonstrate the different conclusions that state courts have reached regarding discovery and the use of psychological and psychiatric testimony. Section 3 briefly describes the situation of the Diocese of El Paso. The Texas Supreme Court has not yet spoken on the application of the 'discovery rule' to child molestation cases. The diocese was sued by 8 plaintiffs who alleged molestation by a Massachusetts priest, a known pedophile, while he was treated at the Paraclete Center, and assigned to work at parishes in New Mexico that then were part of the Diocese. The case involves suppression of memories. His conclusion is that there are fraudulent causes of civil action being perpetrated that claim clergy sexual abuse, and that plaintiffs' attorneys are creating fact situations that do not exist. If a defendant does not prevail at the summary judgment phase, he writes that "the issue will be whether the diocese is liable or whether the limitations defense is available." 45 footnotes.

Aitken, Robert. (1984). Musings after the fact. *Kahawai: Journal of Women and Zen* [published quarterly by Diamond Sangha, Honolulu, Hawaii, a lay Zen organization], 6(2, Spring):3-13.

Aitken is the *roshi*, Diamond Sangha, Hawaii. Followup to a preceding article – see this bibliography, this section: Brennan, Carla. (1984). Very briefly reflects on recent events in various Zen centers in the U.S. that are related to ethical violations, including sexual abuse of students, particularly by spiritual teachers, and those who covered-up the discoveries. Offers a personal *mea culpa* for not doing more as a *roshi* to inquire about problems, take rumors seriously, or speak out: "I hope that all of us can acknowledge our complicity..." Expresses the hope that members seeking to heal through sharing meetings would involve those who left Zen practice.

\_\_\_\_\_. (1991). Interpreting the precepts. *Buddhist Peace Fellowship Newsletter*, (Spring):23-24. [Based on an article of his that appeared in *Blind Donkey: The Journal of the Diamond Sangha*.]

Aitken is a founding member of the Buddhist Peace Fellowship, and Lead Teacher, Diamond Sangha, Honolulu, Hawaii. In contrast to some critics who have been lenient with Zen teachers "who have exploited their women students," e.g., citing cultural differences when the teacher came from Asia, Aitken states that "[scandals] arise because teachers profaned the trust between their students and themselves, and thus violated their own circumspect tradition in a most drastic

manner. ...sex between master and student is perceived and felt as incest, the perennial taboo of humankind.” Recognizing the mutual interdependency of all beings, he encourages self-examination to see how well one is measuring up to the way of the Bodhisattvas.

Aitken Roshi, Robert, Steindl-rast, Brother David, & Shainberg, Diane. (1991). Authority and exploitation: Three voices. *Tricycle: The Buddhist Review*, 1(1, Fall):67-72.

Aitken is leader, The Diamond Sangha, and “is now... considered the dean of American Zen.” Steindl-rast is a Roman Catholic monk, Immaculate Heart Hermitage, Big Sur, California. Shainberg is a psychotherapist, New York, New York, and “supervises therapists and integrates Buddhist teachings into psychotherapeutic models.” Begins with an excerpt from a recorded discussion between Aitken and Steindl-rast in January, 1991. The excerpt “was preceded by a discussion on the tension between egalitarian imperatives and the authority required in order to pass on spiritual teachings.” Aitken states: “Learning in a context of deepest inquiry, where [a student’s] self-deception is most likely to enter in, demands transference and trust. ...the whole *sangha* or community is poisoned if the teacher is not true to his or her own teaching and realization, and takes advantage of the transference for selfish reasons.” States that exploitation of students by teachers, including sexually, “has been a special problem in Buddhist centers – Zen Buddhist centers, Theravada centers, and Tibetan centers – in the United States, over the past twenty years, and more. In the past eight years, there has hardly been a center free of scandal.” His position is that the *sangha* is a family “and that the teacher has an archetypal place in that family as father or mother, and that sexual betrayal, seduction of a student by a teacher, is incest.” Describes sexual seduction in the milieu of transference as wrong and as exploitation. Steindl-rast describes incest as violating a primary belonging in a structured relationship, whether a family or a student-teacher relationship. Shainberg was asked to comment on Steindl-rast’s question of Aitken that asked him to define what is wrong with incest. She categorically states that she knows of no instance in which a Zen student was involved sexually with a teacher and the experience was beneficial to the student. Drawing upon her clinical experience with women students, describes their hope of a transformational experience with the teacher who is a transformational figure. States that in no case in her clinical practice did a student obtain the desired validation or transcendence through a sexualized relationship with a teacher: “She was turned into a sexual object and she ultimately felt that she had been abandoned, not only by the authority figure, the spiritual teacher, but by the *sangha* – the community – and finally, abandoned by herself.” The consequence is an impaired ability to trust others and one’s self.

Albany Catholic Worker Community. (2002). Wiping away the tears: A faith community responds to clergy sexual abuse in the Roman Catholic Church. *Contemporary Justice Review: Issues in Criminal, Social, and Restorative Justice*, 5(4):389-391. [Also published by Victim Offender Mediation as the same title and as the same author in: *VOMA Connections*, (2002), (12, Autumn):1, 6.]

A 14-point statement issued by the Albany Catholic Worker Community, Albany, New York, from the perspective of “Roman Catholics committed to the gospel practices of justice, forgiveness, and healing...” Addresses the context of the Roman Catholic Church and clergy sexual abuse of children and youth: “...persons surviving sexual abuse have been victimized twice: first by their abusers and second by their bishops and diocesan leadership.” Cites a pastoral statement, Restoring All to the Fullness of Life, issued in 2000 by the bishops of New York State on restorative justice and the criminal justice system as the basis for responding: “To facilitate confession and penance among those priests who have abused and healing for adults who were abused as children, we propose that our church embrace the principles and practices of restorative justice. In particular, we call upon each diocese to offer Victim-Offender Reconciliation Programs (VORPs) and family group conferences.” Also calls for bishops and other institutional church leaders to make this model “available to all persons in the Roman Catholic church who have been impacted by this scandal” so that the hierarchy will “listen to the sorrow and pain experienced by all members of the community.” Lacks references.

Alcorn, Randy C. (1988). Strategies to keep from falling. *Leadership: A Practical Journal for Church Leaders*, 9(1, Winter):42-47.

Alcorn is pastor of small group ministries, Good Shepherd Community Church, Gresham, Oregon. Describes his practical steps to keep from committing “sexual immorality” [*sic*]: monitoring his spirituality; guarding his marriage; precautions; dealing with signs of sexual attraction; dealing with thoughts; accountability; anticipating consequences. Lacks references.

Aldridge, A. Owen. (1995). [Memoranda and Documents.] Verse condoning of clerical concupiscence. *The New England Quarterly: A Historical Review of New England Life and Letters*, 68(3, September):451-457.

Aldridge is professor emeritus, University of Illinois. Description and commentary on A Poem in Two Letters, originally published in a 12-page pamphlet in 1795, Worcester, Massachusetts. The pamphlet consists of 2 poems, 98 lines in the first and 246 in the second. In the first, a physician accuses a minister of taking sexual advantage of a young woman. The second is a reply by the minister who argues that a man of his profession has the same right to do so as the physician. The poems are in iambic pentameter and the short lines reinforce the witty, literate, and comic tone of the words. The minister’s reply asks whether it is not reasonable that his spiritual work “Should in carnal things repaid.” The language is often deliberately ambiguous. While failing to confess to the accusation, the poem clearly justifies such activity. The minister’s identity is generally accepted as that of Hendricus Dow, a theological student, and the physician’s as that of Samuel Church. 4 editions of the 2 poems have been published, 2 in 1795 in Worcester and Newfield, Massachusetts, and 2 in 1799, in Brattleborough, Vermont, and New Haven, Connecticut. Aldridge concludes that the poems “maintain that clergy should not be held to standards more rigorous than those applied to other professionals in the community.”

Alesandro, John A. (1994). Dismissal from the clerical state in cases of sexual misconduct: Recent derogations. *Canon Law Society of America Proceedings*, 56:28-67.

Alesandro is a Roman Catholic priest and vicar for administration, Diocese of Rockville Centre, New York. Based on a workshop presentation for the Canon Law Society of America. Comments on derogations in the Church “promulgated by the Holy Father on April 25, 1994, through a rescript issued by Angelo Cardinal Sodano, Secretary of State...” He considers “specifically the case of a priest who is guilty of sexually abusing a minor and whom the diocesan bishop considers such a danger to children that he should not in any function as a priest.” Describes 5 stages of proposals and recommendations which led to the derogations. The longest section regards publication in 1994 of an Instruction by the National Conference of Catholic Bishops to facilitate use of the process. In concluding remarks, states that the recently approved derogations were promulgated to make the process of dismissal from the clerical state “applicable in a greater number of appropriate cases” which include a cleric who is guilty of the charges, does not petition for a dispensation returning him to the lay state, and “that dismissal from the clerical state is the only appropriate remedy.” 129 footnotes.

\_\_\_\_\_. (1996). A study of canon law: Dismissal from the clerical state in cases of sexual misconduct. *The Catholic Lawyer*, 36(1):257-300.

The article “specifically addresses the case of a priest who is guilty of sexually abusing a minor and whom the diocesan bishop considers such a danger to children that he should not in any way function as a priest.” Examines options before a bishop, noting that “most bishops have been loath to invoke the process in the Code of Canon Law for the punitive dismissal of the priest from the clerical state.” Non-penal alternatives include administrative penal procedure and administrative non-penal removal. Describes recent Church proposals regarding its judicial process. Briefly reviews the first 2 paragraphs of Canon 1395 which pertain specifically to priests and sexual misconduct. Briefly describes the preliminary investigatory and initiatory decrees in the process of dismissal. Briefly considers penalties other than dismissal, based on canons 1331-1338. Outlines the judicial process to dismiss a cleric from the clerical state. Discusses the imputability necessary for imposition of dismissal, noting that tribunal decisions are based on the facts and circumstances of each case. Also discusses exempting, mitigating, and aggravating circumstances which may have an effect on imputability and the severity of the appropriate penalty. Concludes with his position that there are situations in which it is advisable to utilize the

Church's penal process for the dismissal of the accused from the clerical state, and that "it should not be commenced unless the diocesan bishop is reasonably certain that the cleric is guilty of the charges and that dismissal from the clerical state is the only appropriate remedy." States that bishops and collegiate tribunals should not shirk from their duty to apply the penal law of the Church in appropriate situations. References.

Alexiou, Alice Sparberg. (2001). Abuse by rabbis, revisited. *Lilith: The Independent Jewish Women's Magazine*, 26(1, April 30):4.

Briefly reports updates on cases of "inappropriate rabbinical conduct" in the U.S. The first involves the Orthodox Union and Rabbi Baruch Lanner "who resigned from his position at the New Jersey arm of the organization's youth program after being accused of sexual, physical and psychological abuse of teenagers." The second involves the Central Conference of American Rabbis (CCAR) and Rabbi Sheldon Zimmerman who resigned as president of Hebrew Union College, Cincinnati, Ohio, after the CCAR's "seven-member ethics committee found him guilty of sexual misconduct." Zimmerman was suspended from the CCAR for 2 years. Provides comments from various Jewish leaders on how these cases were handled.

\_\_\_\_\_. (2002). "The essence of abuse is secrecy." *Lilith: The Independent Jewish Women's Magazine*, 27(2, July 31):6.

Briefly reports updates on a case of sexual abuse involving a prominent Jewish religious leader, Howard Nevison, cantor of Reform Temple Emanu-El, New York, New York. Nevison was arrested in 2002 for allegedly molesting his nephew. The nephew also accused Nevison's brother and son of sexual abuse, and they were convicted. According to media reports, Nevison told Emanu-El administrators about the allegations, they kept it secret, and later established a legal defense fund for him. Nevison is out on bail, awaits trial, and has not resigned from his position. The article quotes a therapist in response to the question of what the synagogue should "have done in the face of the allegations about Nevison?" The first, Peter Fraenkel, a member of the sex abuse project at the Ackerman Institute for the Family, New York, New York, states: "They should have made a statement to validate the seriousness of the child is saying... The secrecy sends the message that adult men come first over kids." Fraenkel adds that while a presumption of innocence is in effect, "Temple officials should acknowledge the possible truth of the child's statement" because research shows that children rarely make-up such accusations." A couples and family therapist, Esther Perel, adds: "The essence of abuse is secrecy. If you, as an institution, maintain secrecy, then you are feeding the core of molestation."

Allen, Bob. (1993). Pastoral infidelity takes toll on church, successor testifies. *Associated Baptist Press*, (December 23).

Newspaper-style article. Based on an interview with an anonymous pastor who has served a Southern Baptist congregation "in a small city on the east coast" of the U.S. since 1992. He followed a pastor who in 1992 was asked to resign after he was confronted about being "involved romantically with a married woman in the church." After arriving, the current pastor discovered that his predecessor's "immediate predecessor survived an attempted firing amid widespread acknowledgement of an affair with a church secretary [and that the] pastor before him was fired for allegedly molesting teenagers." Allen describes the church as "a case study of the devastation that can be left behind when a pastor falls from grace." Topics discussed very briefly include the great need for pastoral care and congregants' slowness to trust the new pastor, the immediate predecessor's pattern of grooming women congregants in 1:1 counseling and spiritual direction, the power of the pastor's role, and the impact on the congregation and youth group upon discovery of the immediate predecessor's actions. One implicit but unaddressed topic is the lack of disclosure of the prior pastor's conduct. Lacks references.

\_\_\_\_\_. Pastoral infidelity takes toll on church, successor testifies. *Associated Baptist Press*, (November 22). [Retrieved 07/05/12 from the World Wide Web archives of Associated Baptist Press News: <http://www.abpnews.com/archives>]

Allen is the managing editor of Associated Baptist Press. Newspaper-style article. Reports:

“Southern Baptist churches are rarely the first party to report allegations of child sexual abuse by clergy to legal authorities, according to an analysis of news stories aggregated at a website maintained by an advocate for victims. StopBaptistPredators.org links to news stories about 130 separate Southern Baptist clergy persons who were arrested, convicted or sued for sexual abuse of boys or girls over the last decade. Of those, six indicated that police were first made aware of allegations because of a pastor or other church leader’s report.” Cites examples of failures by churches to report to law enforcement.

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\_\_\_\_\_. (2014). [News] Abuse verdict goes against Baptist state convention. *The Christian Century*, 131(4, February 19):16-17.

Allen is with Associated Baptist Press. Briefly reports the unanimous verdict by a Lake County, Florida, jury in a civil trial that “award[ed] damages [of \$12.5 million] to a victim now in his twenties who claimed he was molested as a child by Douglas Myers, a church planter trained and supposedly vetted by the [Southern] Baptist state convention [of Florida]. In 2012 a previous jury found the [state] convention responsible for the minister’s actions.” Cites the plaintiff’s attorney as stating that “to his knowledge it is the first time that a verdict has gone against a [Southern Baptist] state convention in a case involving child sexual abuse.” Quotes the Southern Baptist Convention’s general counsel as stating that its “polity is the major reason for its frequent dismissal out of lawsuits on motions for summary judgment,” a policy that places responsibility of governance on local churches.

Allen, John L., Jr., & Schaeffer, Pamela. (2001). Reports of abuse: AIDS exacerbates sexual exploitation of nuns, reports allege. [cover story]. *National Catholic Reporter*, 37(20, March 16):3-6. [World Wide Web: *National Catholic Reporter* website:

[http://www.natcath.com/NCR\\_Online/archives/031601/031601a](http://www.natcath.com/NCR_Online/archives/031601/031601a)].

Writers are staff members of the journal. Newspaper-style story is based on interviews and 5 documents that were written by senior members of Roman Catholic women’s religious orders and a U.S. priest. Some of the reports are recent and some have circulated at least 7 years. “The reports allege that some Catholic clergy exploit their financial and spiritual authority to gain sexual favors from religious women, many of whom in developing countries are culturally condition to be subservient to men. ...priests at times demand sex in exchange for favors, such as permission or certification to work in a given diocese.” While cases in 23 countries on 5 continents are identified in the reports, the geographic majority occur in Africa. This is attributed to the prevalence of AIDS in Africa among prostitutes which renders women religious as transmission-safe targets for priests’ sexual activity. Of 1 billion Catholics world-wide, about 116+ million, or 12%, live in Africa. One report states that “...sexual harassment and even rape of sisters by priests and bishops is allegedly common” in Africa. Some priests are reported to have taken advantage of spiritual direction and the sacrament of reconciliation to extort sex. The primary documents are also available on the *National Catholic Reporter* website.

Allison, Nancy Ellet. (No date). The professional and boundary issues. Posted 1998; pagination lacking. [<http://www.advocateweb.org/hope/theprofessionalandboundaryissues.asp>] Reproduced from the February, 1997, issue of *Christian Ethics Today*.

Allison is with the Baptist General Convention of Texas, and is a former chaplain, Baylor University Medical Center, Dallas, Texas. Very briefly discusses themes related to role boundaries in professional relationships, including: power imbalance, sources of professional power, trust, vulnerability, and prevention.

Alomar, Ladan. (2003). A response to clergy sexual abuse: A Latina perspective. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):75-77. [Reprinted as: “A Response to Clergy Sexual Abuse: A Latina Perspective.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). (2003). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 75-77.]



Alomar is executive director, Centro Civico of Amsterdam, Inc., a not-for-profit, community-based organization that provides comprehensive services to children and families, Amsterdam, New York. Alomar participated in the Voices from Multicultural Communities Panel at a symposium, "Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct," Sienna College, Loudonville, New York, March 29, 2003, the focus of which was the Roman Catholic Church. Very briefly comments on the Church and clergy sexual abuse as a Latina: "[It] has had a profound impact on the confidence in the integrity and honesty of the church officials. Our trust has been shattered."; "Rather than protecting the most vulnerable, the concern is to protect the church's image and by doing this, the message is that we support the abuser, rather than reject the abuser."; "People want the truth and justice. People expect a new course of action to heal the wounds of victims and their families."; "The church should be more accountable to the legal authorities and the people it serves." Calls for the Church to support the healing of victims, and to support abusers through justice and rehabilitation.

Altobelli, Tom. (2002). Mediation in sexual abuse cases: Opportunism or anathema? *ADR Bulletin: The Monthly Newsletter of Alternative Dispute Resolution*, 5(3):33-37. [Retrieved 04/08/11 from the World Wide Web: <http://epublications.bond.edu.au/cgi/viewcontent.cgi?article=1187&context=adr>]

Altobelli is associate professor of law, University of Western Sydney in Australia, and specializes in family law. "...a greatly abbreviated draft version of the writer's paper to be presented at the 6th National Mediation Conference to be held in Canberra between 18-20 September 2002." Lacks references. [For an annotation of the longer version, see Section III: Altobelli, Tom. (2002).] [For a response, see this bibliography, this section: Halsmith, Margaret. (2002).]

Alvarez, Michael. (2003). Issues of values: Clergy and treatment. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):151-166.

Alvarez is in private practice, Torrance, California. Utilizes 2 mental health clinical case presentations to raise the question of what constitutes success in treating clergy who are sexually compulsive when issues of theology and values compound the definition of success. The first case is of a Roman Catholic priest who entered into a series of sexualized relationships with parishioners who relied on him for counseling. At 40, he began a 4-year sexualized relationship with a 13-year-old female whom he met in a parish he had formerly served. After being reported by her family to his bishop, he was psychologically evaluated, sent to a treatment center for 6 months, attended recovery groups, met with a clinical psychologist, and was reassigned to a parish ministry by his bishop. Within 3 years, he re-offended with an adult parishioner, and was permanently removed from ministry. Discussing his efforts at relapse prevention, Alvarez raises issues about the recovery method as "another venue for dehumanized perfection; recovery and theology join to provide rationale and structure for 'being good,' yet there is no allowing for his simply self-being." Concludes the article by offering a definition of treatment success in this context. 12 references.

American Association of Pastoral Counselors. (1993; 1994 revised). Code of Ethics. [<http://www.aapc.org/ethics>]

Professional code of conduct; includes principles and procedures. Specifically addresses sexual misconduct.

Amico, Joseph M. (2004). Clergy and sexual boundaries: Addiction and sexual orientation issues. *Addiction Professional*, 2(6, November):33-36.

Amico is executive director, National Association of Lesbian and Gay Addiction Professionals, and a member of the magazine's editorial advisory board. Magazine-style article. Draws upon his clinical experience. Outlines "some systemic issues that contribute to inappropriate behavior in gay clergy" and offers "clinical suggestions for treatment." Regarding "[c]hurches that prohibit homosexuality and require celibacy [of clergy]," describes the effect "on homosexual clergy": "The more they try to suppress their sexuality, the less control they have over it, and it ends up being expressed in inappropriate ways (i.e., acting out with parishioners and seminarians, and sometimes, tragically, with adolescents or children). Discusses barriers to treatment related to

addiction and sexual orientation, including “[t]he usual addiction defenses” of “denial, entitlement, minimization and rationalization,” as well as factors related to clergy, including control, being put “on a pedestal,” vulnerability to career loss, being “accustomed to making/ bending/ breaking the rules” of the church while seldom having their authority challenged, which “often leads to issues of grandiosity, and contributes to narcissistic tendencies.” Also identifies “common distortions” by victims that protect clergy offenders and result in “not seeking help for treatment”: denial, fear of disenfranchisement, lack of boundaries, being protective, and feeling responsible. Very briefly outlines a treatment approach that was developed by John Sealy, medical director, Sexual Dependency Unit, Del Amo Hospital, Torrance, California: BEACH – Boundaries, Empathy, Accountability and Attitude, Community, Honesty and Healthy Sexuality. Lacks references; identifies 6 books and an article as resources.

Anderson, Alan. (1997). When pastors fall. *Reality*, (23):Pagination lacking. [Retrieved 07/06/08 from the World Wide Web site of *Reality*: <http://www.reality.org.nz/articles/23/23-anderson.php>]

Anderson is a senior pastor of a church in Auckland, New Zealand, and a counselor. A brief, magazine-style article in a New Zealand religious publication. Draws from 2 cases in his counseling practice. Addresses what he terms “sexual immorality” and “adultery” as committed by clergy who have sexualized pastoral relationships with members of their congregations. Offers “reasons why some who are in ministry fall into immorality”: reductionistic Christian teaching regarding the complexities of life, the power of sin, and the power of Satan; using a “cognitive or will-power decision” approach “to overcome sin and temptation” rather than an approach that addresses the heart as defined in Proverbs, Matthew, Hebrews, and the Psalms; “the satan triangle of Legalism, Liberalism and Super-spiritualism.”

Anderson, C. Colt. (2002). Bonaventure and the sin of the Church. *Theological Studies*, 63(4, December):667-689.

By an assistant professor, department of church history, University of St. Mary of the Lake/Mundelein Seminary, Mundelein, Illinois. Prompted by the recent “crisis in the [Roman Catholic] Church in the United States concerning the sexual misconduct of a small number of priests, and their reassignment by bishops to settings where they could prey on the most vulnerable members of our community...” Describes how the medieval tradition of the Church, especially Bonaventure (ca. 1217-1274), addressed the question of whether the Church can sin as a collective body and bear collective guilt. Reviews the positions of Augustine of Hippo and Gregory the Great, and examines canon law. Draws from Bonaventure’s position on legalism as the Church’s communal sin that uses Paul’s description of the church as the body of Christ. Applies Bonaventure’s analogy from Paul to the contemporary Church, and observes: “By shifting both the blame and the solution of this crisis to canon law, members of the Church are attempting to restrict their own need to accept responsibility and repentance for the broader reality of sin in the Church.” Calls for the Church to “protect piously” all children, including speaking out against the sexual abuse of children in families and “exhort[ing] bishops to embrace their penance and truly correct themselves” in relation to the priest sex abuse crisis, in order to come “to terms with our communal sin.” References.

\_\_\_\_\_. (2004). When *magisterium* becomes *imperium*: Peter Damian on the accountability of bishops for scandal. *Theological Studies*, 65(4):741-766.

By an associate professor of church history, University of St. Mary of the Lake/Mundelein Seminary, Mundelein, Illinois. Prompted by the release of the United States Conference of Catholic Bishops publication, [A Report on the Crisis in the Catholic Church in the United States](#) [see this bibliography, Section I: National Review Board for the Protection of Children and Young People. (2004).], and the subsequent “question of the accountability of bishops for their decisions...” Responds specifically to those who have defended the bishops’ actions because they “did not have today’s knowledge and experience to guide their decisions” and therefore should not be subject to judgment based on current standards. Anderson’s starting point is: “The reality is that scandals involving clerical sexuality and the abuse of minors have emerged periodically throughout history and there is a significant amount of material in our history and theological

tradition addressing the issues surrounding sexual abuse in the Church.” Draws primarily on the work of the Medieval theologian, Peter Damian (1007-1072), a reformer who lived in an era when clergy were formally exempt from secular law: “...[he] determined the root cause of systemic sexual abuse to be episcopal laxity resulting from a misunderstanding of the bishop’s office.” Cites Bernard of Clairvaux who critiqued bishops “who set themselves up as lords. To put this in our language, conditions are ripe for scandal when *magisterium* is seen as an unaccountable *imperium*.” Provides a sketch of Damian’s life and historical context: “The reform issues facing the Church as an institution during his lifetime were simony, clerical concubinage, and the sexual immorality of monks and clergy... Initially, [he] framed his attack on clerical sexuality [which included clerical cohabitation, priests and bishops who sexually engaged boys and adolescents, and coerced and consensual sexual acts between clergy and adult women and men] in terms of ritual purity, canon law, and abuse of power.” States that “Damian shifted the argument from sacramental concerns and toward the question of Church governance and discipline. He claimed that bishops were stimulating the growth of sexual abuse in the Church by failing to maintain proper order through the use of discipline... Bishops who refused to depose sexually active clerics, he concluded, were providing these men with opportunities to prey on the people under their care.” Anderson translates Damian’s writings as advancing the metaphor of spiritual incest to critique bishops who sexually abused priests and “anyone who had pastoral duties and authority over others in the Church... Even if the bishop never personally committed such a deed, Peter Damian concluded he was still guilty of the crime of spiritual incest if he allowed his clergy to sexually abuse boys, young men, mistresses, and even prostitutes.” Damian called on Pope Leo IX to enforce canon law to restrict, discipline, and expose perpetrators “from holy orders because canon law forbade men who had to perform public penance from assuming ecclesiastical offices.” Later, after becoming a cardinal bishop, Damian wrote Pope Nicholas II to urge his action and the application of impartial enforcement, arguing from scripture for “the principle that the sins of more highly placed people must be more vigorously prosecuted than those of the anonymous and powerless.” As a means to implement enforcement, Damian called for collaboration between the laity, religious, and clerical reformers “in order to compel bishops to uphold appropriate discipline or to remove them from office.” Concludes by applying “Damian’s ideas about reform to the current crisis in the Church...” while noting the differences in the context of the 11th century with the present one. 72 footnotes.

Andrews, Leslie A. (1995). The measurement of adult MKs’ well-being. *Evangelical Missions Quarterly*, 31(4, October):418-426.

Andrews is vice provost, director of the doctor of ministry program, and director of institutional research, Asbury Theological Seminary, Wilmore, Kentucky, and who, since 1987, has directed MK CART/CORE, a consortium of 10 missions (Consultation and Research Team) and 6 researchers (Committee on Research and Endowment. “The research projects conducted thus far represent the most broad-based cooperative research conducted among MKs [missionary kids] to date.” Briefly reports on results from “a multimission project research project entitled ‘AMK Study,’ which surveyed adults who were the children of missionaries and spent ≥ 3 years in a cross-cultural setting because of their parents’ role. Self-report instruments from 608 adult MKs were analyzed. The Spiritual Well-Being Scale was used to measure 3 dimensions of well-being: *religious*, *existential*, and *spiritual*. Results are very generally described on the variables of: gender, marital status, age, current occupation, counseling, birth order, and family income, among others. Very generally describes results for *family culture* as a variable, focusing on the parent/child relationship. States: “Another interesting association between parental influence and the adult MKs’ *spiritual sense of well-being* was whether or not the MK experience personal trauma within the family. Of the MKs surveyed, those who reported that they had experienced sexual, physical, or emotion abuse within their family are not faring as well overall compared to those who were not victimized.” Also very generally describes results for *education culture* and *mission culture*. 2 endnotes.

Anonymous. (1986). Journal of a broken ministry. *Leadership: A Practical Journal for Church Leaders*, 7(4, Fall):51-53.

By a pastor from New Zealand who reflects on his experiences with a denominational committee formed to look into accusations against another pastor of sexualizing a relationship with a woman in the congregation. The man accused confessed to behavior termed as *adultery* before the committee. The group imposed discipline upon him consisting of: no public ministry for a year; "...the true fruits of repentance must be seen."; removal from the church's pastorate; relocation to another area and being under the care of a minister who supervises restoration to self, spouse and family, and ministry function; public confession of sin to the congregation and a request for forgiveness. The woman congregant involved also confessed to the group imposing discipline. The pastor and the woman congregant together confessed to the congregation. The author attributes the pastor's actions to "pressures, stresses, responsibilities – things only those who dwell in the manse can understand."

Anonymous. (1987). [Events and People section] Clergy troubles. *The Christian Century*, 104(32, November 4):961-962.

Reports on 2 recent stories. The first is about Greek Orthodox Bishop Anthimos Draconakis of Denver, Colorado, who was accused by Despina Galls, daughter of an Orthodox priest, of luring her into sexual servitude when she was a teenager and he was serving in Boston Massachusetts. Reports that he will be summoned to an official hearing at the denomination's headquarters in Constantinople (Istanbul), Turkey. The second case involves Fr. Thomas Adamson, a Roman Catholic priest in Minnesota. He is accused with sexual abuse of 14 children in parishes in Southern Minnesota and around Minneapolis and St. Paul from 1964-1981. Attorney Jeffrey R. Anderson of St. Paul has filed suit alleging a 25-year coverup of Adamson by the Archdiocese of St. Paul and Minneapolis and the Diocese of Winona. A state criminal investigation against Adamson is continuing.

Anonymous. (1992). [Events and People section] Yoder suspended. *The Christian Century*, 109(24, August 12-19):737-738.

Reports that a regional "Mennonite Church commission has suspended the ministerial credentials of theologian and ethicist John Howard Yoder over allegations of sexual misconduct." Yoder began teaching at Goshen Biblical Seminary in Elkhart Indiana, in 1965, was the school's present 1970-1973, and has taught at University of Notre Dame, South Bend, Indiana, since 1977. States that 8 women in positions of national Mennonite leadership "have brought numerous misconduct charges against Yoder... The allegations include improper sexual behavior and unsuitable use of overt sexual language... Much of the alleged behavior took place from the 1980s to the mid-1980s." The suspension came after an 11-month inquiry by a regional Church task force. [For more information, see the 5-part series of articles by Tom Price in *The Elkhart Truth* newspaper, Elkhart, Indiana, July 12-16, 1992, retrieved 05/18/13 from the World Wide Web site of Peace Theology: <http://peacetheology.net/john-h-yoder/john-howard-yoder%E2%80%99s-sexual-misconduct%E2%80%94part-five-2/>]

Anonymous. (2010). [Events and People section] German Protestant church issues apology for sexual abuse by clerics. *The Christian Century*, 127(8, April 20):15-16.

Reports that the "Evangelic Church in the Rhineland, the second largest Protestant Church in Germany, is the latest church body to apologize to victims of sexual abuse in their intuitions." Petra Bosse-Huber, vice president, "said that nine men and women have reported incidents of sexual abuse and physical violence that occurred in institutions of the Protestant church, some of them decades ago." She said the Church is "investigating the accusations of sexual assault and abuse just as much as the suspicion of a cover-up."

Anonymous. (2010). [Events and People section] Christian Reformed Church regrets clergy sex abuse, adopts new policies. *The Christian Century*, 127(15, July 27):19.

Reports that at its annual Synod, the "Christian Reformed Church [CRC] has acknowledged its failures in dealing with victims of clergy sexual abuse and has passed recommendations aimed at improving awareness, prevention and justice. States: "Delegates also reported the fact that perpetrators of abuse have not always been disciplined adequately by church councils." The

action followed “a report from the denomination’s Abuse Victims Task Force, which was asked by the Synod several years ago to establish guidelines on how churches should handle abuse allegations.” Among the recommendations adopted was: a reaffirmation of “a 2005 decision to support the application of restorative justice or mutual resolution, in abuse cases, recognizing that it will not be appropriate in all such cases.”; a request that Church staff “develop training, prevention and awareness-raising materials that can help church councils and others better address the complex factors when a complain of sexual abuse is made against a church leader.” States: “Although the recommendations do not explicitly state that churches should report cases of sexual abuse to civil authorities, ‘we understand that first of all, you must meet all the legal requirements,’ said Henry Hess, the CRC’s director of communications, in an interview. ‘Not reporting it is not an option,’ he said.”

Anonymous. (1990). Sexual harassment in the church: A fable. *Australian Ministry*, (May):7-9. In the form of a fable, describes patterns of behavior in a religious congregation related to sexual boundary violations of adult women by a male pastor. Dynamics include: the pastor “was known to be trusted, caring and loyal;” “[he] disguised his actions and only fondled and forced himself on women he knew wouldn’t tell;” the women reacted with hurt and confusion, and internalized blame and responsibility; for multiple reasons, the victims were isolated and remained silent; some victims felt betrayed; eventually, some women disclosed their experiences to each other, and reported him to church leaders; while leaders’ reactions varied, when confronted by them, the pastor chose to leave and blamed his victims as the cause; the leaders never told the congregation the truth. Concludes with the pastor moving on to a new church where he was received as one “who was known to be trusted, caring and loyal...”

Anonymous. (1990). [Events and People section] Abuse case in SBC. *The Christian Century*, 107(23, August 8-15):728-729.

Reports that the Southern Baptist Mission Board, Richmond, Virginia, has been ordered by a state court to pay \$1.56 million to the children of a former missionary couple for negligence. After the Board learned that the father was sexually molesting his 3 daughters, it failed to inform the mother. The abuse began with the eldest daughter at age 10 in Botswana in 1979. After discovery, the father was confronted by Board officials, and promised to tell his wife and undergo counseling. When he failed to keep the promise, he was ordered to return to the U.S. The mother learned of the abuser in 1985 through the family. There “have been no public expressions of sorrow or concern for the family by board officials.”

Anonymous. (1990). [Events and People section] Presbyterians on sex abuse. *The Christian Century*, 107(34, November 21-28):1089.

Very briefly reports that the Rocky Mountain Synod of the Presbyterian Church (U.S.A.) “approved a detailed statement on sexual misconduct by clergy and other church workers that calls for those accused to be suspended from their jobs until complaints against them are resolved.” The document “governs clergy, church employees and volunteers in service for the denomination in the region,” which includes Colorado, Wyoming, Utah, and parts of Nebraska. The Synod “commended the [document] to its presbyteries for their use.”

Anonymous. (1990). [Events and People section] UMC sexual harassment. *The Christian Century*, 107(36, December 12):1160.

Briefly reports some of the findings in “a survey of 1,578 United Methodists – male and female, clergy, laity, college and seminary students and nonclergy church employees” regarding sexual harassment. Notes that 77% “of United Methodist clergywomen have experienced sexual harassment... The most frequent form... was ‘unsolicited jokes with sexual content.’” The study was requested by the United Methodist Church’s 1988 General Conference, conducted by its General Board of Ministries, and will be presented at its 1992 General Conference. Of clergywomen who “report[ed] sexual harassment, 41 percent said it had come from colleagues or other pastors.”

Anonymous. (1991). A survivor speaks. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(2, Spring):6.

First person point of view by a survivor of pastoral sexual abuse. Offers 7 very brief, practical suggestions for church leaders who relate to victims: take allegations seriously; acknowledge the pain; share information; recognize the length and difficulty of recovery; educate selves and others; realize this work makes for a safer, more just, and more peaceful world. Lacks references.

Anonymous. (1991). A Lutheran pastor. *Pastoral Psychology*, 39(4, March):259-264. [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.]

First person account by a pastor who sexually abused female minors and adults in 2 congregations in 2 states over 10+ years. Briefly describes his therapy, treatment, and recovery program based on a 12-step recovery model.

Anonymous. (1991). Sexual addiction. *Pastoral Psychology*, 39(4, March):265-268. [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.]

Brief first person account that focuses on her identity as one recovering from sexual addiction. While serving a congregation as an ordained minister, she entered into a sexualized relationship with a lay member whom she describes as her mentor. She refers to the relationship as an affair, as a mutual relationship, and as a violation by a professional of a sacred boundary. When the relationship became publicly known, she was asked by her denomination to take a leave of absence from the ministry, but it never confronted her about the relationship.

Anonymous. (1991). When a pastoral colleague falls. *Leadership: A Practical Journal for Church Leaders*, 12(1, Winter):102-111.

First person, magazine style account by a nonordained professional who was the administrator and program director of a large, suburban Presbyterian Church congregation whose pastor was abusing alcohol. Problem behaviors included his manner of relating to women in the congregation, particularly those younger, attractive, and who “displayed some sense of vulnerability – divorced women or young widows, those with emotionally unavailable husbands, or those enduring family or marital stress.” Describes how the author approached the personnel committee, patterns of avoidance, and his personal reactions. The pastor stopped and then resumed abuse of alcohol. An intervention plan was initiated that involved church leaders, presbytery officials, and the pastor’s family. Among factors analyzed is the “denomination’s tendency to look for sociological and psychological answers instead of theological and spiritual answers...” This included avoiding use of the Church’s disciplinary process “when evidence of at least one extramarital affair emerged...” It also emerged that “charges of inappropriate behavior with women had dogged [the pastor] since his first pastorate. But presbytery officials thought [he] had put those problems behind him. And none of the people called as references had any concerns in this area.”

Anonymous. (1993). [News section] Prominent pastor steps down. *The Christian Century*, 110(11, April 7):361-362.

Reports “the surprise resignation of Donn Moomaw of Los Angeles, a pastor to former President Ronald Reagan.” Moomaw, pastor of Bel Air Presbyterian Church [Presbyterian Church (U.S.A.)] in California, informed the congregation by letter that “he was resigning because he had ‘stepped over the line of acceptable behavior’ with some members of the congregation.” Moomaw is described as having “become of the nation’s most popular evangelical preachers.”

Anonymous. (1993). [News section] Archbishop resigns amid scandal. *The Christian Century*, 110(11, April 7):362.

Reports on the March 19 resignation of Fr. Robert F. Sanchez, the Archbishop of Santa Fe, a Roman Catholic Church archdiocese in New Mexico. He announced he had submitted his resignation to the Pope 2 days before CBS Television was to broadcast an episode of its “60

Minutes” program in which “Judy Maloof, a member of a prominent New Mexico family and currently a teacher of languages at Ohio State University” described Sanchez’s sexual relationship with her that began in 1975 when was 19. Also reports that on the episode 2 other women “spoke of [Sanchez’s] more limited sexual advances, starting with a camping trip on which they said the archbishop had kissed and fondled them. The trip took place about ten years ago. Both women said they were 18 at the time.”

Anonymous. (1993). A victim writes of boundary violation in spiritual direction. *Connections: The Newsletter of Spiritual Directors International*, 3(1, Fall):4-5.

The author is a member of Spiritual Directors International, and lives in the New England area, U.S.A. Brief, first person reflection in the form of a letter to readers of the newsletter, her peers. The reflection is based on her attending a workshop of spiritual directors where she “shared some of my story of [sexual] abuse by my former spiritual director.” Writes that in the workshop, she “re-experienc[ed] the shock and trauma of my abuse.” Cites the clinical model of post-traumatic stress disorder and lists significant symptoms she has had. Very briefly reflects theologically on her experience of being violated. Citing the work of David Finkelhor on sexual abuse and its trauma “of stigmatization, or trauma to the person’s self esteem,” wonders how her readers would react to her disclosures: “To tell the truth abroad is to expose an intimate part of myself to the scrutiny of others, which makes me vulnerable to more violation.” Closes the piece: “I pray for God to grant me the grace to wear my stigmata with compassion and resurrection power.”

Anonymous. (1993). [News section] A trail of abuse. *The Christian Century*, 110(37, December 22-29):1294-1295.

Presents a national overview of recent cases of sexual misconduct in the Roman Catholic Church. Includes reports of: sentencing in criminal court; a multi-million dollar civil settlement by a treatment center; a multi-million dollar settlement with victims; a mediated cash settlement; and a local inquiry conducted by a Roman Catholic entity. The number and young age of the victims is very sobering.

Anonymous. (1995). Ghost in the bedroom. *The Canadian Baptist*, 141(1, January):17-18.

First person point of view by the spouse of a woman who was sexually abused by a Baptist pastor. States: “The police laid several charges against her assailant, charges which involve other women, all whom were abused by this same man – assaulted by him as he fulfilled his duties as a pastor and counselor of young teens. For almost two decades, he raped, physically and spiritually.” Very briefly introduces a wide range of topics: church leadership and success as the basis of the offender’s power, denial of these offenses in the church, cover-ups by denominational peers of the offender’s prior sexual misconduct, failure of the Christian community to respond to his wife and him, impact of the abuse on their marriage, and impact of the abuse on their religious participation. Page 18 includes an accompanying sidebar by Larry Matthews, magazine editor, that very briefly identifies topics related to prevention, intervention, and the church’s response.

Anonymous. (1995). Psychiatrists offer treatment advice for sexually abusing clergy, victims. *Psychiatric News*, 30(23):4, 21.

Brief but detailed magazine-style report of presentations by 2 psychiatrists at an annual meeting of the American Academy of Psychiatry and the Law. Diane Schetky, chair of the Maine Psychiatric Association’s Ethics Committee, discussed issues related to victims of clergy sexual abuse: vulnerability of children to Roman Catholic priests due to situational factors; the Church’s lack of response to allegations about priests or victims’ need for treatment as a motivating factor in civil suits; family dynamics that can adversely affect a victim; psychological and psychiatric consequences of victimization. Schetky is quoted: “By viewing sexual abuse as a moral lapse and forgivable sin, the church isolates the problem and does not have to examine the interpersonal context, the impact on the victims, or the system that promotes this behavior. It also tends to relieve the perpetrator of responsibility for his behavior.” James Cavanaugh, Isaac Ray Center, Inc., Chicago, Illinois, which has been under contract to treat sexually abusive priests of the Archdiocese of Chicago, discussed treatment of pedophilic, or accused pedophilic priests.

Forensic mental health issues included: “defining what factors constitute fitness for duty and evaluating the effects of a priest’s current psychiatric status on his ability to continue those duties”; initial diagnosis and abuse history; response to treatment, including medication; aftercare programs; pending litigation; available supervision. Identifies some of the implications of options that the Center can make to the Archdiocese. Notes some differences between sexual offenders among the clergy, and other pedophiles. Notes challenges for the Center: requests for predictive statements with limited clinical data; moral, legal, and ethical dilemmas.

Anonymous. (March, 2002). How common is clergy sexual misconduct? [Retrieved 07/26/02 from the World Wide Web from the Hartford Institute for Religion Research, Research Areas section, Quick Questions subsection, Hartford Seminary: [http://www.hirr.hartsem.edu/research/quick\\_question18](http://www.hirr.hartsem.edu/research/quick_question18)]

Briefly reports results of a survey on the incidence of clergy abuse, including clergy sexual misconduct, that was conducted in 1999 by 2 researchers with the Hartford Institute for Religion Research, Hartford Seminary, Hartford, Connecticut. 11 focus groups were convened in 4 U.S. regions. Participants included 76 interim ministers who, over 40 years, had served 532 congregations in 14 denominations. While most of the 14 were liberal and moderate Protestant denominations, conservative Protestant and Roman Catholic ones were also represented. Participants reported that of the 532 congregations, 271 had experienced a breach of trust by their minister. Non-sex-related incidents totaled 149, and sex-related totaled 122 (23% of all congregations served by the participants). Reports that: “While almost all of the sex-related cases were between opposite-sex adults, in 3 cases the relationship in question was a homosexual one... In only 2 cases (both Roman Catholic) was the problem pedophilia.” The authors determined that the “overall incidence rate [of clergy abuse in general] does not vary significantly by denomination... Nor are there significant differences by region... Nor are rural churches more immune than suburban or urban ones. The only significant social difference that emerged is that larger congregations seemed more vulnerable. Thirty-one percent of large churches compared to 16% of small ones had had a sex-related incident.” Reports that patterns of secrecy were the predominant way that church authorities handled discovery. Congregations where the pastor was serving “sometimes did not know why their pastor suddenly resigned or moved” and new congregations “were rarely told” “about past indiscretions...” The researchers comment that a “much larger, randomly selected sample of congregations would have to be surveyed to firmly establish prevalence and thoroughly explore all the factors involved in sexual misconduct.” Notes that secrecy “would make getting solid numbers nearly impossible.” Lacks references.

Anonymous. (1993). [News section] Reagan’s former minister suspended. *The Christian Century*, 112(10, March 22-29):322.

Reports “the surprise resignation of Donn Moomaw of Los Angeles, a pastor to former President Ronald Reagan.” Moomaw, pastor of Bel Air Presbyterian Church [Presbyterian Church (U.S.A.)] in California, informed the congregation by letter that “he was resigning because he had ‘stepped over the line of acceptable behavior’ with some members of the congregation.” Moomaw is described as having “become of the nation’s most popular evangelical preachers.”

Anonymous. (2002). The present scandal: A personal view. *America* [a Jesuit publication], 186(11, April 1):11-13.

By a father who reported concerns about the behavior of a priest in his Roman Catholic parish after learning that another family in the parish had filed a civil suit alleging actions against minors. The reactions of leaders and other priests was “...to minimize the problem, to shift the issue to the sad injury to a priest’s reputation.” The priest continued to serve in his position, and 5 years later, the lawsuit was still going.

Anonymous. (2002). Sex offense: One part of his story. *National Catholic Reporter*, 38(31, June 7):8-10. [Reproduced as: Anonymous. (2008). “One Act of Abuse Is Too Many.” Chapter in Willis, Laurie. (Ed.). *Sexual Predators*. Farmington Hills, MI: Greenhaven Press, pp. 82-89.]

First person account by a Roman Catholic priest. Allowed to run anonymously in the journal because, for the editors, “[t]he tale points up the complexity of the sex abuse scandal [in the



Catholic Church] and raises serious questions about such absolute and quick solutions as the ‘one strike and out’ proposal in disciplining priests who have been accused of sexual abuse.” Describes himself as sexually offending, which he calls a crime, about 30 years prior. Sketches his education in minor seminary and the avoidance of sexuality as a topic of discussion. Reports that in major seminary he began “a period of sexual exploration,” including masturbation and sexual encounters with classmates. During his first assignment as a diocesan priest, he had a principal ministry with the high school youth. During this time, he “became pals” with a boy whom he had known a year before he sexualized the relationship. Recalls thinking he “was doing something good for [the boy]. I did not want him to live his youthful years suppressing his sexuality as I had done.” Describes himself then as ignorant, sexually immature, and “lacking crucial knowledge..., but I was not stupid, reckless or intentionally harmful.” It was the sole sexualized relationship during his priesthood. Reports that 9 years ago, his bishop informed him that a lawyer for the boy, now an adult, “was seeking monetary damages for the emotional harm I had caused by abusing him.” He was prevented by the diocesan lawyer from contacting the man. He was given a leave of absence and spent 6 months in a treatment facility specializing “in the mental health of Catholic priests and religious. While I was there, a cash settlement was arranged by the lawyers representing both parties, and the case was closed.” He was determined by unidentified experts to be at low risk for re-offending, spent a brief period in a halfway house, and continued to serve parishes. Concludes with his desire to continue serving the Church: “I feel I can better make up for the sins of my youth by doing good for other people than by rotting away for the rest of my life in some ‘safe house.’”

Anonymous. (2004). Healing service in Milwaukee includes purification of church. *America* [a Jesuit publication], 190(10, March 22):4.

Briefly reports on a healing service on 02/29/04 at St. Augustine [Roman Catholic] Church in Milwaukee, Wisconsin, for people who were sexually abused by priests. The pastor “presided at a rarely performed rite called ‘Public Prayer After the Desecration of a Church.’ ...During the somber ceremony the altar was bare, the tabernacle was empty, and there was no overhead lighting. Using incense, holy water and chrism oil, [the pastor] purified the church, anointing the entrance doors and back walls with chrism. He then purified the altar with incense and sprinkled the church with holy water,” including the site where a self-identified victim reported he was abused 30+ years prior by a priest who was an associate pastor.

Anonymous. (2004). [Century News section] Lutherans settle in Texas sex abuse case. *The Christian Century*, 121(9, May 4):15.

Briefly reports that the Evangelical Church in America (ELCA) on April 12 “reached a settlement with 14 people who filed civil charges against a former pastor in Texas who has been convicted of use of child pornography and sexual abuse of children.” In 2002, Gerald P. Thomas, Jr., “pastor of Good Shepherd Lutheran Church in Marshall from 1997 until 2001... was sentenced to five years in federal prison... A jury added 397 years to Thomas’s imprisonment in a state trial last year in which he was convicted of multiple counts of sex crimes against children.” Parties in the settlement included “...the national office of the ELCA; Trinity Lutheran Seminary in Columbus, Ohio; a clergy candidacy committee in Michigan; and Thomas’s former church.” A civil trial “involving other defendants – the local Northern Texas-Northern Louisiana Synod, its former bishop and his assistant – was set to begin April 13.” [See succeeding entry.]

Anonymous. (2004). [Century News section] Lutherans settle in Texas sex abuse case. *The Christian Century*, 121(9, May 4):15.

Citing the Religious News Service, reports that a Texas jury “awarded nearly \$37 million to nine victims who accused [an Evangelical Lutheran Church in America] governing body of hiding the history of a pastor later convicted of child abuse. The nine plaintiffs said former Lutheran Bishop Mark Herbener and his assistant Earl Eliason should have warned Good Shepherd Lutheran Church in Marshall, Texas, about allegations involving former pastor Gerald Thomas... According to the Associated Press, plaintiffs accused the synod of not telling the church that Thomas had given tequila shots to two teenage boys, and possessed a pornographic video, when

he was an intern at a church in Wilson, Texas, in 1996. Eliason said he did not know about the allegations, but lawyers cast doubt on his testimony after noting that Eliason himself pleaded no-contest to charges of indecent exposure in 1987, 1996 and 2003.” [See preceding entry. On 03/03/11, court documents were available on the World Wide Web: [http://www.leavingtheelca.com/?page\\_id=8](http://www.leavingtheelca.com/?page_id=8) in a section entitled “Marshall Texas (2004),” however as of 10/11/11, the section was not available. The documents in *John Alfred Doe No. 1, et al v. Trinity Lutheran Seminary, Northern Texas Northern/Louisiana Synod, Rev. Earl Eliason, Rev. Mark Herbener, Evangelical Lutheran Church in America, et al, No. 02-0157*, 71st Judicial District, Harrison County, Texas, included plaintiffs’ briefs, portions of depositions, and email and correspondence presented by plaintiffs.]

Anonymous. (2005). [Sexual Abuse Update] A report on clergy sexual abuse in the Philippines, prepared by Catholics for a Free Choice and two local NGOS, Likhaan ng mga Kababaihan and the Child Justice League, has been submitted to the United Nations, the Holy See and the Catholic Bishops’ Conference of the Philippines. *Conscience: The Newsjournal of Catholic Opinion* [published by Catholics for a Free Choice], 26 (June 22): 9.

“A report on clergy sexual abuse in the Philippines, prepared by Catholics for a Free Choice and two local NGOS, Likhaan ng mga Kababaihan and the Child Justice League, has been submitted to the United Nations, the Holy See and the Catholic Bishops’ Conference of the Philippines. The report follows similar ones on Canada, Germany, France and Austria and includes in its recommendations that the Holy See ends the requirement for secrecy involving clergy sexual abuse cases.”

Anonymous. (2005). From victim to victimizer? *Human Development* [published by Regis University], 26(2, Summer):45-47.

Magazine-style article. First person point of view. The author was sexually molested at age 4 by her eldest brother, and from 5-to-10-years-old by a Roman Catholic priest “who, I just recently learned, was also molesting my two older brothers... Our father had been sexually and physically assaulted by a priest in his childhood. How much of my brother’s behavior was influenced by an environment in which he lacked positive parenting from his father? How much the result of his own trauma, a repetition of his own abuse caused by the psychological imprinting that results from the sexual abuse of children?” Describes the “traumatic shock response” that she experienced. Notes events in the lives of her 2 young children when she realized “that the effects of my abuse remained with me and could not be dismissed...”, which caused her to fear that she would abuse her children. Describes sexual abuse by a priest as similar to incest, and therefore an emotional violation. Identifies form of violation as spiritual due to the priest’s religious status and role: “Victims of clergy abuse have the whole fabric of meaning created by a system of religious belief and practice ripped from their lives.” Identifies factors that have assisted her recovery.

Anonymous. (2005). [Managing Conflict] To discipline Touchy Tom. *Leadership Journal*, (Fall). [Retrieved 11/11/06 from: <http://www.christianitytoday.com/le/2005/004/23.74.html>]

First person account by a minister describing how he as the newly arrived pastor of a Baptist church and the board of deacons addressed problems related to a longtime male member and his unwanted, sexualized behaviors, both physical and verbal, toward women of the church, including incidents at their homes. [For a critique and suggestions for the how the situation should have been handled, see the sidebar to the article, this bibliography, this section: Sande, Ken. (2005). Before you discipline.]

Anonymous. (2012). [Century News section] Orthodox Church in America outs its leader, 129(17, August 22):16.

Based on the Religious News Service as the source, reports that the Orthodox Church in America (OCA) has forced its leader, Metropolitan Jonah (née James Paffhausen), to resign, “chiefly because he had failed to remove a priest accused of rape.” States: “The case concerned a priest whom Jonah accepted into the OCA despite knowing about the man’s past problems with alcohol and his record of violence toward women. Then in February of this year, Jonah, 52, learned that

the priest had been accused of rape in 2010 but did not alert the police or church authorities or investigate the matter, the synod said. OCA leaders also said Jonah, who was elected metropolitan in 2008, was involved with unnamed others in attempting to keep the alleged victim and a relative of her from pursuing the case, telling them that “their salvation depended on their silence.” States that OCA authorities are cooperating with police on the rape investigation.

Anonymous. (No date). Forgiveness. [World Wide Web: Clergy Sexual Abuse in Australia website. <http://pip.com.au/~chenderson/forgive>]

Clear, direct, simple, and thoughtful approach to the issues of forgiveness and apologies related to survivors of clergy sexual abuse. Identifies 4 biblical themes related to forgiveness: recognition of the sin; repentance of the sin; recompense for the sin; restitution for the sin. (The scriptural references are found on a separate page of the site.) Also briefly addresses topics related to forgiveness: forgetting; trust; punishment; reconciliation; and, remorse. The section on apologies follows the one on forgiveness.

Anton, Jean. (2005). Sexual abuse by religious leaders: Looking back 20 years – What has changed? What is needed? An interview with Rev. Dr. Marie M. Fortune. *Working Together: A Newsletter of the FaithTrust Institute*, 24(2, Winter):1-5.

By the newsletter editor. Fortune is founder and senior analyst, FaithTrust Institute, Seattle, Washington. Question/answer format. Topics include: different types of sexual abuse by religious leaders; identifying a predator; her first awareness of the problem of sexual abuse by clergy; a typical scenario in the early years of a judiciary’s response to a victim who came forward; what has changed in 20 years; whether she sees any significant differences and/or similarities across religions; what FaithTrust Institute has accomplished; the most pressing contemporary needs; the crisis in the Roman Catholic Church and people’s understanding of the issue; her assessment of the response overall by Catholic bishops; whether victims/survivors’ needs are being attended to; training of future clergy in seminaries; her main message to survivors.

Applewhite, Monica. (2006). Putting abuse in context: Coping with sexual abuse is part of all child-serving organizations. *America* [a Jesuit publication], 195(8, September 25):14-16.

Applewhite “is president of the Religious Services Division of Praesidium, Inc. Over the past 15 years she has conducted root-cause analysis of more than 1,100 cases of sexual abuse in child-serving organizations and has developed empirically based prevention and response systems.” Draws upon experience of “[h]aving conducted hundreds of interviews with those who have perpetrated and experienced sexual abuse, including clergymen and their victims,” which informs her knowledge of “the realities of sexual abuse.” A first person, brief commentary about the “much wider context” beyond the Roman Catholic Church in the U.S.A. and its contemporary situation related to the sexual abuse of minors. Notes that early efforts in the 1950s to prevent the sexual abuse of children “focused on ‘Stranger Danger,’” and that early child protective services “did not manage cases of ‘acquaintance abuse.’” Sketches the experiences of secular youth-serving organizations like Big Brothers, Y.M.C.A., and Boys and Girls Clubs in responding to problems of sexual abuse. States: “Both current and retrospective studies show... that abuse by trusted adults who are not related to the child accounts for approximately 60 percent of the sexual abuse of children in our nation.” Notes that the plan adopted in 2002 by the U.S. Conference of Catholic Bishops was that of “the largest child-serving organization in the United States,” and states that it changed “‘industry standards’ for child protection.”

Archdiocese of Chicago. (1992). Chicago policy regarding clerical sexual misconduct with minors. *Origins: CNS (Catholic News Service) Documentary Service*, 22(16, October 1):273, 275-281.

Text of the policies and procedures of the Roman Catholic Archdiocese of Chicago, Chicago, Illinois, adopted September 21, 1992, “to deal with allegations and issues related to sexual misconduct by priests with minors.” The basis for the policy, *Clerical Sexual Misconduct with Minors: Policies for Education, Prevention, Assistance to Victims and Procedures for Determination of Fitness for Ministry*, was recommended in a 93-page report delivered on June 15, 1992, by Cardinal Joseph Bernardin’s Commission on Clerical Sexual Misconduct with

Minors. Pages 273 and 275 are introductory. Pages 276-281 contain the policy which consists of 6 articles: 1.) general provisions; 2.) assistance to those affected; 3.) screening, formation, education, and assignment to ministry; 4.) review process for continuation of ministry; 5.) return to ministry; 6.) priest personnel records. 1 endnote. [For the text of Bernardin's statement announcing the policy, see this bibliography, this section: Bernardin, Joseph. (1992).]

Arms, Margaret F. (2002). When forgiveness is not the issue in forgiveness: Religious complicity in abuse and privatized forgiveness. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(4):107-128. [Reprinted as: "When Forgiveness Is Not the Issue in Forgiveness: Religious Complicity in Abuse and Privatized Forgiveness." Chapter in Fortune, Marie M., & Marshall, Joretta L. (Eds.). (2002). Forgiveness and Abuse: Jewish and Christian Reflections. Binghamton, NY: The Haworth Pastoral Press, pp. 107-128.]

Arms is a licensed clinical social worker and executive director, The Shalom Center, an interfaith resource in Colorado Springs, Colorado, which addresses spiritual issues of people affected by trauma. She "approach[es] the subject of forgiveness from the perspective of one who has spent over 15 years working with abuse survivors, most of whom were victims of sexual abuse..." Cites survivors of clergy sexual abuse who "questioned whether they could forgive their pastors who used the power of their office and position to molest survivors who came to help." These survivors also "had profound reservations about forgiving the institutional church that had known about the abusive clergy, and had done nothing except a geographical cure. They challenged the appropriateness of forgiving a church that insists forgiveness is the duty of every Christian but will not examine its own complicity in a culture of violence and abuse. How, even, they asked, do you forgive a God who seems to insist that the church is right and who likewise expects forgiveness?" Her position is "that dimensions of public and private participation embedded in the process of forgiveness place constraints on the relevance or wisdom of forgiving. ...the discourse and process around decisions relating to forgiveness are more important considerations than issues about whether or not an abuse survivor should or should not forgive." Briefly explores ways some scholars use the term *forgiveness*. Prefers a definition by Carter Heyward "because it focuses on forgiveness as a process intricately bound up with systems as well as individuals." Briefly examines truthtelling as a crucial dimension of forgiveness and cites the work of Desmond Tutu on the Truth and Reconciliation Commission in South Africa as a positive example of truthtelling as a prerequisite to forgiveness. Notes that the intentional public participation of the authorizing body, the Parliament, "provided the required environment of safety within which individual truthtelling could occur. Without this larger cultural participation, privatization of forgiveness precludes safety, because of the level of truthtelling required by the process." Writes that truthtelling requires victims' remembrance of the trauma, as opposed to forgetting, and the offenders' and complicit institutions' "careful and complete acknowledgement of what they have done and of their responsibility for the wrongdoing and the harm to the victim." Identifies involvement of religious institutions as a necessary factor to be addressed: "...encouraging individual forgiveness without engaging the larger religious community in issues of its own need for repentance and accountability allows room for social, cultural, and religious institutions to ignore their own deeply rooted complicity." Cites forms of complicity that veil the truth: co-opting religious language, misusing religious doctrine, and misusing religious power. Offers examples of what truthtelling by a religious institution would entail. Concludes by discussing the process of a victim's privatized forgiving or refusing to forgive as a form of prophetic resistance. 20 references; 50 footnotes.

Armstrong, Susan. (1991). Sexual abuse of women and girls by clergy. [Theme issue on violence against women.] *Canadian Woman Studies/Les cahiers de la femme*, 11(4, Summer):66-68.

Armstrong is a graduate student and a counselor at a women's centre in Canada, and "was brought up a Roman Catholic and abused by a Religious Brother from age seven to twelve." Draws on research with clergy abuse survivors that she and 2 colleagues conducted. Context is Canada. An essay that calls for including stories of women and girls who experience childhood sexual abuse, harassment, and rape by clergy in the media revelations about, and public outcry over, "abuse of young boys by members of the Roman Catholic Church", i.e., "Mount Cashel, Alfred Reformatory

School and sexual abuse in native residential schools in Manitoba and British Columbia.” Her identification of reasons why women’s experience of clergy sexual abuse is not revealed is supported by quotations from survivors. Concludes: “The silencing of women is effective on several levels: language, policy and theology.” Her position is that “Canadian research is desperately needed to gauge the incidence of sexual abuse by clergy, the effects of abuse on victim-survivors and to formulate just responses to the needs of the victim-survivors.” Footnotes.

Ashby, Homer U., Jr., & Hepokoski, Carol. (2002). “Can we talk?”: Boundary crossing and sexual misconduct in seminary teaching. *Teaching Theology and Religion*, 5(2, April):80-89.

Ashby is a professor of pastoral care, McCormick Theological Seminary, Chicago, Illinois. Hepokoski is an assistant professor of religious ethics, Meadville Lombard Theological School, Chicago, Illinois. Addressed to seminary colleagues. Follows a workshop they co-facilitated in 2000 on clergy sexual misconduct and boundary issues for faculty in the Association of Chicago Theological Schools. Premise: “...theological education is by its very nature a context that leaves us vulnerable to boundary confusion and trespass” due to “a confusing mix of intraprofessional roles, as well as those situations that involve a mix of the personal and the professional.” Begins by describing “the variety of contexts and roles in which seminary faculty encounter students.” Presents a personal anecdote that identifies dual role relationships, and discusses what constitutes boundary crossings. Next, discusses the power dimensions of the role of faculty, drawing upon the work of James Poling. Places responsibility on faculty “to monitor the imbalance of power in relationships [with students]...” Offers practical suggestions for interactions with students. Identifies theological education’s engagement of the whole person – academically, professionally, personally – as one of its “most powerful and confusing aspects.” States that theological education “is full of many opportunities for mutual growth, but is also fraught with many dangers.” Identifies “the role of community member as being among the most complicated of the roles a seminary faculty member plays.” Notes that the “interdependence involved in community living... is both its gift and complication for student-faculty relationships.” Considers the topic of friendships between faculty and students, and focuses concern on the aspect “that is in the direction of mutual, and increasingly intimate, emotional sharing” because of its potential to severely compromise the professor/student relationship. Proposes “three elements of a comprehensive approach to the prevention of inappropriate boundary crossing by seminary professors: (1) Monitor the roles, context, and ‘lane changes’ that take place in seminary life; (2) Avoid sexualized behavior in all faculty-student relationships; and (3) Establish a balanced life that protects against inappropriate boundary crossing and sexual misconduct.” Discusses the topic of “whether it can ever be ethically acceptable for a romantic or love relationship to develop between a [seminary] professor and student.” Offers guidelines for maintenance of professional boundaries and romantic relationships between seminary students and professors. Concludes with a call for further dialogue on the topic and issues by theological educators. 8 references.

Ashby, Jr., Homer U., & Verner, David. (2010). Do pastoral counselors have a duty to report clergy sexual abuse done by their clergy clients? *Journal of Pastoral Care and Counseling*, 64(3):1-11.

Ashby, a United Methodist minister, and Verner are pastoral counselors with Triangle Pastoral Counseling, Inc., Raleigh, North Carolina. “This article is an attempt to address the concerns raised by the [conflict of a pastoral counselor who has “an allegiance to the Church and the care and protection of its members” and a professional code as a certified pastoral counselor “to maintain the confidentiality” of what is disclosed in counseling by clients who are pastors and have “engaged in clergy sexual misconduct with their parishioners”] through the examination of a number of questions and issues.” They consider codes of ethics of the American Association of Pastoral Counselors, American Association of Christian Counselors, American Psychiatric Association, American Medical Association, American Psychological Association, and National Association of Social Workers and United Methodist and Presbyterian Church (U.S.A.) requirements regarding requirements of confidentiality and situations involving disclosure to others, and conclude that there is a lack of consistent definitions of *sexual misconduct* in Methodist and Presbyterian polity [although they do not differentiate the varying hierarchical degrees of authority of the polity references cited]. States: “We conclude that pastoral counselors

must maintain the confidentiality of client communications and do not have a duty to report the clergy sexual malfeasance of their clergy clients with another adult.” Lists a series of unresolved question. They recommend that the pastoral counselor preserve confidentiality while “engag[ing] the clergy client in a thorough examination and assessment of the damage done to the other person as well as to the family, the religious community and the self of the clergy client him/herself. The pastoral counselor should explore with the clergy client available avenues for taking responsibility for their actions, including that of confessing these actions to ecclesiastical authorities.” 7 references; 6 endnotes [although 7 are cited in the text].

Auge, Andrew, Fuller, Louise, Littleton, John, & Maher, Eamon. (2010). After the Ryan and Murphy reports: A roundtable on the Irish Catholic Church. *New Hibernia Review / Iris Éireannach Nua*, 14(1, Spring):59-77.

Auge is a professor of English, Loras College, Dubuque, Iowa. Fuller is with National University of Ireland, Maynooth, County Kildare, Ireland. Littleton is with The Priory Institute, Tallaght, Dublin, Ireland. Maher is with Institute of Technology Tallaght, Tallaght, Dublin, Ireland. The authors’ statements are taken from their email exchanges, January and February, 2010, in which they discuss 2 official reports issued in 2009 by the government of Ireland “concerning the [Roman] Catholic church and documented instances of physical and sexual abuses.” The first is the report of The Commission to Inquire Into Child Abuse, referred to as the Ryan Report, after its chair, Séan Ryan, which “examined abuses in some sixty reformatory and industrial schools from 1936 forward.” The second is the report of the Commission of Investigation, Dublin Archdiocese, referred to as the Murphy Report after its chair, Yvonne Murphy, which “investigated the manner in which representatives of the Catholic church in the archdiocese of Dublin dealt with allegations of sexual abuse during the period 1975 to 2004.” Topics include: features distinctive to the Catholic Church in Ireland that exacerbated the crisis following the reports’ releases; the point at which it became apparent that the crisis was not about “missteps by individuals but was instead a systemic failure;” media coverage of the abuse scandals; impact of the abuse scandals on the present and future practice of Catholicism in Ireland. 7 footnotes.

Augustin, Gary C. (1997). Factors found with clergy involved in sexual misconduct. *American Journal of Pastoral Counseling*, 1(1):37-48.

By an affiliate of the Samaritan Counseling Center of Hawaii. The title does not reflect the multiple topics which are pieced together from a variety of sources, both religious and non-religious, published (more dated) and unpublished (more current). The author’s primary concern is pastoral counselors, in general, and the American Association of Pastoral Counselors (AAPC), in particular. Calls upon the AAPC to “require ongoing continuing education which stresses ethics and boundary awareness.” The 4 appendices include 2 self-report risk assessment instruments, one developed for medical professionals, particularly psychiatrists, and one for marriage and family therapists.

Bacher, Robert E. (1990). Some thoughts on priests and pedophilia. *The Priest*, 46(2, February):49-51.

Bacher, a Roman Catholic priest, is president and chief executive officer, Saint Luke Institute, Suitland, Maryland, a psychiatric hospital for priests and men and women religious. Regarding pedophiles in the ministry, presents brief observations on 3 questions. 1.) Why has this phenomenon surfaced now: many priests being treated for pedophilia at Saint Luke were sexually abused as children, and are part of a cultural reality; the contemporary sexual revolution the permeation of sex and violence in the media allow for people to “indulge themselves in their sexual desires”; there is a moral shift in society; pedophilia has been rationalized by some as not a violation of celibacy. 2.) What will lead to prevention and early detection: better psychological screening by seminaries and formation personnel; discussion of sexual morality and celibacy; implement fraternal correction by putting into practice the concepts of community and support; earlier intervention, including confrontation, treatment, and addressing spiritual issues. 3.) What help is available: spiritual, physical, neurological, and psychological examinations are necessary and a basis for treatment; inpatient and outpatient treatment; peer groups. Reports that in the 4

years since St Luke started treating pedophiles, none, to his knowledge, have relapsed. His perspective is that pedophilia is an addiction.

Bailey, Sarah Pulliam. (2014). [News] Ministry leader Gothard quits after abuse allegations. *The Christian Century*, 131(7, April 2):17-18.

Bailey is with Religious News Service. Briefly reports the resignation of Bill Gothard, founder and president of the Institute in Basic Life Principles, Oak Brook, Illinois, “after allegations he sexually harassed women who worked at his ministry and failed to report child abuse cases [to Child Protective Services.” 34 women reportedly have been sexually harassed, and 4 have alleged molestation. His ministry is described as “a popular gathering spot for thousands of Christian families” in “more conservative evangelical circles” with popular conferences and seminars. Includes statements from an identified woman who alleges she was sexually molested by Gothard when she was a minor and working for him.

Baker, Louisa K., & Rigazio-DiGillio, Sandra A. (2013). Evaluation of a spiritually based child maltreatment prevention training program. *Counseling and Values*, 58(1, April):3-22.

The authors are with the Department of Human Development and Family Studies, University of Connecticut, Storrs, Connecticut. “This is the first study to empirically evaluate the impact of a 1-day training curriculum design to teach church volunteers and ordained leaders within one [New England] statewide congregation [*sic*] to identify and report child maltreatment... Our study is the first to empirically evaluate one such daylong training that has been adopted by many spiritual communities in the United States.” [Terms – *diocesan, priests* – and descriptors – *mandated training for active priests* – suggest the participants may have been Roman Catholic.] The training program consisted of “discussions, group work, videos, and the presentation of training curriculum material.” Based on the program’s 3 behavioral outcome goals, evaluation indicators were developed to measure whether participants developed: increased ability to identify or suspect child maltreatment (physical, emotional, and sexual abuse, and neglect) with some degree of certainty; increased tendency to report perceived child maltreatment; decreased consideration of decisional items that reduced reporting rates. The outcomes were measured using quantitative data in a pre-test, post-test, and 1-month follow-up design. Qualitative data was obtained from a focus group. 44 (24%) participants from 4 training groups participated in the research. The primary instrument for measuring participants’ responses at 3 time points was an adaptation of the Crenshaw Abuse Reporting Survey-Form S (CARS-S) that posed 5 hypothetical vignettes of child maltreatment, including suspected sexual abuse. Among the results: 1.) regarding maltreatment certainty, the degree of certainty for child sexual abuse decreased over time; 2.) regarding reporting tendency, the training program made no significant difference for suspected sexual abuse; 3.) regarding decisional considerations, the program made no significant difference. Based on statistical analyses and qualitative research, they conclude that the nature of the evidence in the sexual abuse scenarios – behavioral and emotional indicators of maltreatment as opposed to obvious signs and direct disclosures – “required participants to independently assess the signs and symptoms of child maltreatment without the benefit of solid evidence or disclosure and without benefit of consultation.” They also conclude that program “participants became increasingly unclear about the presence of maltreatment, because they were overwhelmed by the data presented and were emotionally responsive to the training material.” They offer 3 recommendations to modify the 1-day design “to optimize the impact on clergy and volunteers.”: 1.) “...cover knowledge-based material over an extended period of time.”; 2.) “...include workshop strategies that allow for a translation of knowledge to practice...”; 3.) maintain the group dimension of the training over time, “combined with ongoing consultation with trained facilitators.” 30 references.

Balboni, Jennifer M., & Bishop, Donna M. (2010). Transformative justice: Survivor perspectives on clergy sexual abuse litigation. *Contemporary Justice Review*, 13(2, June):133-154.

Balboni is affiliated with Curry College, Milton, Massachusetts, and Bishop is affiliated with Northeastern University, Boston, Massachusetts. Reports the results of a qualitative study that “examine[d] the motivations of men and women who entered into mass tort litigation against the Catholic Church, primarily the Archdiocese of Boston, which alleged clergy sexual abuse by

Roman Catholic priests.” Face-to-face, tape-recorded interviews were conducted 15 men and 7 women survivors, and 13 plaintiffs’ attorneys and other legal advocates, including social workers, paralegals, and local and national advocates “from the survivor community.” The sample of survivors is described as “a diverse group in terms of socio-economic status, education and interpersonal relationships.” Verbatim transcripts were coded and analyzed using qualitative software. Among the result themes reported are: “A pervasive thread... was alienation from the Church... Feelings of alienation and betrayal played a decisive role in their decisions to sue.”; “...the desire that *the truth be exposed*.”; “...none identified obtaining monetary compensation as a fundamental goal of undertaking the lawsuit.”; “In the most fundamental sense, the consequences of establishing truth involved transforming relationships to a fractured self, to family and friends, or to the larger community.” An example of transforming relationships included seeking to re-assign blame for various adverse results attributed to the responsibility of the victim; this was a way to vanquish shame. Another example include wanting to support other survivors. Establishing the truth also meant for nearly every survivor “[e]xposing the hypocrisy of the Church.” States: “Many survivors and advocates were interested in prevention, i.e. in insuring that children would, in the future, be protected from predatory priests...”; “...for many survivors, litigation was about forcing the Church to own up to its own actions...” Concludes: “...this litigation is born out of relational goals.” 5 endnotes; 37 references.

Balswick, Jack, & Thoburn, John. (1991). How ministers deal with sexual temptation. *Pastoral Psychology*, 39(5, May):277-286.

By a professor of sociology and family development, and a Ph.D. student, Fuller Theological Seminary, Pasadena, California. Based on a questionnaire survey of 109 male ministers. Concludes that a combination of factors contribute to illicit sexual involvement. Distinguishes between necessary and sufficient causes. Necessary causes include: unfulfilled personal needs; less than adequate marital relationship; lack of peer accountability; and, spiritual coldness or immaturity. Sufficient cause consists of lack of safeguards in the ministerial role. Lacks references and information about the design of the study.

Balswick, Jack, & Balswick, Judith. (2001). Sexual harassment: Toward a biblical perspective. *Journal of Psychology and Christianity*, 20(3, Spring):224-239.

Jack Balswick is professor, sociology and family development; Fuller School of Psychology, Pasadena, California; Judith Balswick is associate professor, marital therapy, Fuller School of Psychology. Presents “a biblically based process model for understanding sexual harassment and an appropriate grievance process in response to this behavior.” Reviews 3 explanatory models of sexual harassment – natural/biological, organizational/organizational power theory, and socio-cultural. Presents a definition of sexual harassment which considers the motive of the offender and the experience of the one harassed. Distinguishes between behavior that harasses and that affirms. Presents a grievance process “based on the biblical themes of justice, mercy, retribution, restoration, and reconciliation.” The model incorporates attention to the victim, offender, and the church/Christian organization. Promotes restitution as a way to benefit the victim, rehabilitate the offender, and begin the process of restoration at the interpersonal level. Reconciliation is promoted for its interpersonal and social structure benefits. References.

Barber, William H. (2005). Psychosocial dynamics of the U.S. Catholic Church sexual abuse crisis. *International Journal of Social Psychiatry*, 51(4, December):329-339.

By a former professor of psychology, Washington University, St. Louis, Missouri, and Eastern University, St. Davids, Pennsylvania. States that most “current literature on the sexual abuse crisis in the Catholic Church assigns culpability to various parties involved: to the individual offending priests, to bishops, to seminaries, to Rome and the magisterium and, in some cases, to the American society and culture.” Calls this a scapegoat that allows “participants to escape for the moment their pain and confusion.” He proposes the use of open system theory for an analysis that goes beyond “traditional organizational analysis” and is sufficient “for reaching down into the deeper levels of the socio-psychological underworld...” by examining: boundaries, roles, and tasks; environmental influences on organizations; consideration of unconscious aspects of



motivation; and, observations about how members diverge from the organization's goals. Identifies relevant elements as: sentient group life in the Church system's subsystem, an interpersonal underworld that may also involve those with covert purposes such as ideological agendas; primary task of the Church as a system compared to "distortions of the boundaries of members' tasks and roles."; the Church as a high dependency culture "with its norms of compliance and passive acceptance of authority and unconscious resentment and resistance as well."; the Church's spiritual belief system that subordinates the Church to a supernatural domain. He suggests that role behavior – persons performing tasks, duties, and activities of particular positions – in the Church to accomplish its primary tasks is in conflict with the needs of persons, "including ego needs for acceptance, status and accomplishment..." and that this creates "anxiety due to inherent role conflict..." Identifies the "Cardinal [Bernard] Law situation in [the Massachusetts archdiocese of] Boston [as] a vivid example of how covert purposes were served." Concludes that the Church "has lost its capacity for openness as it is overwhelmed by the heaped-on needs of members from a flood of constituencies... All of this is made more complicated by the powerful constraints imposed by the Church's high dependency culture with its burdensome norms, ground rules and traditions." States that "change and renewal are possible, if Church leaders use the energy and motivation which has been thrust upon them by the crisis to re-position the institution with structures and policies more in line with espoused values – i.e., more democratic, more consultative and essentially more of an open system." 12 references.

Barman, Jean. (1997/1998). Taming Aboriginal sexuality: Gender, power, and race in British Columbia, 1850-1900. *BC Studies*, 115/116(Autumn/Winter):237-266.

Drawing upon historical primary sources, an essay that on "male perceptions of Aboriginal sexuality" in the last half of the 19th century in Canada: "In British Columbia gender, power, and race came together in a manner that made it possible for men in power to condemn Aboriginal sexuality and at the same time, if they so chose, to use for their own gratification the very women they had turned into sexual objects." Prompted by her experience in 1996 in a Vancouver court where she heard Roman Catholic Bishop Hubert O'Conner defend "himself against charges of having raped or indecently assaulted four young Aboriginal women three decades earlier... He admitted to sexual relations with two of the women, but the inference was clear: they had made him do it. They had dragged him down and led him astray. The temptation exercised by their sexuality was too great for any mere man, even a priest and residential school principal, to resist." In 1997, the National Parole Board denied O'Conner parole after his conviction on 2 of the charges. Among the reasons cited was that "'at your hearing today... you maintain that... you in fact were seduced.'" 138 footnotes.

Barry, William A. (2004). Spiritual healing. *Human Development* [published by Regis University], 25(1, Spring):34-39. [Theme issue: Towards Healing Our Church]

Barry, a Jesuit priest in the Roman Catholic Church, is editor-in-chief of the journal. Citing articles in the theme issue, states: "I want to look at the spiritual devastation wrought by sexual abuse [of minors by Roman Catholic priests] and the crisis in the church, and to present some ways toward spiritual healing." Acknowledges "the psychic havoc wreaked on those who have been abused and on their families." Regarding pastoral care of trauma survivors, recommends: "reminding them of past healing;" avoiding telling survivors that they need to 'move on' or 'get over it;'" believing that God is active and at work to draw people into a relationship of intimacy; "listen[ing] with sympathy and compassion;" being creative, e.g., in ways of asking a survivor to pray; pointing survivors "toward relating with God so that God has a chance to show up in a healing way;" using imaginative exercises, e.g., using scripture to address the issue of shame; using sacraments; being mindful of the effects of "the crisis of clergy sexual abuse" on others besides survivors and their families. Draws upon psychoanalytic object relations theory to discuss psychic structures "that help us to make sense of our relations with ourselves, with important others and with God," including the effects of sexual abuse on a child's development of a "self-God image" and substitution of the abuser for "the place of God." Writes: "The self-God image cannot help but be affected badly. This is especially true if the abuser is a priest, someone who, for the victim, stands in place of God. Because the trauma is so severe, the self-God image is

frozen and difficult to change.” In his conclusion, notes he does not address the “difficult and demanding topic” of “forgiveness of the perpetrator by the survivor.” 3 recommended readings.

Barstow, Henry H. (1926). The minister and women. *Church Management: A Journal of Parish Administration*, 3(2, November):85-86.

Barstow is identified as a minister, Auburn, New York. Cautions ministers, assumed to be male, in their relationships to women congregants. First, he acknowledges the “temptation [that] forces the struggle against the invading appeal of the flesh,” stating: “No man is ever conquered by temptation. He surrenders.” Then he warns against the “one or two women in [the minister’s] congregation, whose melting eyes and lingering handshake makes him feel like slapping them in the face.” States: “The minister’s holiness is assumed by his people, however misguided, because of his holy calling.” Offers brief practical advice regarding pastoral calls and “private audiences” with women. Noting that he does not mean to disparage women or fail “to give them full honor,” he calls for women to be extended “the privilege of ‘laying on of hands’” so they can serve “on the official boards of the church.”

Bartchak, Mark L. (2011). Child pornography and the grave delict of an offense against the Sixth Commandment of the Decalogue committed by a cleric with a minor. *Periodica de re Canonica*, 100(2):285-380. [Reprinted as: Bartchak, Mark L. (2012). Child pornography and the grave delict of an offense against the Sixth Commandment of the Decalogue committed by a cleric with a minor. *The Jurist: Studies in Church Law and Ministry*. 72, (1):178-239.

Bartchak is a Roman Catholic priest, canon lawyer, and Vicar for Canonical Affairs, Diocese of Erie, Pennsylvania. Revised version of a paper presented at the Gregorian University Canon Law Colloquium, 2010, Philadelphia, Pennsylvania. Written because “very little has been write about [a priest’s use of] child pornography as it relates” to the Church’s “grave delict of an offense against the sixth commandment of the Decalogue,” according to the 2001 letter, *Sacramentorum sanctitatis tutela*, of Pope John Paul II. Under modifications approved by Pope Benedict XVI in 2010, the norm for grave delicts defines the behavior as “the acquisition, possession, or distribution by a cleric of pornographic images of minors under the age of fourteen, for purposes of sexual gratification, by whatever means or using whatever technology.” Describes as what is new “are the age of the minor...; that a minor refers to a pornographic of a physical person” and the ways the offense is committed. Part 1 examines the use of the term *pornography* in Church documents since 1917. Part 2 discusses the terms *child* and *minor* in Church documents since 1917. Notes that no reason was given for setting the age of a minor as under 14. Part 3 considers *acquiring, possessing and distributing* pornographic images. Part 4 addresses imputability, or subjectivity, in cases involving child pornography, i.e., “legal responsibility for the offense and the basis for deserving punishment.” Discusses 2 sources of imputability, malice and negligence or omission of due diligence. Part 5 considers additional issues involving the grave delict, including: canonical preliminary investigation, assessment and proof, determination and imposition of an appropriate penalty. The conclusion comments on: a procedural issue and several questions. Draws upon non-religious academic and professional literature. 166 footnotes.

Barth, Tom. (2010). Crisis management in the Catholic Church: Lessons for public administrators. *Public Administration Review*, 70(5, September/October):780-791.

Barth is professor, Master of Public Administration, Department of Public and International Affairs, University of North Carolina Wilmington, Wilmington, North Carolina. Based on parallels to public institutions an the Roman Catholic Church, he “examine[s] what public administrators can learn from the church’s response to the crisis, which resulted from church officials’ acknowledged mismanagement of reported cases of sexual abuse of minors by Catholic priests.” Begins with a brief background, and dates the beginning of the crisis as 2002 with the *Boston Globe* newspaper’s coverage of cases in the Archdiocese of Boston: “Public outrage was based on the sexual abuse itself, but perhaps even more so on the manner in which the church had handled reports of abuse over the years, including secret settlements with victims of abuse and protection of accused priests.” Relies on reports by the National Review Board for the Protection of Children and Young People, established by the U.S. Conference of Catholic Bishops, that

identify “shortcomings of church officials.” Describes 3 lessons “for public administrators from this historic case” based on public administration and crisis management theory, and crisis management best practices. Lesson 1 regards the Church’s failure “to control the damage in order to preserve public legitimacy and trust.” Cites both negative and positive actions the Church has taken. Lesson 2 regards “underlying structures and processes that can cause ineffective crisis management at the outset” – *goal displacement in a hostile environment* (i.e., raising protection of the organization above its mission), *dehumanization of relationships and technicism* (i.e., bishops’ overreliance on a therapeutic model implemented by experts, and avoidance of victims and other constituencies), *inappropriate organizational culture*, (e.g., clericalism, and the prevalence of a business culture). Lesson 3 regards “structures, processes, attitudes, and behaviors” that “counter these bureaucratic pathologies.” Identifies as important: *sharing harsh truths with the public*, *accepting the burden of higher expectations*, *establishing appropriate accountability systems*, and *fostering trust by building community* when trust and accountability are internal and external goals. Concludes that this “significant case of institutional failure... is a classic illustration of a number of existing theories [of public administration and crisis management]...” Notes that “poor crisis management may be symptomatic of inadequate or inappropriate organizational structures and processes that inhibit healthy flows of communication, visible decision making, and flows of information up, down, and across the organization.” 3 endnotes; 50 references.

Bartholomew, Almon M. (1988). How a denomination restores fallen leaders. *Ministries Today*, 6(1, January/February):31-32, 34.

By the district superintendent of the New York district, Assemblies of God. Magazine-style article. Writes from the experience of having “dealt with 29 cases of moral failure among ministers” in his 12 years as district superintendent. Of the 29, 12 rejected rehabilitation, 3 were not offered the program, 14 accepted it, 3 failed to complete it, and 11 completed it with varying degrees of success. The program is a minimum of 2 years and ministry credentials are suspended. Describes a program of restoration for “repenting ministers” with two purposes: “Its first concern is to restore the fallen person to his relationship to God. Second, it is to restore that leader to a place of ministry or service. The 2 are not necessarily coincidental...” Required components of restoration include: genuine repentance and contrition, willingness to meet with overseers, acceptance of a plan for rehabilitation, no public ministry without overseer’s approval, willingness to accept counseling, willingness to submit to a pastor, no recurrence of the problem sin, and regular written reports to overseers. Regarding repentance, he states: “Unmixed sorrow for sin and person acceptance for the responsibility is basic to repentance. To the degree that we blame others or rationalize our conduct, we invalidate our act of repentance.” To illustrate, he describes the case of a pastor who sexualized ministerial relationships with congregants, was reported, and entered the rehabilitation program, but did not fully comply. Concludes with a “three-fold regimen” for preventing moral failure based “in Scripture and one’s personal walk with God.” Scriptural references.

Bauder, Kevin T. (2005). Responding to the scandal. *In the Nick of Time* [An electronic newsletter of the president of Central Baptist Theological Seminary], (April 15):1-3/ [Retrieved 12/09/12 from the World Wide Web site of the seminary: <http://seminary.wcts1030.com/publications/20110415Print.pdf>]

Bauder is president, Central Baptist Theological Seminary, North Plymouth, Minnesota. Without citing specific cases or sources, states at the outset: “We used to think that the problem of child molestation belonged to other people, but not to fundamentalist Baptists. Now we are learning otherwise... Over the past five years, however, too many of these episodes have been verified for us to dismiss them all. Men have gone to prison. More should. The problem is too widespread and has affected too many of the different networks of fundamentalism to permit us to believe that it is merely anomalous or that it is limited to one branch of fundamentalism... Pastors, missionaries, and deacons have preyed upon the powerless. Even worse, Christian leaders and Christian organizations have covered up the commission of these crimes. The effect has been to protect the perpetrators.” Regarding responses that are wrongful, lists: do not lame the secular media, nor dodge its questions; reject any temptation to blame the victims, including “for going outside the fundamentalist network to seek justice.” Lists as obligated responses to take: refocus

one's personal integrity, including taking common sense precautions; take preventive steps, e.g., a church adopting a child protection policy; report abusive situations to police and child protective agencies, and demand that authorities take action: "Christian leaders have a duty to protect the powerless."; "Baptist fundamentalists absolutely must repudiate those models of leadership that foster abusive and predatory behavior."

Bays, Jan Chozen. (1998). What the Buddha taught about sexual harassment. *Tricycle: The Buddhist Review*, 8(Fall):55-59.

Bays "is a Zen teacher and pediatrician in Portland, Oregon. She receive dharma transmission from Maezumi Roshi in 1983." States at the outset: "In national companies, in dharma centers, and now in the White House, we have become a nation focused on the issue of sexual harassment." Using the Vinaya, a moral code, very briefly examines "the many instances of what we would now call sexual harassment [that] were brought to the Buddha for resolution... Each instance is a bit of 'case law' that makes the intent of the original precept clearer... In each case, the Buddha carefully considered the action according to five factors: object, perception, intention, effort, and result." *Object* refers to whether the person who was the subject of the behavior was appropriate or not: "In the case of a monk: did he touch a woman or not?" *Perception* involves how the *object* was understood person whose action is under scrutiny. *Intention* "[i]n the case of sexual misconduct... means acting under the influence of lust." *Effort* refers to "the factor of premeditation that is taken into account in Western codes of law..." *Result* refers the impact on the recipient of the action. Notes that "Buddhism, like all other major religions, has developed a set of precepts," 5-16 general rules for laity and hundreds of restrictions for those ordained, that "prohibit those actions that have a bad outcome and cause harm to ourselves or others almost all – maybe 99.999% – of the time." Regarding the exception, cites the response of the Dalai Lama when he was asked, "Was it ever possible for a Buddhist teacher to have sexual contact with a student and not cause harm?" Describes his response as stating that a student who is "free from aversion, free from attachment, and free the illusion of space and time... would *not* be free from cause and effect." Concludes by observing that the Buddha did not break a basic precept that resulted in a good outcome.

Beal, John P. (1991). To be or not to be that is the question: The rights of the accused in the canonical penal process. *Canon Law Society of America Proceedings*, 53:77-97.

Beal is judicial vicar for the Roman Catholic Church's Diocese of Erie, Pennsylvania. Prompted by "the resurgence of interest in [Catholic] ecclesiastical penal law [which] sometimes seems to have less to do with the sort of 'tough love' that is required for the maintenance and promotion of ecclesiastical communion than with expediency. The jarring revelations of sexual abuse of children by clerics have given rise to defense strategms, often counseled by diocesan attorneys, to limit church liability and keep victims out of the church's 'deep pockets' by cutting off offenders like a gangrenous members. [*sic*]" Describes the rights of an accused person under the Church's canon law. Concludes strongly that "the rights of the accused must be scrupulously honored" in judicial and administrative penal proceedings. 43 footnotes.

\_\_\_\_\_. (1992). Doing what one can do: Canon law and clerical sexual misconduct. *The Jurist: Studies in Church Law and Ministry*, 52(2):642-683.

By an assistant professor of canon law, The Catholic University of America, Washington, D.C. In the context of Roman Catholic clerical misconduct, describes how the Code of Canon Law can guide the Church when it is faced with allegations of clerical sexual misconduct. Sections include: initial denunciation (i.e., accusation against a priest); responding to the accusation; status of an accused cleric; when reassignment of a cleric is inadvisable. Concludes that "strategies of the recent past for dealing with clerical sexual misconduct have failed and through their failure have done incalculable damage to victims and their families, to the church community, and to clerics." Calls for utilizing Canon Law in a new strategy that "is both responsible and compassionate." References.

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\_\_\_\_\_. (1993). Administrative leave: Canon 1722 revisited. *Studia Canonica: A Canadian Canon Law Review*, 27(2):293-320.

Discusses the question: In cases of Roman Catholic clergy accused of sexual misconduct, is there warrant in canon law for policies that call for prompt withdrawal of a Roman Catholic clergy from his place of residence (sequestration), and barring him from the public exercise of orders? Focuses on Canon 1722, *Code of Canon Law* (1983), that addresses a procedure somewhat analogous to administrative leave. Traces the historical evolution of administrative leave in canon law. His analysis is that such a leave as currently applied in the Church in North America is “subject to grave abuses,” e.g., barring a cleric indefinitely rather than finding a permanent solution. He is clear that the express purpose of administrative leave is precautionary and not punitive. Concludes that the rights of accused priests must be part of the calculus by which decisions about administrative leave are determined. References.

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\_\_\_\_\_. (2007). The 1962 instruction *Crimen sollicitationis*: Caught red-handed or handed a red herring? *Studia Canonica: A Canadian Canon Law Review*, 41(1):199-237.

By an ordinary professor of canon law, The Catholic University of America, Washington, D. C. Presents an historical and canonical context for understanding the Roman Catholic Church document, *Crimen sollicitationis*, which was “‘addressed to all Patriarchs, Archbishops, Bishops, and other local ordinaries even of an Oriental Rite, on March 16, 1962’ by the Sacred Congregation of the Holy Office, an instruction which also touched on the delict of sexual abuse of minors by clergy.” Existence of the document was publicized in 2001 when Pope John Paul II issued an apostolic letter promulgating norms governing the prosecution of delicts and mentioned the document. It addressed “the delict committed by a confessor who solicited a penitent for a sexual sin...” The crime of solicitation is “a priest’s enticing or prompting a penitent, female or male, to a sexual sin...” The very nature of the act of soliciting a person to commit a sexual sin in the context of sacramental confession marks it as an extremely grave violation of trust and a horrible abuse in the celebration of the sacrament.” States that while the document was cloaked in secrecy,” it is clear that the instruction was not intended to ‘cover up’ sexual misconduct by clerics but to insure that their offenses were prosecuted to the fullest extent of the Church’s law.” States: “This secrecy was so strictly observed that those for whom the instruction was intended were, for the most part, unaware not only of the procedure set forth in the document but even of its existence.” Describes contents, including its procedures. Based on the 20 appendices, he concludes that “as the priority they give to feminine pronouns indicated, their presumption was that the victim of these unwanted advances would usually be a woman.” Offers brief commentary on the strengths and weaknesses of the document. States: “After all that has come to light in recent years, restoring justice and restoring trust will require a much greater transparency in Church official’s [*sic*] dealings with clergy misconduct than the ‘pontifical secret’ allows.” Concludes: “The principal problem was not the secrecy that the instruction enjoined, but the fact that the instruction was rarely (if ever) used, and barely (if at all) known... The explanation for the silence that enshrouded complaints of sexual abuse of minors by priests until recently has to be sought not in canon law but in organizational psychology and an institutional culture that valued secrecy even without the explicit threat of penal sanctions.” 133 endnotes.

Beaty, Katelyn. (2010). A badly broken boarding school: The story behind the cover story. A candle in the darkness. *Christianity Today*, 54(5, May):25.

Beaty is an associate editor of the magazine. Sidebar to an article regarding the experiences of the child of missionaries who lived in the Mamou Alliance Academy in Guinea, operated by the Christian and Missionary Alliance (C & MA) denomination. [See this bibliography, this section: Stafford, Wess. (2010). A candle in the darkness.] States that in the late 1980s, the C & MA “began receiving reports of rampant abuse at Mamou... In 1995, a committee of 30 alumni approached the C & MA for an investigation and restitution. It responded by forming an independent committee of inquiry (ICI) the following year. After hearing 80 testimonies, the ICI released a report in April 1998 identifying 9 offenders – 4 retired, 3 dead, and 2 no longer with the C & MA. It found the denomination negligent in monitoring Mamou and training teachers.” Very briefly summarizes some actions since the ICI report was released.

Becker, Jane F., & Donovan, David I. (1995). Sexual dynamics in ministry relationships. *Human Development* [published by Jesuit Educational Center for Human Development], 16(3, Fall):23-27.

By a director of psychological services, Saint Meinrad Seminary, Indiana, and a spiritual director, Center for Religious Development, Cambridge, Massachusetts. Describes clinical dynamics of transference and countertransference in ministerial relationships, and proceeds to describe boundary violations in those contexts. Due to imbalance of power, assigns to the minister the responsibility for maintenance of the boundaries. Roman Catholic examples are used to illustrate, but are not too contextual to not apply to other denominations.

Bell, Sandra. (1999). "Crazy wisdom," charisma, and the transmission of Buddhism in the United States. *Nova Religio: The Journal of Alternative and Emergent Religions*, 2(1):55-75.

Bell is not identified. Based on archival research and interviews conducted in 1994. "This essay provides a sketch of the early history of one Tibetan Buddhist movement founded in 1973 by the late Chogyam Trungpa Rinpoche. The movement was originally known as Vajradhatu International, but it recently changed its name to Shambala International." Vajradhatu International was established in 1973 as "a religious organization whose aim was to promote the practice of Vajrayana Buddhism in America and Europe." Chogyam Trungpa was recognized as the eleventh Trungpa *tulku* of Tibet, an incarnate lama. He fled Tibet in 1959 following the unsuccessful rebellion against China's dominance of the country. 2 interrelated themes emerge: "the first concerns the significance of charismatic authority in facilitating the transmission of religious beliefs and practices from Asia to the United States, and the second considers problems of interpretation surrounding the teacher-pupil relationship among Western adherents of Tibetan Buddhism and related issues surrounding the transmission of authority." Bell proposes that in the context of the U.S.A., Chogyam Trungpa "exhibited a form of charismatic authority with its roots in shamanic Buddhism and this was the means through his students came to accept his absolute authority as their *guru*... He encouraged his disciples to follow the *drubnyon* philosophy that traditionally combined exceptional insight and impressive magical power with a flamboyant disregard for conventional behavior. [He] translated the anarchic ideology of the *drubnyon* into English by the use of the term 'crazy wisdom,' and this phrase became the hallmark of his teaching in America... [He] was surrounded by an inner circle whose members acknowledged, now as then, that [he] had sexual relations with a number of his female disciples. The disciples were also unrestrained in their sexual liaisons, believing that sexual jealousy indicated a failure to grasp [his] teaching. The resulting tensions led to emotionally charged relationships between individual members of the *sangha* [religious community] and added to the shared intensity of the collective experience." Upon his death in 1987, his appointed successor, Ösel Tendzin (formerly Tom Rich), assumed the authority of the organization's central administrative position as well as that of its central religious figure. States: "It came as a great shock to many of these practitioners when it was revealed to them by the members of the board of directors, in December 1988, that Ösel Tendzin was HIV-positive. Furthermore, he had known about his condition for four years and had continued to practice unprotected sex with male members of the *sangha* and with some females... It also came to light that members of the board of directors had known about the regent's condition for some time, though they had taken no action... The strength of charismatic authority was damaged by the moral shock which so many felt upon learning of the regent's behavior... For many members of Vajradhatu, faith in the regent was negated by the knowledge of his abuse of power as a means for gaining sexual partners and his subsequent deception with regard to his seropositive status." By 1989, the story was reported in local and national media. 68 references.

Benkert, Marianne, & Doyle, Thomas P. (2009). Clericalism, religious duress and its psychological impact on victims of clergy sexual abuse. *Pastoral Psychology*, 58(3, June.):223-238.

Benkert is a psychiatrist, a former Maryknoll sister in the Roman Catholic Church, and is married to A. W. Richard Sipe, and lives in La Jolla, California. Doyle is a Dominican priest and canon lawyer in the Roman Catholic Church, and lives in Vienna, Virginia. In the context of the culture in which clergy sexual abuse occurs in the Roman Catholic Church, describes and discusses

*religious duress* in relation to the sexual abuse victims of Catholic priests, especially those who are Catholic children and youth. *Religious duress* is described as “awe, fear and wonder” of the clergy-abuser which is experienced by the Catholic victim, and is “an objective reality, experience by reasonable people who are so influenced by the power of their religious beliefs and the system that imposes these beliefs that the will is unduly and unjustly constrained to perform an otherwise unfavorable act or to omit an act that the person would otherwise intended to do.” Traces the roots of the power of the priesthood by using academic and ecclesiastical sources to examine topics including the office and role of the priest in relation to the Catholic sacraments, salvation, the Church as a socio-political reality and its hierarchical governance, and clerical culture in the Church. Also discusses *clericalism*, “the erroneous belief that clerics form a special elite and because of their powers as sacramental ministers, they are superior to the laity... The clericalism of the past and its present-day expressions, have a common goal, which is the retention of the power, prestige and image of the members of the clerical elite, especially the bishops. As such it is not difficult to see clericalism as an enabler of the contemporary clergy abuse scandal.” States the impact of *religious duress* “on Catholic victims is unique and, in the opinion of some experts particularly devastating precisely because the abuser is a priest.” Identifies the impact as fourfold: 1. seduction and grooming; 2. moral confusion; 3. nonresistance to prolonged abuse; 4. failure to report. Regarding failure to report, quotes psychologist William Foote on traumatic bonding in the context of clergy sexual abuse. The article concludes with a brief commentary by Benkert. She addresses the “fear, awe and respect for the clergy [as] what fosters and makes possible the reality of religious duress,” and states: “For the victim of sexual abuse, the more trusted the abuser, the more destructive is the abuse.” Also addresses the Church’s employment of “basic primitive psychological defenses to accomplish [maintaining its power structure and image at all costs]: denial, rationalization, and projection.” Concludes: “Religious duress is psychologically a special kind of constraint and threat that affects members of the Catholic Church because of its clerical power structure.” 22 references.

Bennion, Janet. (2006). Abbas raptus: Exploring factors that contribute to the sexual abuse of females in rural Mormon fundamentalist communities. *Forum on Public Policy: A Journal of the Oxford Round Table*, 1(Fall):1-20.

Bennion is associate professor, anthropology, Lyndon State College, Lyndonville, Vermont. Citing a 2000 book, states that “father-daughter incest and sibling incest are the most common forms of sexual molestation reported in the U.S.” In response to the question, “What is that compels males to rape their own kin?”, she accepts “an evolutionary basis of rape” and draws upon feminist theories of rape to “suggest that [the evolutionary basis] is only expressed when satisfactorily prompted by certain socio-cultural and environmental cues.” Based on her anthropological research among Mormon fundamentalist polygynists. States that “there are approximately 50,000 fundamentalist Mormons practicing polygyny. Her hypothesis is “that female sexual abuse is more prevalent in environments which contain the following three socio-cultural cues: 1) male supremacy, 2) female circumscription, and 3) economic deprivation. Firstly, that there must be an ideological mandate constructed by society that sanctions male dominance and female subordination. This mandate is typically supported by a religious text or code that clearly states and enforces the superiority of males and the inferiority of females. It also confirms the general cultural practice of the marginalization and alienation of females in the form of restrictions pertaining to their clothing, their education, their sexuality, and their access to economic resources. Secondly, females in a patriarchal environment are circumscribed, that is, they are geographically and socially isolated from the mainstream... And finally, economic deprivation...” Very briefly summarizes her unpublished findings in a study that applied the 3 socio-cultural cues to 1999 sex offender profiles of 320 offenders, 120 of whom were fundamentalist polygynists, constructed by licensed sex abuse counselors in Utah, focusing on father/daughter incest. Based on her 1989-1999 research, also presents very brief “perpetrator profiles of [4] men who were already arrested or publicly identified as sexual offenders.” From the Allred group, known as the Apostolic Untied Brethren formed by Rulon Allred in 1960, an “800-peopled Montana” group, she describes 2 who were reported to local police, John Jay and Joe Thompson. From the LeBaron group, known as the Church of the Firstborn of the Fullness of

Times established in 1955 by Joel LeBaron, a “600-people” group in Mexico, she describes 2 who were arrested, Ervil LeBaron and Chevril Palacios (who later joined the Allred group). Describes the sociocultural background of Mormon fundamentalism, focusing on the economic, social, and religious beliefs that shape women’s experiences in a patriarchal system. Jay “was said by his victims to have molested three young women outside his family and at least eight of his own children.” He justified the rape of his daughters as “connect[ing her] to him through blood and sex which meant he would be her Savior on Mt. Zion.” He taught that “if she told anyone, he would torture her through the Blood Atonement, which allows fathers to physically punish their children.” Thompson, a High Councilman, was charged with 4 counts of sexual abuse against 10 children, 6 of whom were not his: “The abuse typically began at age 7 and continued on until the girls left the house to marry.” He justified this during his preaching at Sunday meeting, saying, “God had asked him to mate with his own daughters,” and interpreting scriptures to sanction incest. LeBaron, a high-ranking religious leader, “was identified as having taken you, teenage, women to bed, who he later married in the ‘covenant.’” He “considered himself to be the ‘lamb of God’ and also used Blood Atonement to keep if [sic] his wives, children, and other members of the group, in line.” He taught “that he was the right hand of God with the authority to pass judgment on all sinners of the order... [a] right [that] also gave him the authority to mate with you adolescent girls, as compensation for his good deeds and to build up his might family kingdom, if the mating resulting [sic] in pregnancy.” Palacios, a High Councilman, “was charged with four counts of child rape which included three counts of sodomy on a child and one count for having sex with young step-daughters.” He was also reported to have “given two others daughters away to other Councilmen as payment for favors that they had done for him...” The discussion section applies the socio-cultural cues of patriarchy, female circumscription, and economic deprivation “to the cases of incest and child abuse in Mormon polygamous society. The perpetrators used these cues embedded in their environments to sanction their abuse and effectively indoctrinate their wives and children.” Concludes by suggesting several ways to “reduce the vulnerability of females [in isolated, ideological, patriarchal environments] to sexual coercion.” 36 references; 3 endnotes; 1 footnote.

Benson, Gordon L. (1994). Sexual behavior by male clergy with adult female counselees: Systemic and situational themes. *Sexual Addiction and Compulsivity: The Journal of Treatment and Prevention*, 1(2):103-118.

Benson is at LUK Crisis Center, Inc., Fitchburg, Massachusetts. Based on doctoral research at Boston University, Boston, Massachusetts. Notes that clinical and academic literature supports that “it would be helpful to identify descriptive and dynamic characteristics of clergy offenders and their behavior in order to develop a multidimensional taxonomy that would have research and clinical utility.” Reports on the results of his research that “sought to identify systemic and situational themes that emerge in the stories of male clergy who engaged in sexual behavior with adult female counselees. The purpose of the study was to identify, from self-reports, contributing environmental conditions and stresses and contributing factors from subjects’ developmental histories.” Used qualitative methodology with a semistructured clinical interview that was conducted 1991-1992 with 9 male clergy who either self-reported sexual misconduct or had a complaint filed against him. The 9 included 5 Protestants and 3 Roman Catholics, were 38- to 64-years-old, were from 4 U.S. states, and were either in or had been in treatment for their sexual misconduct. Of the 9, 7 completed all phases of the study. Presents brief, condensed narrative summaries of the themes for 8 of the subjects. The 3 systemic themes that emerged were: “1) subjects revealed a chronic and pervasive lack of emotionally intimate relationships in their personal lives; 2) subjects indicated they were abused, emotionally abandoned, or exploited by a parent or parent surrogate; and 3) subjects assumed a grandiose caretaking role in the relationships, and most perceived their sexual behavior as salvific for their counselees.” The 3 situational themes that emerged were: “1) subjects revealed a limited ability to control their sexual impulses; 2) subjects revealed suffering a recent significant narcissistic injury they believed contributed to their sexual misconduct; and 3) subjects revealed chronic and pervasive feelings of shame which they believed contributed to their sexual misconduct.” Discussion includes the methodological limits of the study and recommends topics for future research. 36 references are mostly from clinical and academic literature.



Benyei, Candace R. (2002). Sexual abuse in religious systems. *Connecticut Psychologist: Newsletter of the Connecticut Psychological Association*, 56(2, Summer):5. [Retrieved 05/02/09 from the World Wide Web site of *Connecticut Psychologist*: [http://www.connppsych.org/pdf/CP\\_Archive/CP-summer02.pdf](http://www.connppsych.org/pdf/CP_Archive/CP-summer02.pdf)]

By “a minister and founder of a Progressive Christian Church [who] also maintains a private practice of psychotherapy and conflict resolution in Redding.” A 6-paragraph commentary from a family systems perspective on sexual abuse in congregations. Notes that “sexual victimization extends beyond the ordained to include teachers and administrators of religious schools, as well as other church staff.” Notes that “rules of secrecy and denial of reality are easily promulgated, especially when they involve protecting a figure upon whom a lot of god-transference has been projected.” Concludes that recovery for congregations, which are vulnerable systems “MUST include the identification and confrontation of family rules that sustain sexual abuse, as well as close attention to detailed and accurate background checks for all called clergy. Only by reconfirming the fundamental behavioral structure of the family of faith can the vulnerability of the congregation to this sort of trauma be attenuated.”

Bera, Walter. (1993). Betrayal: Clergy sexual abuse and male survivors. *Dulwich Centre Newsletter*, 3(4):62-75. [Reprinted as: Bera, Walter H. (1995). “Betrayal: Clergy Sexual Abuse and Male Survivors.” Chapter 11 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 91-111.]

See the annotation for the chapter, this bibliography, Section I.

Berger, Rose Marie, & Bolton, Brian. (2004). [Best Practice section] Raising Lazarus in South Dakota. *Sojourners Magazine*, 33(5, May):11.

Briefly notes that in the Roman Catholic diocese of Rapid City, South Dakota, a group of about 30 active and retired priests created the Lazarus Fund, an independent nonprofit organization, to which they are donating 5 percent of their monthly salaries. The fund helps pay for therapy costs for victims and perpetrators of sexual abuse in the church. The fund is independent of the diocese and audited. In addition to the fund, the priests “fast one day a week and hold weekly Masses to pray for healing the pain that sexual abuse has caused.”

Berger, Rose Marie, & Choi, Jennie. (2009). [BetweentheLines section] Sex and the seminary. *Sojourners Magazine*, 38(4, April):10.

Very briefly reports some findings in a January, 2009, study, “Sex and the Seminary: Preparing Ministers for Sexual Health and Justice,” by the Religious Institute on Sexual Morality, Healing, and Justice. The study was based on a survey of 36 U.S. seminaries and rabbinical schools. Findings include: 3% of the responding schools “require a full-semester course on sexuality issues for religious professionals for graduation.” 8% “require a full-semester course on sexual abuse and domestic violence.” Over 90% “have sexual harassment policies for faculty, staff, and students.” 2/3 “do not have a course in sexuality issues for religious professionals.” 1 in 6 “requires a sexual ethics course to graduate.” 2/3 “have fewer than 40% women on staff.”

Berkofsky, Joe. (2002). Sex-abuse conviction of rabbi closes difficult chapter for Orthodox. *Jewish Telegraphic Agency*, (July 10):11. [Retrieved 06/01/04 from ProQuest academic database.]

Reports that Rabbi Baruch Lanner was found guilty on June 27, 2002, in Superior Court, Monmouth County, New Jersey, “of endangering the welfare of two [teen-age] girls between 1992 and 1996, while he was principal of a New Jersey *yeshiva*. He was also their supervisor at the National Conference of Synagogue Youth, the youth wing of the Orthodox [Jewish] Union.” Lanner “was also convicted of aggravated criminal sexual contact and sexual contact against one of the girls.” Describes as background that the Orthodox Union (O.U.) in 2000 appointed a National Conference of Synagogue Youth (NCSY) Special Commission to investigate complaints against Lanner. In December, 2000, “the panel released part of a scathing 332-page report blaming O.U. leaders for ignoring reports of Lanner’s abuse and urging major organizational reforms.” Quotes a variety of individual leaders in the Jewish community regarding changes in the O.U. and the NCSY since the panel’s report was issued.

Bernardin, Joseph. (1992). Statement announcing policy on clerical sexual misconduct with minors. *Origins: CNS (Catholic News Service) Documentary Service*, 22(16, October 1):282-283.

Text of the statement by the Roman Catholic cardinal of the Archdiocese of Chicago, Chicago, Illinois, that introduces the document, *Clerical Sexual Misconduct with Minors: Policies for Education, Prevention, Assistance to Victims and Procedures for Determination of Fitness for Ministry*, adopted by the archdiocese, September 21, 1992. Contains a topical overview. [For the text of the policy, see this bibliography, this section: Archdiocese of Chicago. (1992).]

Bernet, William, & Chang, David K. (1997). The differential diagnosis of ritual abuse allegations. *Journal of Forensic Sciences*, 42(1, January):32-38.

Bernet is medical director, The Psychiatric Hospital at Vanderbilt, and associate clinical professor, Department of Psychiatry, Vanderbilt University, Nashville, Tennessee. Chang is a resident, Department of Psychiatry, Vanderbilt University. Based on a paper presented at the 48th Annual Meeting of the American Academy of Forensic Sciences, February, 1996, Nashville, Tennessee. Prompted by the current controversy in U.S.A. psychiatry regarding ritual abuse and alleged practices of satanic cults, including the practice of sexual abuse. Written "to establish a reasonable differential diagnosis that mental health professionals should consider when they hear allegations of ritual abuse." Briefly reviews the history of the concept. The differential diagnosis consists of 3 categories of conditions: cult-based ritual abuse, other forms of maltreatment, and false allegations of abuse. Provides a provisional definition, discusses the psychological motivation of the perpetrator or alleged victim, and gives representative examples. Defines cult-based ritual abuse as "physical, sexual, or psychological child abuse that involves bizarre or ceremonial activity that is religiously or spiritually motivated." The second category includes activities, symptoms, and syndromes of forms of abuse and maltreatment that are not cult-based ritual abuse, but have features that may resemble that category: pseudoritualistic abuse; Satanic religious groups; psychopathological repetitive abuse; sexual abuse by pedophiles, including types of sex rings; child pornography. The third category, false allegations, consists of: distorted memory of ritual abuse; false memory of ritual abuse; severe mental disorder in the person making the allegation; pseudologia phantastica, or fantasy lying; adolescent behavior, i.e., acting out; epidemic hysteria; deliberate lying; hoaxes. 69 references.

Berry, James T., & Worthington, Jr., Everett L. (2001). A general model of coping with sexual attraction in professional relationships: A study of psychologists, ministers and managers. *Marriage & Family: A Christian Journal* [published by Christian Counseling Resources, Inc.], 4(3):285-308.

Berry is director, Ebenezer Counseling Services, Knoxville, Tennessee. Everett is professor and chair of psychology, Virginia Commonwealth University, Richmond, Virginia. Reports on their research study of "professional counselors, ministers, and managers" to conduct a preliminary test of "a general model of the factors influencing a [professional] person's level of attraction and factors influencing a person's decision to act (or not act) on sexual attraction." States: "Similar to therapists, ministers develop close, trusting, intimate counseling relationships and friendships with parishioners. Unlike therapists, who have a more clear professional ethical code and usually meet clients only at a professional office, ministers, in most cases, do not have a professional ethical code beyond the biblical proscription against extramarital sexual relationships. Ministers also meet parishioners not only in their offices but also in hospitals, on retreats, or in their homes. The lack of clear professional boundaries could put ministers at a higher risk of acting on sexual attraction." The sample group consisted of Virginia residents: 112 psychologists, 64 personnel managers, and 100 clergy from a mainline Protestant denomination (116 female, 83 male, 1 unidentified). The model contains independent (exogenous) variables and dependent (endogenous) variables. Mailed questionnaires were used to survey participants. Responses were examined statistically by path analysis. 71% of the clergy "reported experiencing at least some sexual attraction to a client" that was expressed behaviorally or through discourse with attractees. [The attractees are not described as to whether the clergy were in a role relationship to them.] Of those clergy respondents, the following "intimate behaviors" were reported: genital caress (14%), oral intercourse (9%), and genital intercourse (11%). All 3 were significantly greater than that

reported by the psychologists. States: "The size of the percentages for clergy are striking and call for powerful educational prevention given the potential for negative effects on parishioners as well as clergy." Regarding implications for practice, states: "Clearly, the most important implication of this research is the need for preparation, training, and prevention." 80 references.

Berry, Jason. (1985). Pedophile priest: Study in inept church response. *National Catholic Reporter*, 21 (32, June 7):6, 19-21.

By an investigative journalist and author. Reports on legal cases involving Fr. Gilbert Gauthé, a parish priest in the Roman Catholic diocese of Lafayette, Louisiana, who is accused of sexually abusing minors: "He drew most of his victims from ranks of the altar boys. While they were trained in rituals of the mass at ages seven, eight and nine, the priest drew them into acts of sex. Some successfully rebuffed his advances, more did not." Drawing upon Gauthé's court testimony a report by a psychologist who screened victims, describes his influential role in the life of the parish and community, the patterns of how he established himself with families, and his actions against children, including grooming behaviors. Gauthé admitted to molesting 3 boys beginning in 1972 in his first assignment as a priest; the diocesan bishop stated he learned of Gauthé's actions against minors in 1974, and in 1975 appointed Gauthé chaplain of the diocesan Boy Scouts. After parents complained about Gauthé's behavior toward their sons in 1976, Gauthé was directed by the diocese to go for treatment by a psychiatrist for which it paid. Reports that until 1983 when Gauthé was suspended from the priesthood, "[n]o church superior contacted [the psychiatrist] to check on the progress of his therapy." In 1983, diocesan officials were informed of new accusations against Gauthé, and after being pressed by a lawyer representing the victims and their families, Gauthé was suspended from the priesthood. Reports on negotiations between units of the Church, insurance companies, and attorneys representing victims and their families.

\_\_\_\_\_. (1993). Listening to the survivors: Voices of people of God. *America* [a Jesuit publication], 169(15, November 13):4-9.

Describes a U.S.A. movement of survivors of sexual abuse by Roman Catholic priests that consists of "about 5,000 members in geographically dispersed groups whose membership rolls often overlap. Only a fraction are publicly identified." Traces origins to efforts in the early 1990s of Jeanne Miller, founder of Victims of Clergy Abuse Linkup (Linkup) in Illinois, Frank Fitzpatrick, founder of Survivor Connections in Rhode Island, and Barbara Blaine, founder of Survivors Network for those Abused by Priests (SNAP) in Illinois. Origins include the adverse reactions of Church hierarchy. Examples are drawn from the Archdiocese of Chicago in Illinois. Describes strategies in relation to Church hierarchy, and uses examples of the efforts of Blaine and SNAP, Miller and Linkup, and joint efforts of SNAP and Linkup. Includes comments from Fr. Thomas Doyle who critiques the Church's culture and responses by the hierarchy, and Fr. Gary Hayes, a priest who, as a child, was sexually abused by a priest and is now active with SNAP. Concludes: "Only when ecclesial leaders enter the world of survivors – touch their wounds, feel their pain, seek truth in shared in salvific cause – will the crisis begin to subside."

Beste, Jennifer. (2005). Recovery from sexual violence and socially mediated dimensions of God's grace: Implications for Christian communities. *Studies in Christian Ethics*, 18(2):89-112.

Using Karl Rahner's theology of grace, focuses "on two theological questions about the existence and effects of sexual abuse that are relevant for Christian ethics. First, how do Christians make sense of god's loving presence in the context of the horrific suffering experienced by victims? Second, if a central purpose of Christian communities is to witness to the good news of Christ's love, how do we as Christians understand our obligations to sexual abuse victims, particularly those who have extreme difficulty trusting in God's love and acceptance?" Argues that Rahner's recognition of "the socially mediated dimension of grace illuminates a number of obligations Christian communities have towards sexual abuse survivors." Draws from a range of literature sources, including materials related to clergy sexual abuse. Connects Rahner's concepts to the needs of abuse survivors following traumatic experiences. Citing Judith Herman's work, identifies 3 general stages associated with recovery from sexual violence: "re-establishing a sense of bodily and environmental safety within their own bodies and their surrounding environment,

naming and ‘confronting’ the past abuse, and re-connecting with ordinary life.” States: “Although many Christian denominations have condemned sexual violence in formal church documents, they have barely begun pastorally to acknowledge the problem of clergy sexual abuse within their own communities, much less take proactive steps to address the prevalence of sexual violence and its devastating effects.” To improve the response of Christian communities to sexual abuse survivors, calls for transformation of beliefs, e.g., interpretations of certain biblical and theological doctrines, and transformation of practices, including: “profound repentance;” attending to survivors abused by clergy; “compassion, just restitution to victims (communal acknowledgment of the abuse, financial compensation for costs related to recovery, and so on), and holding perpetrators accountable for their actions”; reporting clergy abuse to public authorities; preventive measures; self-critique of the use of religious images and liturgical practices; education; and, justice making, based on the work of Marie Fortune. Offers practical suggestions for ways Christian communities can support survivors in a recovery period of remembering and mourning. Offers very brief suggestions for ways to support survivors reconnect with ordinary life. Closes with a caution about the difficulty of a community attempting to mediate grace in response to sexual violence. 71 footnotes.

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\_\_\_\_\_. (2008). Mediating God’s grace within the context of trauma: Implications for a Christian response to clergy sexual abuse. *Review & Expositor: A Quaterly Baptist Theological Journal*, 105(Spring):245-260.

Beste is associate professor of Christian ethics, Xavier University, Cincinnati, Ohio. “In this article, I briefly analyze how clergy sexual abuse and the [Roman Catholic] Church’s response obstructed the mediation of divine grace. I then examine crucial steps both clergy and laity need to take to mediate God’s healing grace to its own clergy abuse survivors.” Draws upon her previous work regarding trauma survivors’ experience of recovery which she integrates with the theology of Karl Rahner to “strongly suggest that God may have ordered creation and redemption in such a way that God depends upon the cooperation of other persons’ free choices to love their neighbor for mediating divine grace.” Briefly summarizes “the devastating effects of clergy sexual abuse and the Church’s troubling response to survivors’ allegations.” State that prior to reconciliation between the Church and survivors, the Church “needs to create an environment where survivors can feel a reasonable sense of safety, where they can have a well-founded sense of trust that they will not be re-victimized...” States that to begin restoring trust, “there is still a pressing need for bishops and priests to demonstrate sincere repentance about the ways they have re-victimized survivors and failed to treat them respectfully.” Identifies as the first step “bishops to stop allowing their lawyers to use intimidating or disrespectful legal tactics with victims involved in litigation...” Very briefly describes other necessary acts of demonstrating repentance. Also addresses the Church’s vigorous opposition to “any legislative changes to extend or repeal the statute of limitations for child sexual abuse.” Suggests ways the Church can “foster healing and reconciliation among survivors and the Church.” 33 references.

Betz, Katherine E. (1997). No place to go: Life in a prison without bars. *Cultic Studies Journal*, 14(1):85-105.

Betz lives in California. First person account by a 45-year-old woman who about her life for 21 years “within the confines of a closed society, a pseudo-psychotherapy/mediation group” which she does not name. After 2 years of living and studying at the group’s branch in Milwaukee, Wisconsin, in the 1970s, she was invited by the national leader, whom she does not identify by name, to study at the national ashram in California. Describes him as “a charismatic and engaging person” who “taught the purpose of life,” lectured, advised followers, “presented himself as God’s agent,” and “taught yoga, communication, and spirituality...” He taught surrender to God and Guru – the Guru being him as God’s agent.” Given increasing responsibility due to her adherence and competence, she was increasingly invited into his inner circle, and became psychically and economically dependent on the group. She welcomed his teaching of celibacy for unmarried students because sexual abuse in her family of origin had led her to a live “a promiscuous and dissatisfying sexual life in my efforts to gain emotional access to others. At 23 years of age, I was too young and immature to know what I wanted or needed on an emotional and intimate level.”

Describes the leader's sexualization of his relationship to her, including his spiritual rationalizations, her vulnerabilities, and his imposition of secrecy. She discovered that he was using other women sexually in the inner circle. Reports her various attempts to resist and cope, and how the leader and inner circle pressured her to conform. When the group's practices were revealed to the public, the leader withdrew and the group disbanded, but eventually reorganized in Australia. By 1989, she was director of its ashram, married with a child, and the leader had reinstituted his sexualization of an inner circle. As tensions emerged, she began to separate from the group and reported events to a sexual assault counseling service. In 1995, she left Australia and returned to the U.S.A.

Birchard, Thaddeus. (2000). Clergy sexual misconduct: Frequency and causation. *Sexual and Relationship Theory*, 15(2, May):127-139.

Birchard is the vicar, Church of St. John's, Hyde Park, London, England (Church of England), and a psychotherapist and psychosexual therapist. Based on qualitative research for a degree in psychosexual therapy. He sought to identify the causes of clergy sexual misconduct which would provide a basis for psychotherapeutic treatment and prevention. Methodological format was 'framework,' a social policy-oriented type. Data was obtained from male and female clergy of the Church of England. 'Clergy sexual misconduct' was defined as "male to adult female behaviour." Data was obtained from guided interviews with 2 individuals, 16 participants in 3 focus groups, and 43 respondents of 100 clergy selected at random to complete a "self-administered postal questionnaire." Regarding causation, he very briefly summarizes the major themes that appeared in the interviews, focus groups, and surveys. His cumulative summary of the results from all sources included intuitive and reflective analysis as well as quantification of the responses. The 3 most frequently listed causes were: boundary ambiguity, absence of institutional attention, and individual personal and sexual problems. Statistical percentages are not included. He also lists results regarding causation from a multiple-choice section of the postal survey. The choices are not presented. The 3 most frequently listed causes were: lack of awareness training (N=39 replies out of 43 participants; 91%), neediness (N=36; 83%), and projection (N=34; 79%). Regarding frequency, he reports on information 42 of 100 survey participants who responded to questions from a *Leadership* magazine survey [See this bibliography, this section: Editors. (1988).]. His analysis is that 10 of 42 (24%) respondents reported having done something since ordination that was sexually inappropriate with someone other than one's spouse. States that his are the only figures on the subject in the United Kingdom. Concludes: "...causation is, primarily, the effect of the juxtaposition of three things: boundary ambiguity that comes with the role; absence of awareness training that comes with the institution; problems and needs that come with the clergyman." Briefly discusses weaknesses of the research design and methods. References.

Joyce, Kathryn. (2011). [Report] Sex abuse in the Catholic Church: When adults are victims. *Religious Dispatches*, (January 23: Unpaginated. [Retrieved 10/31/12 from the World Wide Web: [http://www.religiondispatches.org/archive/atheologies/3690/sex\\_abuse\\_in\\_the\\_catholic\\_church%3A\\_when\\_adults\\_are\\_victims](http://www.religiondispatches.org/archive/atheologies/3690/sex_abuse_in_the_catholic_church%3A_when_adults_are_victims)]

Joyce is an associate editor for the "daily, online magazine." Reports a case in the Roman Catholic Church's archdiocese in Denver, Colorado, that involves "under-recognized trends in the Church that touch on its continuing problem with sex abuse" – adults who are victims, rather than children, and perpetrators who are lay leaders, rather than clergy. The case involves Katia Birge, who at 25 in 2008, "joined a charismatic Hispanic church group for young adults held at Catholic churches around Denver." The group, Christo Y Yo, was led by Juan Carlos Hernandez, "a Mexican lay minister" who was described as "dynamic and pious," and who preached to Christo Y Yo members from a pulpit rectory and sometimes preached in church masses. He encouraged younger adults "to come to him for counseling and advice." States: "Birge grew close to Hernandez, debating morality and exchanging books on theology and the saints." Quotes Birge as describing Hernandez's interrupted rape of her after he began sexualizing his relationship to her. Based on the available evidence, the local district attorney declined to prosecute Hernandez. Describes Birge's efforts to report Hernandez to Archdiocese officials, and obtain a temporary order of protection against him. Hernandez was transferred to the diocese in Colorado Springs,

Colorado, where he was director of its Christo Y Yo program until Birge and her family informed officials of his history. She sued Hernandez and the Archdiocese in civil court, “arguing that the Church had failed to adequately supervise” him. Describes the Archdiocese’s legal position and tactics, Hernandez’s background and training, and how the Archdiocese represented him in its publicity, but denied his status in the legal proceedings. Hernandez is cited as an example of “just one of an increasing number of lay ministers and volunteers assuming formerly clerical roles in the Catholic Church, particularly in heavily Latino parishes, such as Denver’s.” The civil court ruling validated the Archdiocese’s argument that Hernandez did not represent the Church, and dismissed Birge’s case as unfounded. Quotes Fr. Thomas Doyle, a priest who is described as “a whistleblower about sex abuse,” and David Clohessy, national director of SNAP (Survivors Network of those Abused by Priests), regarding the equivalency of the negative consequences for a victim of sexual abuse by a priest with the negative consequences of abuse by a layperson who functioned in the Church-sanctioned role as Hernandez did.

Blaine, Barbara. (1989). Abused by a priest, she sought healing. *National Catholic Reporter*, 26(3, November 3):7.

Blaine is identified as “a member of Catholic Worker community in Chicago.” A brief first person account of a nearly 4-year “painful yet healing and revolutionary process for me – a response to my being sexually abused by a [Roman Catholic] priest when I was a child [at 13-years-old].” Choosing a nonviolent process, she began by returning to her hometown and confronting the priest who did not deny his actions and apologized to her. Also reported his abuse to the provincial who headed the priest’s religious community, which led to a series of meetings facilitated by a woman psychologist. The priest, however, did not continue with the agreed-upon process, was continuing to work in ministry, and his colleagues had not been informed. She explored options with a lawyer and a police officer, but chose not to pursue their suggestions. She talked with Bishop Thomas Gumbleton in 1986 who wrote the priest’s provincial, asking him to follow through on 4 points: “that the community complete the process with me, that the community stop blaming me, that [the priest] receive treatment and be held accountable for his actions and that the community pay expenses for my professional counseling.” However, since the provincial only dealt with 2 points, she asked Gumbleton to write again. Gumbleton wrote in 1987, but she never heard from the provincial. In 1988, she learned new leadership had been elected, and she contacted the new provincial’s office. This time, the community agreed to complete the process, including a fifth request: “that [the priest] not harass any member of my family, as he had been doing since we began the process.” Reports that the community met all 5 points and states: “What made all the difference and turned the process around was the willingness of the new administration to treat me as an individual person who had been victimized, rather than as a threat to them.”

Blair, Kathy. (1999). Church on hook for abuse: Diocese may fold in wake of ruling. [<http://www.anglicanjournal.com/125/08/canada10>] From the *Anglican Journal*, October 1, 1999; pagination lacking, published by the Anglican Church of Canada.

Blair is a staff writer for the journal. Reports on developments in lawsuits in Canadian courts regarding residential schools owned by the government and operated by the Anglican Church. Justice Janice Dillon of the British Columbia Supreme Court, found that a diocese, the national church, and the government were jointly liable for sexual abuse of a boy nearly 30 years ago at St. George’s Indian Residential School, in Lytton, British Columbia. Reports that the Anglican Church faces 200+ lawsuits involving hundreds of plaintiffs. The civil suits are subsequent to the prior criminal trial of Derek Clarke, a residence supervisor at St. George’s, who was found guilty of abusing several boys 1970-1973, and is in jail. Justice Dillon ruled that the church was responsible for the day-to-day operations, including hiring staff. Since the Diocese of Cariboo does not have enough liquid assets to pay its share of the damages and legal costs, it is considering declaring bankruptcy.

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\_\_\_\_\_. (1999). Predators in church a minority of sex offenders. [http://www.anglicanjournal.com/125/08/canada11] From the *Anglican Journal*, October 1, 1999; pagination lacking, published by the Anglican Church of Canada.

By a staff writer for the journal. Based on interviews with: Marry Wells, a Toronto-based social worker and consultant who helps develop misconduct policies for churches and assists with investigations; Dr. Richard Gilmartin, a Toronto-based psychologist who has treated clergy offenders; Chris Thomson, coordinator and instructor of sex offender awareness programs of the Justice Institute of British Columbia. Describes different types of clergy who commit professional sexual misconduct: those who commit under stress and “lack the skills to identify dynamics in relationships,” the majority of offenders; those who are predators have many victims and “are immune to the feelings of the people they have exploited”; those who are naïve have “little understanding of boundaries” and lack education about concepts of power and transference. Also identified are those who offend because they are depressed and those who are pedophiles. Those interviewed do not agree as to whether offenders have specific demographic profiles. Concludes with a statement from Gilmartin that the church’s first obligation is to the victim, its second is to the affected local parish, and its last obligation is to assist the offending cleric.

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\_\_\_\_\_. (1999). New clergy screened more tightly. [http://www.anglicanjournal.com/nc/news-update-items/article/new-clergy-screened-more-tightly-616.html] From the *Anglican Journal*, October 1, 1999; pagination lacking, published by the Anglican Church of Canada.

By a staff writer for the journal. Based primarily on interviews with Rev. Dawn Davis, human resource officer for the Anglican Church of Canada’s Diocese of Toronto. Reports on how dioceses in Canada “are now turning their attention to better screening measures for clergy and other staff and volunteers” following realization of “the painful reality that sexual misconduct has been, if not rampant within the church, certainly far from unheard of.” Toronto changed its emphasis in 1992 from focus on sexual abuse “to a more wide-ranging concept of sexual misconduct that deals with harassment and exploitation.” Includes interviews with: Mary Wells, a Toronto-based social worker and consultant; Chris Thomson, co-ordinator and instructor of sex offender awareness programs of the Justice Institute of British Columbia; Archbishop Arthur Peters; Bishop Malcolm Harding; Archdeacon Neil Kellett; Bishop Chris Williams.

Blake, Garth. (2006). Child protection and the Anglican Church of Australia. *Journal of Anglican Studies*, 4(1):81-106.

Traces the history of how the Anglican Church of Australia has dealt with child sexual abuse in the Church since the early 1990s. Describes initial responses as ineffective due to a decentralized structure and differing protocols between dioceses, and the attitude of some diocesan leaders who, for various reasons, “dealt inadequately with both perpetrators and the abused...” Identifies 2 significant factors leading to the Church taking national action as “instigation and leadership by lay members of the Church and the changed environment, with the Church having been subjected to unprecedented public criticism and intense media scrutiny.” As background, cites criminal convictions, civil litigation, government and church inquiries, Church disciplinary actions, resignations, and media coverage. Outlines actions at the national Church level to address a wide-range of issues, including establishment in 2002 of the Child Protection Committee that Blake chaired, and the Sexual Abuse Working Group of which Blake was a member. Identifies actions taken at the Church’s 13th General Synod in 2004 as the culmination of efforts to implement recommendations of the Child Protection Committee. Briefly describes events since the Synod, including resistance to newly enacted canons. Concludes: “Making the whole Church a safe place for children will require precedence being given to diocesan interdependence over diocesan autonomy. Rebuilding trust with those who have been abused, members of the Church and the wider community will depend on the extent to which the Church fulfils its commitment expressed at the 13th General Synod.” Appendix; 49 footnotes.

Blanchard, Gerald T. (1991). Sexually abusive clergymen: A conceptual framework for intervention and recovery. *Pastoral Psychology*, 39(4, March):237-246.

By a clinical social worker in private practice, Sheridan, Wyoming. Describes the “[s]exual exploitation of patients professionals in the healing arts [as having] reached epidemic levels in [the U.S.A.]” and “as an extension of the broader power imbalance between men and women in our culture.” States: “The manner in which male clergy in power sexually exploit women and children also parallels that of therapists, doctors, and teachers. Additionally, the driving forces behind clergy abuse resemble what happens in more conventional cases of sex offending. The sexually exploitative clergyman may assault for reasons of power, control, personal reassurance, anger, and hostility.” Also notes sexual addiction as a potential motivating factor. Briefly describes 8 similarities between an incestuous father/daughter relationship and a clergy/parishioner relationship. Very briefly identifies implications for churches of the incest model for treatment. Very briefly lists techniques and considerations that can aid a therapeutic confrontation with an impaired clergyman: *rehearse, no special status, keep it brief, prepare for anger, acknowledge the anger, anticipate sympathism and projection, avoid ‘one down positioning, and utilize the relationship.* Concludes: “Effective remediation requires a resolute and decisive intervention followed by a contracting process that insures the implementation of comprehensive treatment protocols.” 20 references.

Blanchette, Melvin C., & Coleman, Gerald D. (2002). Priest pedophiles. *America* [a Jesuit publication], 186(13, April 22):18-21.

Blanchette is director, Vatican II Institute, St. Patrick’s Seminary, Menlo Park, California, and Coleman is president/rector of the seminary. Magazine-style article. Calls for greater clarity when pedophilia is discussed in relation to perpetration by Roman Catholic priests. Presents a non-technical, brief summary of: basic sexual orientations; clinical theories of the origins of pedophilia and ephebophilia; screening procedures in seminaries. States that “pedophiles and ephebophiles sustain four basic personality dysfunctions” identified as emotional congruence, sexual arousal, blockage, and disinhibition. Calls for constructive changes in the screening and training of seminarians. States that “celibacy is not the real issue when dealing with [the] problem [of] child abusers...” Concludes that “pedophiles and ephebophiles forfeit any possibility for entrance into a seminary formation program because of their characterological sexual dysfunction.” Lacks clinical references.

Bland, Michael J. (2002). Sexual abuse victims address the bishops: Michael Bland. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):120-122.

Bland was one of 4 victims of childhood sexual abuse in the Roman Catholic Church who addressed the U.S. Conference of Catholic Bishops on Jun. 13 meeting in Dallas, Texas. The next day, the Conference approved its Charter for the Protection of Children and Young People. [See this bibliography, this section: United States Conference of Catholic Bishops (2002).] Text of his testimony. Describes the context of his abuse by a priest, and the impact on him. Recounts how after he became a priest, he told his offender’s superior. The superior’s response were a source of revictimization: “The sadness and hurt was in the sexual abuse, the anger is in [the superior’s] failure to respond humanely, justly, or pastorally. This is what causes the dark shadow of suspicion over the entire church.” The Church’s negative responses extended to his family of origin. His religious community’s response was also detrimental to him. This prompted him to leave the priesthood. His perpetrator was retained by the Church, and is a full professor and vice dean of a pontifical university. He recommends a policy of zero tolerance and that the bishops act so that not all responsibility is put on victims. [See also this bibliography, this section: Clohessy, David (2002); Martin, Craig (2002); and Rohrbacher, Paula Gonzales (2002).]

\_\_\_\_\_. (2003). Trusting the clergy: A response to Archbishop Harry J. Flynn. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):23-29. [Reprinted as: Bland, Michael J. (2003). “Trusting the Clergy: A Response to Archbishop Harry J. Flynn.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 23-29.]

Bland is a survivor of child sexual abuse by a Roman Catholic priest, clinical-pastoral coordinator for the Office of Victim Assistance Ministry in the Roman Catholic Archdiocese of Chicago,



Illinois, and a clinical counselor, Center for Psychological Services, Oak Lawn, Illinois. Brief essay is a response to: Flynn, Harry J. (2003), this bibliography, this section. Focuses on the question, “What have we learned?” His themes are intertwined: “The victims of [clergy] sexual abuse deserve our understanding and pledge that we as church will prevent what happened to them from happening to others. And the perpetrators, too, deserve our compassion and pledge to see to it that what they have done will neither be condoned nor permitted in any way to happen again.” Articulates succinctly what victims need and do not need for healing. Emphasizes that the Church must make structural changes and move beyond statements and strategies: “Words are good, but this time the words must be put into action in all dioceses and religious communities.” 4 references.

Blau, Yosef. (2003). Confronting abuse in the Orthodox community. *Nefesh News (The International Network of Orthodox Mental Health Professionals)*, 7(July):9.

Blau is an Orthodox Jewish rabbi and *mashgiach ruchani*, or head spiritual advisor, Rabbi Isaac Elchanan Theological Seminary, Yeshiva University, New York, New York. Begins: “It is no longer impossible to ignore the tragic reality that sexual, physical and emotional abuse exists within the Orthodox community. Recent revelations about rabbis and teachers abusing adolescents, often continuing to abuse for decades, dramatically reminds us that our existing mechanisms are failing to deal with the problem.” Observes that a technical *halakhic* perspective does not always identify “[t]he full measure of the horrendous nature of abuse...” Notes the power of the taboo of *mesira*, i.e., going to secular authorities, as a factor that limits effective ways to “deal with the abuser in a way that at least limits his ability to move elsewhere and continue to abuse new people.” Notes other grounds in Orthodox culture that discourage victims from coming forward. States that taking the accusation to a *Beis Din* is rarely effective. States that among rabbis, principals, and rabbinical organizations there is a lack of consensus about how to respond. Calls for establishing special rabbinical courts in major cities “whose judges would be trained to recognize abuse and would have appropriate mental health professionals as consultants...” Affirms that the community’s enabling abusers to continue in order to protect the community’s image “contributes to innocents being traumatized.”

Bleiberg, James R., & Skufca, Laura. (2005). Clergy dual relationships, boundaries, and attachment. *Pastoral Psychology*, 54(1, September):3-22.

Bleiberg is an assistant professor, Department of Counseling and Psychological Services, West Chester University, West Chester, Pennsylvania. Skufca is a research analyst, American Association of Retired People, Washington, D.C. States at the outset: “Boundaries [between professionals and clients] are always mutually regulated but in the case of clergy and congregants that power is typically asymmetrical with greater power invested in the clergy. Boundary violations are more probable under these circumstances.” Reports on a quantitative study that examined 4 hypotheses about “the psychology of clergy in setting boundaries.” Data from self-report surveys “was collected from rabbis and Protestant ministers across an array of denominations and religious movements” between January, 2000, and March, 2003. Sample size of 95 included: 48 males, 47 females; 62 clergy, 35 students; 78 Jewish, 17 Gentile; 59 married, 36 divorced, widowed, or single. Does not report how many people were approached to participate or how many declined. Psychometric analyses were conducted.. Constructs a typology of 4 “boundary style groups in respect to attachment.” Speculates about findings in relation to what reduces boundary complexity. 38 references.

Bloom, Jack. H. (1990). The special tensions of being ‘the Rabbi.’ *Sh’ma: A Journal of Jewish Responsibility*, 20(386, January 19):41-43. [Reprinted as: Bloom, Jack H. (2002). “The Special Tensions of Being ‘The Rabbi.’” Chapter 4 in The Rabbi as Symbolic Exemplar: By the Power Vested in Me: For Rabbis, Other Clergy, and the Laity Who Care about Them and Their Sacred Work. New York, NY: The Haworth Press, Inc., pp. 135-138.]

For a description, see this bibliography, Section I.: Bloom, Jack H. (1990).]

Blouin, Barbara. (1991). What price harmony? *Turning Wheel: Journal of the Buddhist Peace Fellowship*, (Summer):25-26.

Blouin has been a member of Chögyam Trungpa Rinpoche's Vajradhatu community for 18 years, and lives in Halifax, Nova Scotia, Canada. In a brief personal reflection, applies several concepts of family systems theory to analyze some dynamics within Vajradhatu, including: denial within a dysfunctional group as a mechanism that permitted the acceptance of Trungpa's excessive use of alcohol and his sexual relationships with students, and the replication of his pattern by Ösel Tendzin, his *dharma* heir; the scapegoating of Tendzin who died of AIDS and concealed his health status from those with whom he had sex, including students. Lacks citations for references.

Blumenthal, David. (2005). Repentance and forgiveness. *Journal of Religion and Abuse: Pastoral Care and Prevention*, 7(2):69-76.

Blumenthal is a professor of Judaic studies, Emory University, Atlanta, Georgia. In 1996, he taught Jewish studies at Gregorian Pontifical University, Rome, Italy: "This paper is part of a continuing conversation with colleagues and friends in Rome as well as elsewhere in the Catholic world. In the spirit of ongoing Catholic-Jewish dialogue, I offer the following reflections on the Jewish teaching on repentance and forgiveness..." Begins by briefly noting contrasts between Judaism and Catholicism, and identifies 4 concepts not found in Judaism: confession of personal sin to a religious figure, penance prescribed by a religious authority, absolution, and reconciliation. Identifies *teshuvá* (repentance) as the key concept in the rabbinic view of sin, repentance, and forgiveness." States that in Jewish tradition, "almost all agree that repentance requires five elements" which are recognizing one's sins as sin, remorse, desisting from sin, restitution where possible, and confession. Briefly describes nuances of each element, and notes their interrelatedness. States: "Sinfulness is a very deep dimension of human existence and dealing with it calls upon all our spiritual, intellectual, emotional, and moral resources – even when we recognize that ceasing to sin is the base line of repentance." In discussing forgiveness, notes 3 types in rabbinic thought and their links to *teshuvá*. For the most basic kind of forgiveness, *mechilá* (forgoing the other's indebtedness), the person who was offended should offer *mechilá* if the offender has done repentance and it is sincere, thus "relinquish[ing] his or her claim against the offender. However, the person who was offended is not obligated if the offender has not completed *teshuvá* and is not sincere. The second form of forgiveness, *selichá*, "is an act of the heart" that "achiev[es] an empathy for the troubledness of the other" and "is closer to an act of mercy than an act of grace." The third form is *tahorá* (atonement or purification), which "is a total wiping away of all sinfulness. It is an existential cleansing." It is the ultimate form of forgiveness, and is granted only by God. Concludes by briefly applying the concepts to the relationship between Jews and the Roman Catholic Church. 6 references; lacks footnotes.

Blustain, Sarah. (1998). [Kol Ishah section] A paradoxical legacy: Rabbi Shlomo Carlebach's shadow side. *Lilith: The Independent Jewish Women's Magazine*, 23(1, Spring, March 31):10-17. [See also Readers Respond section: Sex, power and our rabbis. 23(2, Summer, June 30):12-16.] [Retrieved 03/05/05 from ProQuest academic database.]

Reports that 3 years after his death at age 69, numerous Jewish women have come forward to "claim [Rabbi Shlomo Carlebach] sexually harassed or abused them." Describes him as a musical genius who "took down the separation between women and men in his own synagogue, encouraged women to study and to teach Jewish texts, and gave private ordination to women before most mainstream Jewish institutions would... [He] also abandoned the Orthodox injunction that men and women not touch publicly." Carlebach was born in Germany, moved to the U.S. in 1938 and began studies in strict Orthodox institutions in New Jersey. In 1994, he was sent by the Lubavitcher Rebbe as an emissary to lapsed Jews, but he objected to Orthodoxy's strict separation of men and women, and left the Lubavitchers. In the mid-1960s, he established the House of Love and Prayer in San Francisco, California, "a commune-style synagogue that catered to a young hippie community." Includes interviews with women who describe a common pattern of behavior committed by him against them when they were in early and later stages of adolescence and he was functioning in his religious role. Other women report a second pattern of behavior that constitutes verbal sexual harassment. Reports a female cantor's account of a group of women in

the Berkeley, California, area who attempted in the early 1980s to confront Carlebach on his sexual behavior toward women. Reports that a number of Jewish leaders were aware of reports of, and rumors about, Carlebach's behaviors. Recent efforts to address the allegations include a healing process that was initiated by the Aquarian Minyan of Jewish Renewal in Berkeley, and involved providing " 'a listening space for those who felt they had been injured by boundary violations that occurred within a spiritual context.'" Briefly discusses the cognitive dissonance created by a spiritual teacher whose actions had positive effects for many and negative ones for others. Concludes by quoting one of his self-identified victims that the issue for the Jewish community is not about one man's reputation, but is about truth and accountability for the behavior and that failure to address those is to "collude[e] in perpetuating that behavior and violence in our most spiritual center."

\_\_\_\_\_. (2000). More allegations of abuse by rabbis. *Lilith: The Independent Jewish Women's Magazine*, 25(3, September 30):7.

Briefly reports on several cases of alleged misconduct by Orthodox Jewish rabbis. Draws from articles from June, 2000, written by Gary Rosenblatt, editor of *The New York Jewish Week*, regarding "three decades of alleged misconduct by another popular rabbi, Baruch Lanner, a leader in the National Conference of Synagogue Youth [NCSY], an arm of the Orthodox Union." Rosenblatt talked to dozen former participants of NCSY programs who alleged "that Lanner kissed and fondled girls, repeatedly kicked boys in the groin, and in at least one incident took a knife to a young man." Rosenblatt reported that the rumors of incidents were widespread for years, calling it "an open secret in some Orthodox circles." While complaints were lodged with rabbis and Orthodox Union officials over the years, Rosenblatt reported that the complaints "were rebuffed or dismissed" and that complainants were never directed to inform a *bet din* (a tribunal of 3 rabbis). Blustain reports that Lanner has resigned and that some of his self-identified victims have gone to the police. She also notes that several cases in Chicago, Illinois, have emerged in 2000, including one involving "a teacher at one of Chicago's Orthodox day schools, a rabbi, [who] had been sexually molesting boys."

Board of the Leadership Conference of Women Religious. (2002). Statement regarding sexual abuse. *Origins: CNS (Catholic News Service) Documentary Service*, 32(14, September 12):234-235.

Statement issued Aug. 24, 2002. The Conference represents 76,000 Roman Catholic sisters in the U.S. Makes 7 broad points in response to matters of sexual abuse of children and adolescents in the Church.

Born, Marilyn. (1991). Sexual harassment in the church: The kiss of betrayal. *Compass: A Review of Topical Theology* [published by Australian Province of the Missionaries of the Sacred Heart], 25(Autumn):29-32. [Reprinted from: Ellem, Elizabeth Wood. (Ed.). (1990). The Church Made Whole: National Conference on Women in the Uniting Church in Australia. Melbourne, Australia: David Lovell Publishing.]

Born is active in the Uniting Church, Australia, at the parish and synod levels. Briefly describes the design and results of a Uniting Church workshop to help women and the Church "respond more justly and adequately to women who are sexually harassed" by male clergy of the Church. Reports participants' reactions to experiences of being verbally and physically harassed, their analysis of attitudes and messages implicit in typical responses by Church leadership upon discovery, and their concerns. [A real contribution to the literature because of its substance and the rarity of a publication on this topic.] Lacks references.

Bottoms, Bette L., Shaver, Philip R., Goodman, Gail S., & Qin, Jianjian. (1995). In the name of God: A profile of religion-related child abuse. *Journal of Social Issues*, 51(2, Summer):85-111. [Reprinted as: "Religion Can Foster Child Abuse." Chapter 4 in Hurley, Jenifer A. (Ed.). (1999). Child Abuse: Opposing Viewpoints. San Diego, CA: Greenhaven Press, Inc., pp. 43-53.]

Lead author is a professor of psychology, University of Illinois at Chicago, Chicago, Illinois. Research funded by National Center on Child Abuse and Neglect, U.S. Department of Health and Human Services. As part of a larger study, examines child abuse committed by persons of

religious authority, e.g., clergy, nuns, youth workers. Based on a survey of clinicians. Reports: characteristics of victims and perpetrators (pp. 96-99); effect of the abuse on the religious orientation of the victims (pp. 98-99). Regarding the psychological sequelae of abuse, clinicians reported that 63% of those abused by a religious authority figure originally sought post-abuse therapy for depression, 30% for suicidal ideation, and 24% for excessive fears and phobias. Authors conclude: "Here we document that abuse by religious authorities is psychologically damaging, and perhaps more damaging, than even the violently physical abuse of parents whose religious beliefs led them to view their children as evil incarnate." (p. 100). Regarding investigation and case outcome, over 70% of the cases of abuse by religious authorities were never investigated. Only 1% of the religious authority cases resulted in civil suits. References.

Bottoms, Bette L., Shaver, Philip R., & Goodman, Gail S. (1996). An analysis of ritualistic and religion-related child abuse allegations. *Law and Human Behavior*, 20(1, February):1-34.

Bottoms is affiliated with the Department of Psychology, University of Illinois at Chicago, Chicago, Illinois. Shaver and Goodman are affiliated with the University of California at Davis, Davis, California. Reports results of a "stratified random sample survey of clinical members of the American Psychological Association" in order "to determine the number and nature of [respondents'] cases [from 1980 to 1990] involving alleged ritualistic and religion-related child abuse, whether reported directly by children or retrospectively by adults." The study was funded by the national Center on Child Abuse and Neglect, U.S. Department of Health and Human Services. One form of abuse was related to sexual acts. Of 2,722 valid respondents (46% return rate), 802 psychologists reported: at least one minor (under 18 years of age when seen clinically)/ritual abuse case (43%); at least one minor/religion-related abuse case (36%); at least one adult (18 years or older when seen clinically and under 18 when abuse allegedly occurred)/ritual abuse case (38%); and, at least one adult/religion-related abuse case (41%). A total of 6,821 cases were reported, of which 22% were minor/ritual abuse, 31% were minor/religion-related abuse, 18% were adult/ritual abuse cases, and 29% were adult/religion-related cases. Notes: "It is important to keep in mind that the vast majority of clinicians saw neither a [minor] nor an adult case of ritual abuse during the 1980s." Reports geographic variations for both ritual and religion-related cases. In a detailed survey portion of the study, 297 respondents provided specific information about cases. Ritualistic abuse was defined as "cases involving nontraditional beliefs and practices; for examples, cases with features such as satanism, inverted pentagrams, or animal sacrifice..." Religion-related abuse was defined as "cases in which more traditional religious beliefs are involved; for example, withholding medical treatment for religious beliefs or beating a child to rid him or her of the devil." The 297 respondents reported: 287 adult/ritual cases; 217 adult/religion-related cases; 457 minor/ritual cases; 274 minor/religion-related cases. Based on respondents' descriptions of a select number of their cases, they analyzed 386 ritualistic cases and 191 religion-related cases. Reports statistical analyses of variance on dependent variables. Allegations prototypes for each were compared. For all ritual allegations, abuse by clergy was among the least frequently reported case features. For all religion-related allegations, abuse by clergy was the most frequently reported features in both minor and adult cases: "...clergy abuse was most commonly reported in adult religion-related cases." The respondent "therapists' reports of their clients' original presenting symptoms and current DSM-III-R diagnoses" were examined, and the types of cases compared. Case characteristics described by respondents – type of abuse reported by clients; number, gender, and age of the minor victims; number and gender of perpetrators; setting of the abuse; legal response to the case – are reported, and the types of characteristics compared. The form of maltreatment most frequently reported in all religion-related cases was sexual. In adult/religion-related cases, the relationship of the perpetrator to the victim most frequently involved a person in a position of trust. In minor/religion-related cases, the relationship of the perpetrator to the victim most frequently was a parent or step-parent, closely followed by a person in a position of trust. Observes: "Children's reports of religion-related abuse were particularly likely to be neglected..." Overall, there was little legal confirmation of ritual or religion-related claims in most cases." Examines: respondents' reports of types of evidence as presented by clients, respondents' acceptance of clients' claims, and characteristics of the respondents. The discussion section focuses on ritual abuse. Notes: "More of the religion-related abuse perpetrators confessed their

role in the abuse, and therapists' accounts of religion-related cases more often referred to specific investigatory evidence of the abuse." Offers possible interpretations for ritual abuse allegations. Notes the lack of professionally useful definition of ritualistic abuse. 69 references.

Boucher, Sandy. (1991). First step, important opening. *Buddhist Peace Fellowship Newsletter*, (Spring):16-18.

Briefly reports on the "Sex, Power, and Buddha Nature" town meeting that was organized by the Buddhist Peace Fellowship in 1991. [See this bibliography, this section: Griffin, Susan, Rutter, Peter, & Rand, Yvonne. (1991).] Describes the portion of the meeting when participants spoke from their experiences at an open microphone: "Women told of having been sexual abused in spiritual and other settings, and of the effects of that experience on their later ability to trust other people and to have mutually satisfying sexual relationships, as well as its effect on their subsequent spiritual practice." Notes that what was most significant for the Buddhist community was the openness of the dialogue.

Bradshaw, Samuel L. (1977). Ministers in trouble: A study of 140 cases evaluated at The Menninger Foundation. *Journal of Pastoral Care*, 31(December, 4):230-241.

Bradshaw is a physician and director, Medical Student Program and Special Students Program, The Menninger Foundation, Topeka, Kansas. Describes demographic and diagnostic "characteristics of 140 mainline Protestant ministers evaluated at The Menninger Foundation between May of 1964 and January of 1972" using a multi-disciplinary, systematic diagnostic process of interviews and tests. Pages 237-238 identify a set of problems incurred by these male clergy doing pastoral counseling – handling hazards of transference and countertransference. "Many of these men felt it was 'therapeutic' to become intimate with their clients and thus could not avoid very personal contact with women parishioners." Pages 238-239 present a case vignette of a minister who sexually engaged a parishioner whom he was counseling. References.

Brady, Stephen. (2008). The impact of sexual abuse on sexual identity formation in gay men. *Journal of Child Sexual Abuse*, 17, (3/4):359-376. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Brady is associate professor of psychiatry, and director, Mental Health and Behavioral Medicine Program, Boston University School of Medicine, Boston, Massachusetts. "This article examines the incidence of childhood physical and sexual abuse in the lives of gay men and extrapolates from these findings to the probable impact of [clergy-perpetrated sexual abuse (CPSA)] for this group." States: "There are almost no studies that specifically examine the incidence and impact of CPSA for gay men." Reviews clinical literature on the abuse of gay men, including the development of trauma-related symptoms. Describes a process of normative gay identity formation, the Homosexual Identity Formation Model. "...make[s] detailed recommendations for mental health clinicians treating gay men who have been abused..." Comments that CPSA may complicate clinical problems because abuse by clergy is a betrayal "of such a basic trust and... can be akin to incest trauma." Briefly addresses the topic of reconnecting to self and others, including spirituality and a religious community in the context of CPSA. Presents 2 clinical vignettes to provide an overview of recommended treatment approaches: "The second case concerns a gay [Black] male with a clear identity, a history of CPSA, and multiple somatic complaints." In a brief conclusion, recommends: "Prior to beginning treatment, abuse histories should be taken for all gay clients, including questions about CPSA." Ends with a call for research: "Furthermore, interventions should be developed and tested for treating gay men and others with a history of CPSA." 40 references.

Braucher, Karen. (1993). A whistle blower's story. *World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):11-13.

Braucher is in Upton, Massachusetts. First person account. She was chairperson of her Unitarian Universalist congregation's board of trustees in 1991 when she reported the pastor to the police after being informed of his actions against a minor in his care whom he had raped. He was found guilty and imprisoned. Prior to her being informed, she'd received a complaint of sexual

harassment from one of his colleagues which prompted her and 2 others to request intervention from the Unitarian Universalist Association (UUA). They were told that no UUA services existed. None was forthcoming following the arrest or during the interim ministry period. Calls for a formal, organized response to congregations that experience ministerial sexual misconduct.

Breen, Michael. (2000). The good, the bad and the ugly: The media and the scandals. *Studies: An Irish Quarterly Review*, 89(356, Winter):332-338. [Theme issue: Scandals in the Church: The Irish Response]

Breen is a priest in the Roman Catholic diocese of Dublin, Ireland, and is head of the communications department, Mary Immaculate College, Limerick, Ireland. Cites revelations in the last decade in the Roman Catholic Church in Ireland – “Eamonn Casey, who was discovered to have fathered a child while Bishop of Kerry, through the scandals of child sexual abuse by priests and brothers to the present day investigation into religious-run schools.” he “attempts to examine two dimensions of media coverage of scandals – the beneficial effects of such revelations and the damaging effect of sensational or exaggerated coverage.” Presents nuanced critiques of specific behaviors by both Church and media representatives, and recommends directions each respectively should take. 9 endnotes.

Breen, Michael J. (1997). A cook, a cardinal, his priests, and the press: Deviance as a trigger for intermedia agenda setting. *Journalism & Mass Communications Quarterly*, 74(2, Summer):348-356.

Breen is a doctoral student, S. I. Newhouse School of Public Communications, Syracuse University, Syracuse, New York. Theoretical background is communications theory. “This research focuses principally on the agenda-setting and triggering effects of deviant stores [presented by the news media] by examining the coverage of clergy as individuals and as a collective within society. It shows how the nature of coverage of clergy becomes negative when criminally deviant events act as triggers.” The context is the triggering events of “child sexual abuse by members of the [Roman] Catholic clergy.” “This study examines how the media covered [reports in 1992 regarding Fr. James Porter of Massachusetts, and in 1993 regarding Cardinal Joseph Bernardin of Chicago, Illinois] and how the media coverage portrays clergy as deviant in the light of criminally deviant behavior by individuals. ...the study omits all stories relating to the triggering events themselves, and analyzes only the generalized effect of subsequent media treatment of the subjects, in this case Catholic clergy.” The period examined is 1991 to 1995. Content analysis of stories retrieved from a digital database was used to examine 235 stories both for the amount and valence of newspaper coverage. Statistical analysis showed “that the triggering events have profound repercussions in terms of valence of coverage... The results indicate strong media-agenda-setting effects of the negative triggering events of the subsequent coverage of the clergy in general.” 28 endnotes.

Breen, Myles. (1993). Applying the spiral of silence: Nothing more practical than a good theory. *Australian Journalism Review*, 15(1, January/June):11-16.

Breen is professor of communication, Charles Stuart University, Bathurst Campus, New South Wales, Australia. Briefly comments on a paper by Peter Horsfield in the issue [see this bibliography, this section: Horsfield, Peter. (1993). An analysis of the media debate following the ABC *Compass* program, ‘The Ultimate Betrayal.’]. Very briefly applies Aristotle’s concept of ethos regarding the credibility of the speaker, and concludes that Horsfield’s “stands up under scrutiny.” Utilizes Elisabeth Nolle-Neumann’s communication theory, spiral of silence, that describes how, “in small groups, people will remain silent about their beliefs if they feel these beliefs are not held by the majority,” which allows the minority beliefs to “become established as the perceived majority opinion.” Concludes that Horsfield’s warning – the response of Australian male church leaders to the sexual assault of women by male clergy “serves to protect the church and perpetrators at the expense of those who are victimized, giving the impression that the church does not have a problem in this area and [therefore] isolat[ing] women who experience assault...” – is congruent with spiral of silence theory. 12 references.

Brennan, Carla. (1984). Sexual power abuse: Neglect and misuse of a Buddhist precept. *Kahawai: Journal of Women and Zen* [Published quarterly by Diamond Sangha, Honolulu, Hawaii, a lay Zen organization], 6(2, Spring):3-13.

Brennan is an artist and has practiced Zen since 1975. Begins by noting the “serious self-examination happening in several [U.S. Buddhist] communities as a result of the sexual activities of their teachers, as well as a growing feminist awareness within American Buddhism...” In order to frame the issues of “power abuse, unquestioned authority and the oppression of women...”, she cites definitions of sexual harassment from U.S. legal sources and from policy documents from a U.S. university. Draws connections between those legal and policy definitions and experiences with spiritual teachers in Zen centers, including an incident in which a Zen teacher used “his role to indirectly elicit subtle sexual contact” through his physical contact with her during a seven day *sesshin* or retreat. Working with sexual harassment as “essentially an issue of power”, she discusses the nature of power of teachers in spiritual communities, including the absence of adequate “systems of peer supervision, accountability, and grievance procedures.” Notes that the unchecked “hierarchical forms reflect the values of the feudal system of class division and of authoritarian control under which most spiritual traditions were founded...” Identifies another source of the spiritual teacher’s power as students who regard the teacher as infallible, always acting from an enlightened state, and as exemplifying perfection. Identifies as a “psychological blind spot” the Buddhist approach of downplaying “the importance of psychological and emotional understanding [which she feels] has also contributed to the problem of sexual misconduct.” It has also “led to unconscious, unwholesome behavior and to naivete in recognizing and dealing with these problems.” Discusses the question, “Why do women get involved in unhealthy sexual relations with spiritual teachers?”, and identifies a number of contributing factors. Concludes: “...we must assume responsibility for ourselves by recognizing inappropriate sexual attention and by refusing to participate. We need to explore our illusions of teachers and practice, our dependency needs, and our unconscious motivations and desires that contribute to these situations.” She recommends: “The meaning of the precept against sexual misconduct needs to be explored and its value reaffirmed.” 10 footnotes. [See also the article in the journal that follows: Aitken, Robert. (1984).]

Brenneis, Michael J. (2002). Understandings, definitions and experiences of clergy in residential psychiatric treatment. *Counseling & Values*, 46(2, January):84-95.

Brenneis is a psychotherapist, St. Luke Institute, Silver Spring, Maryland, and Renaissance Clinic, Arlington, Virginia. “The purpose of this [preliminary, qualitative] study was to examine the attitudes, beliefs, and experiences of forgiveness of a group of clergymen who reported conflict with their religious superiors as the direct result of those superiors requiring that they enter psychological treatment to address specific emotional or behavioral difficulties that arose in the course of their ministry work. These difficulties included alcohol or substance abuse; sexual misconduct; other compulsive behavioral disorders, such as gambling, compulsive overeating, or compulsive spending; or some psychiatric disorder, such as depression or some form of anxiety disorder.” Participants were 88 male clergy who were “former residential patients at a treatment center for impaired clergy in the eastern United States” and “who had completed a course of inpatient psychiatric treatment since June 1995.” Over 95% were Roman Catholic priests with a mean age of 55.3 years. All 99 “indicated that they considered themselves to have been interpersonally hurt by their superiors during their intervention and referral for treatment and who also provided complete responses to the [8 questions of the] research instrument.” Regarding “participants’ definitions or descriptions of *forgiveness*,” the 2 most common phrases used were, in descending order, “letting go” and “moving on” or “moving on with life.” Only 3 of 88 mentioned cognitive change – e.g., “choosing not to blame” or “not attributing malice” – as part of a definition, and only 1 mentioned behavioral change – “offering or asking for pardon.” States: “Finally, it was clear that most of the respondents to the questionnaire, when asked to define forgiveness, defined it in terms of themselves as the offended and others as the offenders even though a significant number of them were referred to treatment for reasons that included offensive behavior toward others.” Describing the experience of forgiving or not forgiving, “the experiences were described as emotional ones primarily. ...no participants addressed the social

or moral aspects of their own experiences of forgiving or how this process influenced their relationship with the person being forgiven.” The conclusion notes the study’s limits and states that it “raised several more questions than it answered.” Cites “previous studies on the personality characteristics of clergy in general and on how motivation influenced the outcome of forgiveness processes” which provide a basis for understanding the study results: clergy underreport personal struggles, especially when these struggles include feelings of anger, aggression, vulnerability, or any other motivations” contrary to “doing fine or living up to their imagined image of clergy. They are also likely to portray themselves as fine even when they do not experience this to be the case.” 27 references.

Brewster, Arlene B. (1996). Clergy sexual misconduct: The affair everyone remembers. *Pastoral Psychology*, 44(6):353-361.

By a psychologist. Brief overview of clergy sexual misconduct: distinguishes between offenders as either those with a personality disorder or those circumstantially and transiently unstable and thus vulnerable; effects on women who are victimized; metaphor of incest; working with congregations in which misconduct occurred. References.

Bridgers, Lynn. (2005). Is anybody listening? Trauma, abuse, and healing in the Roman Catholic Community. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 7(1):35-59.

By an assistant professor of theology, Spring Hill College, Mobile, Alabama. “This inquiry... examin[e]s new information from traumatic studies, employ[s] semiotic analysis to understand communications between survivors [of sexual abuse] and the [Roman Catholic] Church, and explor[es] the ethical imperative behind the need to communicate.” Very briefly explores the term *trauma* in light of recent clinical literature. Very briefly introduces semiotic analysis and applies its constructs of *speaker* and *hearer* in the context of the culture of the Church and the “still largely misunderstood culture of survivors of traumatic experience.” Draws from the typology of Catholic scholar Avery Dulles regarding forms of Church community, and critiques his models in relation to whether they promote dialogue and bilateral communication. Draws from psychiatrist Judith Herman’s work regarding the need of survivors of trauma to voice their experience and reconstruct a personal narrative as part of a recovery process. Her analysis concludes that the Church “consistently assumes a speaker-oriented perspective” and has “difficulty adopting a hearer-oriented [one]” which is reinforced by relegating survivors’ trauma to the private sphere of medical or psychological authorities, a position that forces survivors to either remain silenced by the Church or confront it in a speaker-oriented mode. Draws from the pragmatic philosophy of Josiah Royce for a theoretical foundation for “conscious communication” between the Church and survivors. Royce’s theory of community discusses the early Christian church, and Bridgers makes connections between Royce’s ideal community and possibilities for the contemporary Catholic Church and sexual abuse survivors. Critiques efforts by the U.S. Church’s hierarchy since 1994 to respond to clergy sexual abuse, and notes the lack of “sustained evidence of institutional support at the diocesan level for the complex process of healing.” 86 footnotes.

\_\_\_\_\_. (2007). [Selected Sessions] Five years later: Constructive responses to the legacy of the sexual abuse crisis. *The Catholic Theological Society of America: Proceedings of the Sixty-second Annual Convention*, 62:87-88.

Summary report. Bridgers, the convener and respondent, is with St. Thomas University, Miami Gardens, Florida. The presenter was Fr. Donald Cozzens, a Roman Catholic priest, John Carroll University, University Heights, Ohio. Cozzens’ paper, Bridgers’ response and the following discussion by session attendees “addressed constructive changes in the aftermath of the sexual abuse crisis in the United States [Roman] Catholic church. June 2007 marks five years since the bishops of the United States met to establish a review board on sexual abuse of minors by clergy... In this session a priest and a laywoman offered views on the Catholic sexual abuse crisis. This session focused on constructive responses, allowing the church to move forward, building community and fostering healing in the aftermath of this crisis.” Reports that in his address, Cozzens identified factors that 5 years prior to 2002 had “compounded the scandal and crisis”: 1.) a bishops’ mindset that focused “on the wellbeing of the of the institutional church; 2.)



a “feudal [Church] structure based on unquestioned loyalty and the need for security and protection.” Reports that 5 years after 2002, Cozzens believes “diocesan representatives are more likely to focus on pastoral care of the victim, notification of proper authorities, appropriate responses to the accused priest, and the canonical rights of the accused.” Bridgers’ response “claim[ed] the central issue was the capacity to absorb the suffering and learn from it.” She “argued [that] those confronting traumatic events must always make a moral decision whether to remain in relationship with the survivor.” She suggests that bishops have utilized the stream of authority in Church history that is dogmatic, Episcopal, and hierarchal, and that another be utilized, “the mystical, prophetic and liberatory stream – [that] emerges from injustice or suffering... By forging an alliance with survivors of trauma and abuse, she suggested, the traumatized church can recover its own mantle of authority.” Lacks references.

Briggs, David. (2001). No longer silent. *The Christian Century*, 118(11, April 4):7-8. [A longer version of this article is on the Newhouse News Service World Wide Web website: <http://www.newhouse.com/archive/story1b31901>]

Short, newspaper-style article distributed by Religious News Service. Reports on recent actions of 2 women who allege that they were among 4 children molested by a Gospel Missionary Union (GMU) dorm parent in 1974 when they lived at the Ivory Coast Academy, Bouaké, Ivory Coast, a boarding school for missionary children. In 1974, the girls reported the perpetrators’ actions to their parents, and, according to 2 of their fathers, when 3 parents confronted him, he confessed, was allowed to finish the school year in his position, and later reassigned as a field representative. The 2 women are seeking help from GMU in the form of an apology and assistance with abuse-related counseling expenses. Because GMU has taken no action, a second denomination, Conservative Baptist International (CBI), has stepped-in. The alleged incidents took place on a CBI campus. Mediators are scheduled to meet with victims and officials of GMU and CBI. Also reports that in 1998 an independent committee of inquiry found “that more than a dozen children of missionaries assigned to the Gospel Missionary Union were abused from 1950 to 1971 in Guinea...” Despite the finding, GMU did not offer counseling to victims.

Briggs, Freda, & Hawkins, Russell M.F. (1996). A comparison of the childhood experiences of convicted male child molesters and men who were sexually abused in childhood and claimed to be nonoffenders. *Child Abuse and Neglect*, 20(3, March):221-233.

Briggs is a faculty member, De Lissa Institute of Early Childhood Studies, University of South Australia, Magill, South Australia. Hawkins is identified as affiliated with the University. Presents results from a study in the early 1990s that “was undertaken in order to increase our understanding of the family backgrounds and formative experiences of a group of convicted [male] child molesters.” Data was collected from 200 cases consisting of 84 persons from 7 prisons in 3 states in Australia, 95 men who were abused as children and “affirmed that they had not perpetuated the abuse cycle,” and 21 men who admitted when interviewed “that they had, in fact, committed sexual abuse acts against children while they themselves were juveniles.” Structured interviews were used, and both quantitative and qualitative data were obtained. Among the findings regarding those who were sexually abused between ages 6 to 10: “In the prisoner group, 70% of the boys were repeatedly anally raped over several years (20% of these priests and church leaders...)” In the non-offender group: “Religious figures were responsible for about one-third (36%) of the sexual abuse involving this age group.” Among the findings regarding those sexually abused between ages 11 to 15: In the offender group, for those who were abused by males, “religious figures were prominent (33% were housemasters in Christian Brothers schools and 17% were Roman Catholic priests.)” In the non-offender group, for those who were abused by males, “religious figures were again prominent (29% of boys were abused by Roman Catholic priests, 10% by Christian Brothers, 10% by church youth leaders, 10% by ministers of religion in other denominations.)” Also reports the participants’ responses regarding the impact of the sexual abuse on their lives. For those reporting negative reactions, the authors state: “The greatest confusion of all, however [compared to those who were confused by mother-son incest and father-son incest] related to abuse by men in religious orders who subjected boys to appalling acts of violence and degradation in the name of God.” For those reporting feelings of anger and

frustration, they state: "Those abused by priests and Brothers were angry with the Catholic Church, which was perceived as protecting its own devious members, leaving them free to wreck children's lives." Regarding perpetrators, the study found: "The most brutal and sadistic offenders were religious figures, fathers, and men of high social status in pedophile rings." 18 references.

Broadus, Loren. (1991). Sex and violence in the family and church. *Lexington Theological Quarterly*, 26(1, January):13-23.

Broadus is professor of the practice of ministry, Lexington Theological Seminary, Lexington, Kentucky. Primary focus is domestic violence and how churches can respond. Pages 19-21 discuss clergy who engage parishioners in sexual relationships, including a call for policies and procedures by judicatories and congregations. Footnotes.

Brock, Raymond T., & Lukens, Horace C., Jr. (1989). Affair prevention in the ministry. *Journal of Psychology and Christianity*, 8(4, Winter):44-55.

Brock is a faculty member, Department of Psychiatry and Behavioral Medicine, Oral Roberts University School of Medicine, Tulsa, Oklahoma, and a licensed therapist. Lukens is a clinical psychologist. Briefly presents: a typology of 6 ministerial personality types that are at risk for clergy sexual misconduct; a typology of 7 victim personality types; and, a typology of 8 types of affairs [sic]. Offers suggestions for prevention. References.

Brown-Daniels, DeLois. (2001). Eros and agape. *Journal of Supervision and Training in Ministry*, 21:111-116. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Brown-Daniels is a supervisor, Association for Clinical Pastoral Education, and vice president of community care, Advocate Health Care, Oak Brook, Illinois. A very brief reflection on an article by about sexualized student-supervisor relationships in Clinical Pastoral Education (CPE), a program sponsored by the Association for Clinical Pastoral Education (ACPE) [See this bibliography, this section: Fitchett, George, & Johnson, Marilyn. (2001).] States that the "percentage of the survey respondents, both supervisors and former students, who reported intimate sexual contact in the direct CPE supervisory relationship is disturbing... Clearly, the findings are cause for alarm." Calls for a variety of responses, including: a forum to debate ACPE supervisors' viewpoints on whether a sexualized relationship between student and supervisor always constitutes professional misconduct; serious theological discussion about the supervisor-student relationship; greater clarity for supervisors in training "about the place of sexuality in the integration of their personal, pastoral, and supervisory roles." Lacks references.

Broyde, Michael J. (2001). Informing on others for violating American law: A Jewish law view. *Jewish Law*. [Retrieved 02/07/15 from the World Wide Web site of *Jewish Law*: <http://www.jlaw.com/Articles/mesiralaw2.html>]

Broyde, a rabbi, is an associate professor of law, Emory University School of Law, Emory University, Atlanta, Georgia, and the academic director, Law and Religion Program, Emory University. "This article addresses the question of whether and when Jewish law permits, prohibits or mandates that a person inform governmental authorities of the fact that a Jew is violating one aspect or another of secular law. In particular, this article will focus on the application of the classical rules of informing (*mesira*) to modern day America, with its (procedurally) just system of government." States in Section 1: "This article is not discussing serial killers, armed robbers, sexual predators or muggers. They must all be informed upon if that is needed to protect society from them." The statement is repeated in Section 3. In Section 4, which considers 6 cases in which "a person will not obey the directives of a bet din to stop, and, in fact, the community and its *bet din* is internally powerless to stop such a person." In the case of a Jew who regularly assaults people, he states that 5 contemporary decisors with different halachic positions on the question "[a]ll agree that such a person must be informed upon, either because informing is permitted generally or because a violent person should be informed upon. Thus, it is clear, that one must report allegations of child abuse (sexual or physical) when one is aware of it, (even if this means that the child might be placed [sic] in a Gentile foster home)." 125 endnotes.

Brubaker, David R. (1991). Finding hope ...in cases of clergy sexual abuse or misconduct. *Action Information*, 17(6, November/December):18-22. [The earlier, shorter version is: (1991). An intervention paradigm. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(2, Spring):5-7.] [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.]

Brubaker is a conflict consultant and mediator, Lancaster, Pennsylvania, who formerly was with Mennonite Conciliation Services. Begins with a composite case. Presents a summary of 3 themes emergent in a questionnaire and phone survey of 10 professionals involved in 400+ sexual misconduct cases: offenders tend to have multiple victims; denial by offenders when confronted by allegations; unhelpful initial responses by denominations. Proposes an intervention paradigm to address victims, offenders, and organization. Bibliography.

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\_\_\_\_\_. (1992). Secret sins in the church closet. *Christianity Today*, 36(2, February 10):30-32.

Brubaker is head of Conflict Management Services, Lancaster, Pennsylvania. Magazine-style article. Framework is the church as a family system in which the pastor is in a trusted position, and has power and influence due to the position. Notes that when church leaders “abuse the vulnerability and trust of their parishioners, there are enormous consequences for the victims, the offender, and the organization itself.” Describes identifiable traits of ‘organizational families’ that “actually function to enable abuse behavior: social isolation, e.g., restricted social, professional, and spiritual networks of members; blurred boundaries, e.g., lack of boundary management and professional/personal entanglements; perfectionism, e.g., scapegoating a designated victim to avoid taking responsibility; distorted communication, e.g., not talking about problems or discrediting those who question leaders’ conduct; unequal power, e.g., “highly authoritarian and/or paternalistic power relationships” and rigid hierarchies. Briefly outlines corrective actions that intervene “at three levels: with the victims, the offender, and the organization.” Calls for involving experienced professionals in the intervention process. Comments: “Perhaps the primary block to appropriate intervention in cases of abuse by religious professionals is fear.” Lacks references.

Bruns, Eric, J., Lewis, Charla, Kinney, Linda M., Rosner, Leah, Weist, Mark D., & Dantzler, Joyce A. (2005). Clergy members as responders to victims of sexual abuse and assault. *Journal of Religion & Spirituality in Social Work*, 24(3):3-19.

Bruns is assistant professor, Division of Public Behavioral Health and Justice Policy, Department of Psychiatry, University of Washington, Seattle, Washington. Lewis counselor, Kinney is research supervisor, Rosner is research assistant, and Weist is professor and director, Center for School Mental Health Assistance, Department of Psychiatry, University of Maryland School of Medicine, Baltimore, Maryland. Dantzler is deputy director, Center for Health Promotion, Education, and Tobacco Use Prevention, Maryland Department of Health and Mental Hygiene, Baltimore, Maryland. Reports results of their qualitative study undertaken “to better understand the needs of clergy in responding to victims of sexual assault and abuse.” It was part of a larger study in one mid-Atlantic state. Their literature review found clergy as among one of the less formal potential candidates to receive initial disclosure from, and to offer support for, people who have experienced sexual assault or abuse. “As part of one state’s broad-based effort to improve the response of public and community systems to the needs of victims of sexual abuse and assault, we conducted a qualitative research study of clergy members’ experiences and needs with respect to responding to victims of sexual abuse and assault.” Their literature review also found “the perception that many clergy are not well-trained or adequately supported to serve as responders...” and that “there appears to be little research into methods for supporting or training clergy to serve this population within their typical roles in the community.” Also found that “research on the *effectiveness* of training protocols or interventions for clergy is also absent from the literature.” Participants were 11 clergy from Maryland. By denomination: Presbyterian (3), African Methodist Episcopal (2), Catholic (1), Muslim (1), Episcopal (1), Baptist (1), Universal Life Church (1), non-denominational Christian (1). By role: primarily pastors of congregations (6), primarily non-traditional settings (4), both (1). By location: urban (6), suburban and smaller

cities (5). By gender and race/ethnicity: African American females (3), African American males (3), white males (3), white females (3). 3 focus group sessions were conducted, recorded by audiotape, and “[d]ata were analyzed based on an iterative process...” Focus group questions for clergy participants “were created based on survey responses from victims about their interaction with community providers.” Primary topics included: “(1) encounters with victims, including number and types of interactions; (2) training received and feelings of preparedness; and (3) resources available and accessed.” The results section reports participants’ statements for 4 thematic categories. Regarding *encounters with victims of sexual abuse or assault*, participants reported a “low incidence of direct contact,” and between them, a total of 8 “victims of sexual abuse for issues explicitly related to their abuse.” Lack of certainty about how to respond was cited as “a major obstacle in intervening with victims.” Overall, participants “agreed that there is a tendency for church leaders to avoid responding proactively and directly when there is evidence of sexual abuse.” Lists participants’ reasons for the tendency. Regarding *adequacy of training and preparation*, there was a consensus of participants “that they were not prepared to respond to incidents of sexual abuse and assault, with a primary reason being lack of training. However, [those] working in better resourced and suburban settings reported more comfort in making referrals than urban participants.” 4 topical areas for formal training were identified. Regarding *accessing community resources for victims*, participants were “generally unfamiliar with social service agencies, support organizations, and other resources for victims...” Clergy also reported feeling alone and isolated in handling troublesome cases, as there was no structure for consultation or supervision by church system administrators.” Distrust of police and the child welfare system were reported as issues by “[c]lergy serving black parishioners in urban settings...” Regarding *barriers to clergy serving as effective responders*, among the systemic obstacles identified was negative “victim perceptions of clergy and the church.” The discussion section very briefly addresses limitations, and states the study “should be framed as a preliminary study, possibly the basis for future studies that can obtain a more denominationally and geographically representative sample.” Discusses the implications of the study, which focus on training and education. The very brief conclusion notes, in light of the results, the relevance of a prior study’s recommendations regarding the need for community responders, in general, to be more involved by service providing agencies in responding to sexual abuse and assault victims through professional training and programs that coordinate multiple systems. 32 references. [While not directly related to clergy sexual abuse, the article is included in the bibliography because of its significance for issues directly related to clergy sexual abuse prevention and intervention.]

Bryant, Curtis. (2002). Psychological treatment of priest sex offenders. *America* [a Jesuit publication], 186(11, April 1):14-17.

By a Roman Catholic priest who is a Jesuit and licensed psychologist, Los Angeles, California, and former director, inpatient clinical services, Saint Luke Institute, Suitland, Maryland. Magazine-style article that is simple and brief. Discusses the clinical aspects of sex offenders who are Roman Catholic priests. Divides “offenders into two broad groups: the sex-force offender, who uses coercion or physical force and the sex-pressure offender – the ‘groomer,’ characterized by an absence of physical force, who uses enticement, persuasion and entrapment.” Addresses causation: “The most striking characteristic of sex offenders is their apparent normality, though many priest offenders have traits consistent with narcissism or dependent personality disorders.” Psychosocial histories of priest sex offenders at Saint Luke Institute “show that 50 percent of the priests treat were abused as children,” which is “higher than the estimates for the male abuser population at large, which is placed at about 30 percent.” Concludes that there is no reason “to believe that priests become sexual offenders of adolescent males either because they are striving to be celibate or because of their sexual orientation.” Presents overview of treatment of an offender based on the Saint Luke model: residential, 6 months; initial 1-month phase of induction; work phase, including a small group psychodynamic experience, and possibly psychopharmacologic agents; consolidation phase, including post-treatment care plan. Lists 7 treatment goals. Reports that in 1985-1995, of 450+ priests treated at Saint Luke, only 3 relapses were reported. Calls for greater cooperation between the criminal justice and mental health systems. Lacks references.

Bryce, Heather (pseudonym). (1988). After the affair: A wife's story. *Leadership: A Practical Journal for Church Leaders*, 9(1, Winter):58-65.

Tells her reactions to learning of her husband's sexual relationships as a pastor with parishioners in a series of churches over 14 years. Refers to these relationships as 'affairs' and identifies circumstantial factors that in her analysis lead to a pastor's (implicitly male) vulnerability. Poignant descriptions of the losses she experienced as a secondary victim. Offers practical advice for spouses of clergy, i.e., wives, and for clergy, i.e., husbands. Regardless of the framework for her analysis, the story of the spouse of the offender is rarely found in the published literature.

Bullard, Michael. (1989). Sexual violence and coercion. *Church & Society*, 80(2, November/December):78-88.

Bullard is pastor, First Presbyterian Church, Twin Falls, Idaho, and a member, Presbyterian Church (U.S.A.) General Assembly Task Force on Human Sexuality. In a theme issue of the journal on human sexuality and the church, he presents a brief overview on sexual violence. Topics include prevalence of sexual violence, nature of rape and sexual harassment, and theological and pastoral issues. Identifies 6 implications for social responsibility, including: "Clergy ethics. Those responsible for oversight and training of ministers should do more in establishing clergy ethics, training in handling transference, and developing appropriate processes and decisive consequences for dealing with clergy who abuse their position through sexual exploits." 10 footnotes.

Bullis, Ronald K., & Mazur, Cynthia S. (1996). Church liability for staff conduct. *The Christian Ministry*, 27(2, March/April):15-18.

Bullis is pastor, First Presbyterian Church, Hopewell, Virginia, and has a law degree; Mazur is a lawyer, Federal Emergency Management Agency, Washington, D.C., and is ordained in the United Church of Christ. Very brief, magazine-style article; non-technical overview. First section discusses employment law and the doctrine of vicarious liability in relation to sexual harassment and religious institutions. Notes differences in case law between U.S. states. Calls for prevention practices and education. Lacks references.

Burgess, Ann Wolbert, Mahoney, Meghan, Visk, Julie, & Morgenbesser, Leonard. (2008). Cyber child sexual exploitation. *Journal of Psychosocial Nursing and Mental Health Services*, 46(9):38-45.

Burgess is professor of psychiatric nursing, and Mahoney and Visk are undergraduate research fellows, William F. Connell School of Nursing, Boston College, Chestnut Hill, Massachusetts. Morgenbesser is with Empire State College, State University of New York, Saratoga Springs, New York. "To help nurses better understand the issues and dynamics involved, a descriptive analysis of trader, traveler, and trafficking child cyber crime cases, culled from various news sources (both print and electronic) over a 2-year period, is discussed based on crime classification." [Included in this bibliography because among the findings was: "The largest category of occupation of Internet offenders was people in positions of authority to the child. The 100 cases with data related to occupation produced the following six categories: professional (41%), laborer (24%), teacher (22%), clergy (7%), military (3%), and student (3%)."] Law enforcement describes *traders* as Internet child sex offenders who "send and/or collect child pornography online." *Travelers* are described as those "who chat with children online and use their skills at manipulation and coercion to meet a child in person for sexual purposes." *Traffickers* are those who "recruit, transport, transfer, harbor, or receive children across state lines and/or international countries for sexual exploitation purposes..." Background section includes prevalence data. Method section states that the database of Internet offender cases was compiled from media stories because "[t]here are no published national incidence or prevalence studies on the topic." A convenience sample of 285 cases reported in 2005 and 2006 was used for analysis. By gender and age, 94.8% of the offenders were male, and 53.4% were between 30- and 49-years-old. In the discussion section, very briefly presents "profile characteristics of consumers of child pornography, child sexual abuse by people in positions of authority, and the dynamics of child pornography cases." The profile on clergy cites the 2004 John Jay College of Criminal Justice study commissioned by the U.S. Conference of Catholic Bishops. Includes a section on

implications for nursing practice, including mandated reporting, referral for counseling, and treatment for offenders. Recommends nurses be educated on Internet crimes of child pornography, and “routinely assess their child, adolescent, and adult patients’ Internet use... For children, questions need to be asked about whether someone is taking photographs of them or showing them sexual images. If so, reporting to child protective services and referral to a child trauma specialist is mandated.” 26 references.

Bustanoby, Andre. (1974). The pastor and the other woman. *Christianity Today*, 18(23, August 30):7-10.

By a marriage and family counselor, Bowie, Maryland, who previously was a Baptist church pastor. Explores emotional and psychological reasons why male clergy who are involved sexually with women from the congregation have a need for such involvement. Uses personality types of *narcissist*, *autocrat*, and *overgenerous* for his analysis. Draws from Timothy Leary’s *Interpersonal Diagnosis of Personality* (1957), and the work of Everett L. Shostrom, director, Institute of Therapeutic Psychology, Santa Anna, California. Calls for psychological testing of seminary applicants, particularly regarding interpersonal behavior, and recommends clergy who are married to attend to that relationship. Lacks references.

\_\_\_\_\_. (1988). Counseling the seductive female. *Leadership: A Practical Journal for Church Leaders*, 9(1, Winter):48-54.

Bustanoby “is a marriage and family therapist in suburban Washington, D. C.” “...this article is specifically about male counselors working with seductive female clients.” States that as a pastor for 12 years and a counselor in clinical practice for 14, he “know[s] that pastors in large churches may encounter [a seductive female counselee] as often as once a month, especially if those pastors are attractive and have charismatic personalities.” Lists strategies recommended by seminaries to address “the problem of sexual attraction in pastoral counseling,” and identified the shortcomings of each: open office door, referral, and team counseling. States: “All the safeguards in the world will not help the counselor who has not come to terms with his own sexuality, who does not loathe the idea of sex with a counselee, and who does not feel the terrible responsibility for helping, not hurting, that soul who comes for assistance. ...no safeguards will work if we don’t come to terms with our countertransference...” Describes a scenario that deals with transference and avoids countertransference by affirming a woman’s femininity and personhood while maintaining moral and professional standards. Draws a parallel to a father/daughter relationship. Lacks references.

\_\_\_\_\_. (1991). How do you forgive the unrepentant? *Leadership: A Practical Journal for Church Leaders*, 12(4, Fall):98-101.

By the director, Metropolitan Psychotherapy Group, Bowie, Maryland. In the context of people who were abused, including sexually, very briefly addresses “helping them get beyond the wall of forgiveness,” including “the guilt of not being able to forgive, forget, and reconcile.” Distinguishes between theological and psychological forgiveness. “Theological forgiveness requires that the offender see his need of forgiveness.” States that “such forgiveness is not always possible.” Regarding psychological forgiveness, states: “...[it], on the other hand, does not achieve full reconciliation, although it releases the offended party from the pain of the offense... In the end, though, it helps more with the health of the individual than the health of the relationship... [it involves] expressing one’s anger and getting emotional distance.” Describes 2 methods “to get the anger out” – writing a letter to the individual who offended and having an “imaginary conference” with the person. Does not recommend either technique for a counselor who lacks professional training. Lacks references.

Butler, Katy. (1990). Encountering the shadow in Buddhist America. *Common Boundary*, 8(May/June):14-22. [See also: Butler, Katy. (1991). “Encountering the Shadow in Buddhist America.” A chapter that is composed of excerpts from the 1990 article; in Zweig, Connie, & Abrams, Jeremiah. (Eds.). *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*. Los Angeles, CA: Jeremy P. Tarcher, Inc., pp. 137-147.]

Butler is a California-based freelance writer. A first person discussion about Buddhist teachers in the U.S. who sexualized relationships with students. Cites cases involving: Vajra Regent Ösel

Tendzin, leader of Vajradhatu community, the largest branch of Tibetan Buddhism in the U.S.A. that was founded by Chögyam Trungpa Rinpoche; Richard Baker-*roshi*, head of the San Francisco Zen Center; and, Chögyam Trungpa Rinpoche. Also briefly discusses reactions of the leadership of the centers and communities upon discovery, and the consequences for students. Identifies 4 elements common to the various communities: “Patterns of denial, shame, secrecy and invasiveness reminiscent of alcoholic and incestuous families; Soft-pedaling of basic Buddhist precepts against the harmful use of alcohol and sex; An unhealthy marriage of Asian hierarchy and American license that distorts the teacher-disciple relationship; and A tendency, once scandals are uncovered, to either scapegoat the disgraced teachers or blindly deny that anything has changed.” In a sidebar, she briefly describes the significantly negative psychological impact of a sexualized relationship on a student at the San Francisco Zen Center, and briefly quotes Petter Rutter who comments about the nature of the negative outcomes of such relationships. In another sidebar, she cites examples of “abuses of power and silent collusion in sexual exploitation [that] occur not only in Buddhist communities, but in Western psychiatric settings and other religious communities as well.” In conclusion, she observes that there is a lack of rituals that “allow [Buddhist] communities to acknowledge these communities and to heal them... After full acknowledgment and restitution, forgiveness might be possible and healing begin.”

Butterfield, Stephen. (1992). Accusing the tiger: Sexual ethics and Buddhist teachers. *Tricycle: The Buddhist Review*, 1(4, Summer):46-51.

By an English professor, Castleton State College, Castleton, Vermont. An essay prompted by “recent sexual scandals that have surrounded sexual teachers of Eastern thought in the West.” Using his experience of being sexually involved with a spiritual teacher, rejects the emergent mental health framework that there is a disparity of power between teacher and student. His premise is that the 2 are “equals from the start.” Defines the source of right conduct in Buddhism – *karuna*, compassion, and *prajna*, egoless intelligence – and contrasts it with ethics as the source of right conduct in theistic traditions (Judaism, Christianity, Islam) which entail dualisms of good/evil, flesh/spirit, self/other, etc. Describes Buddhist vow to abstain from sexual misconduct, one of the rules for right conduct, as a precept which, if violated, is “but a lapse of awareness, which can be transformed into an occasion for honesty and further mindfulness by the confession.” Defends the Buddhist practice of *tantra* that can involve sex between teacher and student. Defends his late teacher, Chögyam Trungpa, who sexualized relationships with female students. Reflects on the actions of Trungpa’s regent, Ösel Tendzin, who infected students with AIDS: “Tendzin’s actions left a legacy of confusion and pain, especially for his students. But a concept of violated sexual ethics does not help us understand what happened, nor is it likely to safeguard anyone in the future.”

Cafardi, Nicholas P. (1993/1994). Discovering the secret archives: Evidentiary privileges for Church records. *Journal of Law and Religion*, 10(1):95-120.

By the dean and a professor of law, Duquesne University School of Law, Pittsburgh, Pennsylvania. Prompted by “a plague of claims and law suits against clergy and churches as a result of alleged clergy wrongdoing,” particularly clergy sexual misconduct. Negligence theory civil suits “have led to pre-trial discovery requests for confidential church records and clergy personnel files. This has created a serious dilemma for the churches involved, and in particular for the Roman Catholic Church whose canon law mandates the non-disclosure of records kept in the church’s secret archives.” His “focus [is] on the conflict between the civil procedural rules creating a right to pre-trial discovery and the free exercise rights of a church to select, evaluate and assign clergy without fear of disclosure of confidential information relied upon in the process...” Part 2 illustrates the conflict by discussing the case of *Hutchinson v Luddy et al*, Civ Div No 445 (Somerset Co Pa 1988) against a Roman Catholic priest, Fr. Francis Luddy, for acts of sodomy with a minor at Luddy’s parish, and against the diocesan bishop and other officials. As part of the pretrial discovery, the plaintiff sought disclosure of the diocese’s secret archives. Describes the basis in the Church’s canon law for the secret archives and the categories of documents retained. Notes that the Church’s interest is secondary to the primary purpose of protecting the rights of individuals. In *Luddy*, the bishop refused to disclose information from the archives and appealed

the judge's order to comply with discovery. The Pennsylvania Superior Court upheld the original order. Critiques the Court's ruling against disclosure, which was based on clergy privilege under Pennsylvania law, as "rather crabbed and narrow, aided evidently by the defendant church's failure to put forth sufficient facts to place secret archival material within the area covered by the statute." Briefly reviews the history of "clergyman privilege" which is based historically on the Church's seal of confession and the history of its recognition in U.S. law. Briefly describes the legal concept of the privilege. Identifies the commonly accepted 4 criteria of evidentiary privilege. Identifies some practical problems with the statutory privilege as enacted in various U.S. states and interpreted in some U.S. court cases. Part 3 discusses the emerging trend of "non-statutory privilege that might be asserted in order to protect" Church/clergy relations files. Contrasts what is retained in a clergy personnel file to what a secular employer typically retains. Part 4 discusses the assertion of a church's constitutional First Amendment-based privilege against discovery in relation to the U.S. Supreme Court's 1979 ruling in *Herbert v. Lando*. Part 5 is a brief summary of barring discovery of church/clergy records. In civil cases of clergy misconduct involving theories of negligence, calls the first necessary step as analyzing the basis of the church's claim of privilege. In the absence of statutory privilege, calls for determining the applicability of a constitutional-based privilege. 1066 footnotes.

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\_\_\_\_\_. (1997). Stones instead of bread: Sexually abusive priests in ministry. *Studia Canonica: A Canadian Canon Law Review*, 27(1):145-172.

By the vice president and general counsel, Duquesne University, Pittsburgh, Pennsylvania. Considers "whether Roman Catholic priests who are sexually abusive of children, either as pedophiles or ephebophiles, have the [canonical] right to function as ministers" in light of the rights of the Church regarding its welfare. Examines: canonical and theological issues; legal liability; risk assessment; and, modes of clinical treatment. Concludes that there is a structural problem in canon law, a conflict of rights between the good of the community and the ecclesial call of an ordained priest. Cites numerous newspaper reports of incidents. 100+ footnotes.

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\_\_\_\_\_. (2010). [Short Takes] The scandal of secrecy: Canon law & the sexual-abuse crisis. *Commonweal: A Review of Public Affairs, Religion, Literature, and the Arts*. 137(14, August 13):7-8.

Cafardi is dean emeritus, Duquesne University Law School, Pittsburgh, Pennsylvania. Analyzes the status of a document issued by the Vatican in 1922 and revised in 1962 regarding canon law and violations of solicitation. Describes the document, "On the Method of Proceeding in Cases of Solicitation" (popularly known as *Crimen sollicitationis*), as "deal[ing] almost entirely with... the solicitation of sex by a priest hearing confession." Quotes the document as stating that the ecclesiastical offense of solicitation is also valid "'for the worst crime (*crimen pessimum*).' The worst crime is defined in section 73 as 'obscene behavior with pre-adolescent children of either sex or with brute animals.'" States that the document established that the Vatican's Sacred Congregation of the Holy Office "had jurisdiction over these crimes" and was "telling local bishops how to handle them. More than anything, the instruction is a dry statement of the rules of [ecclesiastical] criminal procedure that apply when a priest has been accused of solicitation," which "also applies to [ecclesiastical] crime of the sexual abuse of children by a priest." States that the document "was never officially promulgated in a useful way" because, in addition to being issued with directions to keep it secret and unpublished, it was apparently not circulated to all Church officials, e.g., bishops, who would have applied it. In response to the question, "Where was *Crimen* during the outbreak of clergy sexual abuse in the 1980s and '90s in the United States?" he deduces that "there seems to have been a power struggle... between Cardinal Darío Castrillón Hoyos, prefect of the Congregation for Clergy, and [then-Cardinal Joseph] Ratzinger, at the [Congregation for the Doctrine of the Faith], over which congregation had competency in the matter of clergy had sexually abused minors." Provides a brief, nuanced explanation of confusion regarding jurisdiction, suggesting that "the Vatican evidently thought it more important to maintain the bureaucratic illusion that nothing had changed," rather than announce its change and embarrass Castrillón. Cites 2 lessons to be learned: 1.) That "no system of governance can be effective when its highest value is secrecy. *Crimen sollicitationis* was never promulgated in any meaningful way."; 2.) That "when changes are made in the law..., the revision needs to be clearly



announced and explained – even when the explanation brings to light the fact that the legal system was not functioning properly before... Secret law serves no one.”

Cagney, Mary. (1997). Sexual abuse in churches not limited to clergy. *Christianity Today*, 41(11, October 6):90. [Also available on World Wide Web: <http://www.christianityonline.com/ct/7tb/7tb090>] Brief magazine-style report based on a 1996 survey of 1,700 congregations by *Church Law & Tax Report* [See this bibliography, Section IIb.: Hammar, Richard (1996).] In 1995, .8% of the respondents reported allegations of sexual molestation against children; in 1996, the rate was 2%. Background screening was conducted by 36% of the respondents; 27% conducted criminal-record or employment-history background checks. The survey reports that of offenders against children: 50% were volunteers; 30% were paid staff, including clergy; and, 20% were other children. Reports importance of screening programs and background checks for employed staff and volunteers. Also briefly reports on the growth of peer counseling in churches as another source of risk potential.

Caldwell, Sarah. (2001). The heart of the secret: A personal and scholarly encounter with Shakta Tantrism in Siddha Yoga. *Nova Religio: The Journal of Alternative and Emergent Religions*, 5(1, October):9-51.

Caldwell is affiliated with Harvard Divinity School, Cambridge, Massachusetts. An “reflexive, organic” essay that examines the teachings and ritual practices of Swami Muktananda (1908-1982) in the context of Siddha Yoga, which she describes as “a religious path that teaches that salvation comes through the grace (*kripa*) of the *siddha* (‘one who is perfected’) and that the devotee should surrender totally to the guru, who is equivalent to God, the Ultimate.” Draws upon her experiences 1978-1982 as “a committed practitioner of the Siddha Yoga” as taught by Muktananda at his ashrams in the U.S.A. and India, “as well as a committed academic scholar of Tantra and Hinduism.” States: “We believed that [he] had already attained *jivanmukta*, a fully enlightened state of consciousness.” States: “The first section is a subjective, autobiographical account of certain incidents in the history of Siddha Yoga that have been omitted from the official history presented by that organization in its publications; the second portion attempts a reinterpretation of these incidents in the light of Swami Muktananda’s less-known Tantric affiliations and origins; and the third part initiates a discussion of the questions of ethics and abuse that arise out of the first two.” Her position is that Muktananda “was an enlightened teacher and practitioner of an esoteric form of Tantric sexual yoga, and that he also engaged in actions that were not ethical, legal, or liberatory with many disciples.” Describes her perspective on events in 1981-1982 related to “the increasing accusations in the outside press by long-time devotees, whom I had known intimately and admired greatly, alleging that [Muktananda] had been having numerous and frequent illicit, secret sexual encounters with young girls and women in the ashram.” She discovered that he, a self-described celibate guru, was identifying himself with the greatest guru of the Kaula Shaiva lineage of Tantrism and its “secret sexual rites” that required a female disciple to serve the guru as a part of a *sadhana* or spiritual path. Draws upon her interviews with females “involved in secret sexual encounters with Muktananda,” including “one of the girls closest to [him] who was initiated into his sexual rituals as a virgin at the age of 16” and “rewarded her with gifts and trinkets and swore her to secrecy.” States: “The Tantric core of so many of the last century’s imported Hindu traditions has successfully been painted over with a more acceptable Shaiva or Vedantic veneer... This denial fuels an unhealthy form of hypocrisy.” Notes: “...the only ethical prescription in the Kashmir Shaiva Tantric tradition is total obedience to one’s guru.” Noting that the secondhand reports of Muktananda’s sexualized relationships with followers describe mixed effects on females, cites as “circumstances of these relationships – total power, inequality, vast age differences, secrecy, claims of infallibility on the part of the guru, physical, emotional, and economic dependency of the females upon the male...” 82 endnotes.

California Yoga Teachers Association. (n.d.). California Yoga Teachers Association Code of Conduct. Lacks pagination. [Retrieved 02/10/08 on the World Wide Web from the Association’s web site: <http://www.yogateachersassoc.org/ethics>]

Components include a statement of purpose, principles, professional practices, student relationships, confidentiality, employee relationships, interprofessional relationships, and

advertising. Among the principles: “To establish and maintain appropriate professional relationship boundaries.” Among the professional practices: “We recognize the trust placed in and unique power of the student-teacher relationship. While acknowledging the complexity of some yoga relationships, we avoid exploiting the trust and dependency of students. We avoid those dual relationships with students (e.g., business, close personal, or sexual relationships) that could impair our professional judgment, compromise the integrity of our instruction, and/or use the relationship for our own gain.”; “All forms of sexual behavior or harassment with students are unethical, even when a student invites or consents to such behavior involvement. Sexual behavior is defined as, but not limited to, all forms of overt and covert seductive speech, gestures, and behaviors as well as physical contact of a sexual nature; harassment is defined as, but not limited to, repeated comments, gestures, or physical contacts of a sexual nature.”; “We recognize that the teacher-student relationship involves a power imbalance, the residual effects of which can remain after the student is no longer studying with the teacher. Therefore, we suggest extreme caution if you choose to enter into a personal relationship with a former student.” Regarding assistants, students, and employees: “We recognize our influential position with regard to both current and former assistants, students, and employees, and avoid exploiting their trust and dependency. We make every effort to avoid dual relationships with such persons that could impair our judgment or increase the risk of personal and/or financial exploitation.”; “All forms of sexual behavior, as defined in Section 4.6, with our assistants, students, and employees are unethical.” [See also: Lasater, Judith. (1995). California Yoga Teachers Association Code of Conduct. *Yoga Journal*, (November/December).]

Camargo, Robert J. (1997). Factor, cluster, and discriminant analyses of data on sexually active clergy: The molesters of youth identified. *American Journal of Forensic Psychology*, 15(2):5-24. [For an erratum for the footnote at the bottom of p. 11, see: (1997). Erratum. *American Journal of Forensic Psychology*, 15(3):64.]

Camargo is a clinical psychologist and research coordinator, Southdown, in Ontario, Canada, a residential treatment center for religious men and women. Reports findings from a “large scale retrospective study of [the clinical files of 1,322 male] troubled clergy” who were mostly Roman Catholic and in residential care between 1966 and 1991. [See also, this bibliography, this section: Loftus, John Allan, & Camargo, Robert J. (1993). Treating the clergy. *Annals of Sex Research*, 6(4):287-303.] States as his purpose: “to add to the scientific literature on the unique characteristics of clergy who molest minors and to reveal their differences from other sexually active troubled clergy.” Notes that the “research literature on the sexual molestation of minors by male clergy is severely limited...” The sampling procedure identified a group of “male clergy who had been sexually active at all with youth (defined as 19 years or younger...” That group “was further broken down into four distinct subgroups: the pedophiles (13 years old or under), the ephebophiles (14-19 years old), a pedophile/ephebophile combination group, and a small subgroup of clergy with both adult and youth sexual involvement.” The final sample of 117 subjects was distributed as follows: pedophiles only, 31; ephebophiles only, 57; pedophiles and ephebophiles, 20; youth and adults, 9. Detailed demographic information is provided. Psychometric analyses of multidimensional variables included factor-, discriminant-, and cluster analyses. Begins the discussion of the findings by stating that, to his knowledge, “these are the first published factor analyses of data related to sexual behavior among male clergy referred for residential care.” Reports that “the current results define the clergy youth molester as having a unique constellation of neuropsychological, personality, and vocational variables. Specifically, the unique combination of profound passivity (and the absence of overt hostility); test-taking tendencies to present self without major symptoms; low anxiety and high relative gregariousness; and Diocesan priest status make this sexual behavior group distinctive.” Concludes that the results of this methodology demonstrate that “youth molesters can be statistically distinguished.” Regarding the study’s limits, notes that “the discriminant analyses did not include a sample of ‘normal’ clergy not in residential care” which limits the ability to predict “whom among the active clergy is likely to sexually molest children.” Comments on future research directions. 39 references.

Camp, Ken. (2009). [Century News section] Study finds clergy sexual misconduct widespread. *The Christian Century*, 126(21, October 20):21.

Camp is with Associated Baptist Press. Briefly reports results of a study of the prevalence of clergy sexual misconduct against adults in the U.S. "Findings were drawn from questions included in the 2008 General Social Survey, a random sampling of 3,559 American adults conducted by the Chicago-based National Opinion Research Center." Telephone interviews were conducted with: 46 people who had been victims who "represent[ed] 17 Christian denominations and branches of Judaism," 15 secondary victims (spouses, friends, church staff), and 21 experts. Among the results: "The study revealed that more than 3 percent of adult women who had attended a church in the past month reported that a religious leader had made sexual advances to them. Research found that 92 percent of those sexual advances were made in secret... Most offenders identified by interview subjects were male, but two were female. Offenses included both heterosexual and homosexual misbehavior." According to Diana Garland, lead researcher and dean, school of social work, Baylor University, Waco, Texas, the study is the largest scientific study of clergy sexual misconduct against adults.

Canadian Conference of Catholic Bishops. (1992). Fifty recommendations: The church and sexual abuse. *Origins: CNS (Catholic News Service) Documentary Service*, 22(7, June 25):97, 99-107.

Excerpts from Chapter 6 and all of Chapter 7 in From Pain to Hope: Report from the CCB Ad Hoc Committee on Child Sexual Abuse. [See this bibliography, Section I.: Ad Hoc Committee on Child Sexual Abuse (1992).]

Capps, Donald. (1993). Sex in the parish: Social-scientific explanations for why it occurs. *The Journal of Pastoral Care*, 47(4, Winter):350-361.

By a professor of pastoral theology, Princeton Theological Seminary, Princeton New Jersey. Offers social theories methodology to explain phenomenon of sexual relations between pastors and parishioners. Draws from Erving Goffman's theory of total institutions to analyze the congregational context, and Rene Girard's theory of scapegoating to explain the behavior of clergy. References.

Careless, Sue. (2002). Legal bills sink Canadian diocese. [North American Report section]. *Christianity Today*, 46(1, January 7):20.

Brief, magazine-style report that the Cariboo Diocese, British Columbia, Canada, of the Anglican Church was expected to close due to its inability to pay its share of a 1999 out-of-court legal settlement for acts of physical and sexual abuse against minors at Cariboo's St. George Indian Residential School, Lytton, British Columbia.

Cariboo Tribal Council. (1991). Faith misplaced: Lasting effects of abuse in a First Nations community. *Canadian Journal of Native Education*, 18(2):161-197.

Reports on a 1990-1991 community-based study of psychosocial needs resulting from First Nations people's experiences as children in Canadian residential schools compared to nonresidential schools. The study was conducted by 4 bands of the Cariboo Tribal Council in British Columbia, Canada – Alkali Lake, Canim Lake, Soda Creek, and Williams Lake – with researchers from the University of Guelph, Guelph, Ontario, Canada, led by Roland Chrisjohn [Chrisjohn is a psychologist and an Oneida member of the Iroquois Confederacy]. The study was part of the bands' efforts "to deal with problems of alcohol abuse. As this issue was being dealt with effectively over a period of more than a decade, other problems, originally obscured by an alcoholic haze, came into sharp focus. Specifically, a long but unspoken tradition of abuse (physical, emotional, and sexual), originating in the treatment of students in residential school, began to be uncovered... For the four bands involved, then, part of the decision to initiate a formal study was to document the nature, extent, and impact of the abuses they had suffered, according to standards not even the non-Indian society could ignore." By Canadian law, First Nations children were forced "to liv[e] apart from parents and community during their schooling" and "an alien language, religion, culture, etc., was... imposed forcibly upon" them. [The article does not describe the history of the government-funded residential school system in Canada that

was operated by religious denominations, nor the specifics of the residential school system in the Williams Lake area.] Chapter 2 reports the most important findings based on an interview sample of 187 “drawn from four Native communities surrounding the Williams Lake area...” Respondents were 63% female and 37% male, and ranged in age from 19 to 75 years. Questionnaires and in-person interviews were utilized. Regarding the extent of sexual abuse of children “from a First Nations community known to have had prolonged exposure to institutionally legitimized abusers of children,” reports a lower limit of 48% and an upper limit of 70%. Reports findings regarding psychological symptomatology of the experience of childhood sexual abuse. In summarizing the findings, notes “the fact that such a serious level of abuse within the community must impact, in a number of invidious ways, on the entire climate. Again, one does not have to be a direct victim to experience the impact of sexual abuse.” In final remarks, states that comprehensive therapeutic remediation “is likely to require a thorough understanding of the political and social forces that shaped the assault originally.” 24 references. [This report has been published as a book: see this bibliography, Section I.: Cariboo Tribal Council. (1991). The book version does not contain the appendix of measurements, which is included in the article.]

Carlberg, Judson. (1988). Restoring the broken ministry of Gordon MacDonald. *Renewal*, 148(September):8-11.

Carlberg is an elder, Grace Chapel, a nondenominational church, Lexington, Massachusetts. Presents excerpts from the report of a sub-committee of the church’s elders who oversaw a process of restoration to ministry for Gordon MacDonald. MacDonald, a former pastor of the church, had resigned as president of InterVarsity USA ““after confessing to having an adulterous relationship in late 1984...”” Knowledge of MacDonald’s sexual boundary violation spread in the religious community in 1987, and he was suspended from ministry. The report uses the term ‘watch-care and discipline’ to designate the process of oversight. MacDonald was reinstated to ministry in May, 1988, in a service at the church. A sidebar includes remarks of MacDonald to the congregation at the service.

Carlson, Robert J. (1987). Battling sexual indiscretion. *Ministry*, 60(1, January):4-6.

By a Mennonite minister and outpatient clinic director, Prairie View Psychiatric Hospital, Prairie View, Kansas. Identifies 10 factors in the vulnerability of ministers to sexual temptation: private office; close relationships; intimate access; stimulating conversation; pastor as sex object; eagerness to please; susceptibility to criticism; myth of invulnerability; weakened relationships; inadequate training. Offers 4 strategies: know one’s self; be professional; be responsible; be accountable. Lacks references.

Carr, Alan, Flanagan, Edel, Dooley, Barbara, Fitzpatrick, Mark, Flanagan-Howard, Roisin, Shevlin, Mark, Tierney, Kevin, White, Megan, Daly, Margaret, & Egan, Jonathan. (2009). Profiles of Irish survivors of institutional abuse with different adult attachment styles. *Attachment & Human Development*, 11(2, March):183-201.

All authors are with the School of Psychology, University College, Dublin, Belfield, Ireland, except Shevlin who is with the School of Psychology, University of Ulster, Londonderry, Northern Ireland, and Egan who is with The Arches National Counseling Centre, Tullamore, County Offaly, Ireland. “This present paper is concerned with the adjustment of adults with different attachment styles, who suffered institutional abuse in childhood within the context of [Roman Catholic] religiously-affiliated residential reformatories and industrial schools.” Reports the results of a continuing analysis of research conducted with adult survivors. [See this bibliography, this section: Flanagan-Howard, Roisin, Carr, Alan, Shevlin, Mark, Dooley, Barbara, Fitzpatrick, Mark, Flanagan, Edel, Tierney, Kevin, White, Megan, Daly, Margaret, & Egan, Jonathan. (2009).] Participants were 247 survivors recruited through the Commission to Inquire into Child Abuse, “a statutory body established by the Irish Government in 2000.” Of the 247 in childhood: 99% reported experiencing physical abuse, 41% reported assault leading to medical attention, and 51% reported experiencing sexual abuse. 81.78% “at some point in their life had met the diagnostic criteria for a DSM IV anxiety, mood, alcohol, or substance use, or personality

disorder.” 7 clinical instruments were administered in 2005 to measure current psychopathology and current psychosocial adjustment. Among the results was the classification of participants into adult attachment categories: 109 (44%) *fearful*; 31 (13%) *preoccupied*; 66 (27%) *dismissive*; 41 (17%) *secure*. Comparisons between the 4 subgroups were made on the basis of demographic and historical characteristics, including “whether institutions were managed by nuns, brothers, or priests.” Those with the most negative summary profile were in the *fearful* subgroup. “...those with fearful or preoccupied adult attachment styles, in the present study, were the most vulnerable, showing rates of psychopathology that were 2 to 3 times higher than in the normal population, suggesting that these attachment styles are significant risk factors.” Observes: “The proportions of cases which fell into the 4 attachment style categories were not vastly dissimilar to those found in studies of trauma survivors and mental health service patients, where commonly more cases fall into the fearful category than any other.” 44 references. [See the following entry.]

Carr, Alan, Dooley, Barbara, Fitzpatrick, Mark, Flanagan, Edel, Flanagan-Howard, Roisin, Tierney, Kevin, White, Megan, Daly, Margaret, & Egan, Jonathan. (2010). Adult adjustment of survivors of institutional child abuse in Ireland. *Child Abuse and Neglect*, 34(7, July):477-489.

The first 8 authors are affiliated with the School of Psychology, University College Dublin, Dublin, Ireland. The last author is affiliated with The Arches National Counselling Centre, Tullamore, County Offaly, Ireland. Reports results of a research study that was commissioned by the Commission to Inquire into Child Abuse (CICA), a statutory body established by the government of Ireland in 2000. In its 2009 report, popularly referred to as the Ryan Report, CICA “concluded that physical and sexual abuse and neglect within religiously-affiliated institutions [i.e., Irish regulated and inspected residential reformatories and industrial schools] was widespread.” The aim of this research “was to document the rates of psychological disorders and psychological difficulties in adult survivors of institutional abuse in Ireland.” Of the 247 adult survivors who participated in the study, 246 had participated in the CICA inquiry, approximately 20% of all CICA participants. All were indigenous Irish; mean age was 60-years-old; 55% were male and 45% female; ...it is clear that the sample was socio-economically and educationally disadvantaged,” e.g., about 25% had completed high school; 49% had lived in institutions managed by Roman Catholic nuns, 31.2% had lived in institutions managed by religious brothers or priests, and 19.8% had lived in both types of institutions. Participants’ average years living with their families before entering an institution was 5.4; average length of time living in an institution was 10 years. Participants completed self-report inventories and 29 interviewers conducted face-to-face interviews using clinical instruments. Statistical analyses of the coded data were performed. Results are reported for all forms of child maltreatment, including sexual abuse, physical abuse, physical neglect, emotional abuse, and emotional neglect. Regarding institutional sexual abuse: of the 247 participants, 116 (47%) experienced sexual abuse; the 2 most frequent forms were “Fondling and masturbation (by perpetrator or coerced to do so to perpetrator,” 21.50%, and “Oral, anal or vaginal penetrative sex,” 18.60%; 14.2% reported that the sexual abuse occurred 11-100 times, and 9.72% reported a frequency of more than 100 times; average age when the sexual abuse began was 10.73 years, and average duration was 2.83 years. Current and lifetime psychological disorder diagnoses are reported, how they are not correlated to the specific form of abuse. Regarding the severity of participants’ symptoms and problems, the discussion section very briefly cites a conceptual factor that would take into account the factors of the Catholic institutions as being “highly value by a predominantly Catholic society” and of the perpetrators’ religious roles as part of their high degree of power and authority over the survivors. 45 references. [See the above entry.]

Carrell, Carol. (1995). Who will teach the little ones? *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(10, November):19-22. [Adapted from a chapter in: Mosgofian, Peter, & Ohlschlager, George. (1995). Sexual Misconduct in Counseling and Ministry. Dallas, TX: Word, Inc.]

Carrell, a licensed marriage, family, and child counselor, is associate clinical director, Redwood Family Institute, Eureka, California. Magazine-style article. Addresses the counseling of “children who are victims of sexual abuse by counselors and clergy [which] involves some special

skills, because of the dynamic of betrayed trust by a highly placed person.” States: “There is an added burden in helping children who suffer abuse from clergy, because the whole question of God’s involvement becomes critical.” Based on Ronald Summit’s 1983 article on child abuse accommodation syndrome, describes 5 interrelated states of abusive interaction which illustrate the dynamics of child sexual abuse: grooming, sexual activity, secrets, disclosure, and suppression. Very briefly notes the impact on children when the offender is a person associated with God by citing anecdotes from child victims. States that the treatment process must respect the 5 interrelated stages, and that numerous clinical models address 2 phases – crisis intervention and treatment. Lists options employed by therapists: group therapy for children, group therapy for adolescents, family therapy, and individual therapy. Lists treatment issues that are critical in the healing process for a child abused by a clergyperson or Christian counselor: “Feelings of ambivalence toward the offender... Struggles with the image of God... Fear and anxiety... Guilt and low self-esteem... Trust and role confusion... Anger and depression... Difficulty in talking about the abuse... Preoccupation with sexual issues.” 2 endnotes.

Carter, Jenni. (2006). Rape of Tamar. *The Pacific Journal of Theology*, 36:87-116.

Carter is an assistant priest, Anglican Church of Aotearoa New Zealand and Polynesia, parishes of Opawa and St Martins, Diocese of Christchurch. Begins by analyzing the story of Tamar by exegeting 2 Samuel 13:1-22 in light of the themes of women’s experiences, power and powerlessness, violence and brutality, and injustice. Draws upon the scholarly work of Walter Brueggemann and Phyllis Trible. Reflects on the personal implications of the narrative, “on the Anglican church community as it lives in the presence of God and the earthly reality of the sordidness of power within its own structure and life,” and “on the importance of identity, voice and justice for Tamar and for woman today.” States: “The major issue for Tamar in 2 Samuel 13 is not rape but abuse of power... The church has been very slow to understand the power dynamics within its own structure, especially the enormous imbalance of power between priest and laity. The church has been guilty of looking after her sons and neglecting her daughters... Our Archbishop believed that ‘male priests were “red blooded males” just like every other man and that “it took two to tango...” Believing [sexual misconduct by a priest] to be a moral issue, it was dealt with in-house, thus protecting the image of the church and the perpetrator. Justice was seen as forgiveness, reconciliation, and silence.” While acknowledging positive changes in the Church (e.g., Canons revised, ethical guidelines adopted, complaint procedures instituted, training required, etc.), states that “the teaching that promoted violence against women” will take generations to undo: “Identifies 7 steps the Church needs to take. Concludes with an original poem. 86 endnotes.

Cartor, Pam, Cimbolic, Peter, & Tallon, Jennifer. (2008). Differentiating pedophilia from ephebophilia in cleric offenders. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 15(4, October):311-319.

Cartor is with the department of psychology, Bellarmine University, Louisville, Kentucky. Cimbolic is with Marywood University, Scranton, Pennsylvania. Tallon is with City University of New York, New York, New York. Presents results of their analysis of unpublished data from the John Jay College of Criminal Justice Study in 2004 for the U.S. Conference of Catholic Bishops, The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002. Continues the authors’ interest in ephebophile offenders, i.e., those Roman Catholic priest offenders who were sexually attracted to pubescent or post-pubescent minors who were primarily male. The study “examine[d] factors within this sample that differentiated between pedophile and ephebophile offenders based on the offender’s personal history, offending behavior, and consequences to the offender.” Since the data in the original study were not collected for the purpose of this study, the authors’ “ask for the reader’s indulgence and understanding, recognizing that the results and methodology will and do fall short of an ideal solution.” They constructed groups of pedophile and ephebophile priests based on victim’s age and number of offender allegations. Victims <10-years-old were considered pre-pubescent, and victims 13-17 were considered post-pubescent; those 11-12 were excluded so that the 2 groups were most representative. Priest offenders with <2 offenders were excluded to eliminate those

“‘experimenting.’” Of the original study’s 4,392 offending clerics, a sample of 1,479 (34%) was used. Of that sample, 96 (6%) were classified as pedophiles, and 474 (32%) as ephebophiles. Statistical analysis found significant differences between the groups on the following variables: ephebophiles tended to be younger in age at first offense, had a longer duration of abuse across their offending history, were more likely to have a history of substance abuse, and were more likely to be under the influence of alcohol or drugs at the time of abuse. Reports on significant differences regarding the offenders’ types of sexual behavior as reported by victims. Significant group differences were found regarding: where the offenders first met the victims, when and where the offenders first met the victims, when and where the alleged abuse occurred, offenders’ behaviors used to elicit cooperation from victims, use of threats, abuse of a victim’s sibling, and legal consequences to the offender. In the discussion section states: “While we were able to find factors that distinguished between these two groups, we also found that the majority of offenders did not fit neatly into these two distinct classifications calling into question the widely accepted notion that repeat offenders prefer victims in a very narrow age band.” States: “While this finding doesn’t detract from the utility of the current conceptualization that many offenders target children based on a specific preference, it does suggest that there may be another group of offenders who are more indiscriminate in victim choice and represent a more heterogeneous, but still a distinct offender category.” Notes the possibility that “ephebophile victims are likely to have a more psychologically complicated response to the abuse given their level of ‘participation.’” 18 references.

Cartwright, Robert H., & Kent, Stephen A. (1992). Social control in alternative religions: A familial perspective. *Sociological Analysis*, 53, (4, Fall):345-361.

The authors are with the department of sociology, University of Alberta, Edmonton, Alberta, Canada. Begins by observing that scholars and critics of alternative religious organizations, broadly understood, focus on “the existence of coercive proselytization (‘brainwashing’) and the validity of coercive exiting (‘deprogramming,’ arguably another form of ‘mind control’). . . . In the debate over entry and exit, sociologists largely neglect analyses of group practices that sustain and restrain committed members.” The authors propose “a *familial abuse perspective* that adds to, and contrasts with, the simplistic and functionalist view of the family currently used in identifying familial patterns in alternative religions.” Notes that researchers who examine the structural causes of family violence have identified “success and conflict [or ‘cohesion and coercion’] as paradoxically coexistent in the family.” To the social control procedures that appear in many alternative religions, they employ the social structural, systems, and feminist theories from family abuse literature. “First, the social structural tradition reveals common features of social location and structure shared by the family and alternative religions that allow violence. Second, the systems approach shows the role of an entire family or religious group in contributing to its own dependency. We also relate systems concepts of ‘boundaries’ and the ‘closed system’ (as developed for familial abuse) to alternative religious organizations. In the case of the feminist position, we connect the specific concept of ‘learned helplessness’ to authoritarian charismatic leadership in alternative religions. . . . Authoritarianism and erratic control that continually keeps dependents at a disadvantage are key similarities between charismatic leaders and controllers in abusive relationships.” Briefly presents a conceptual review of *family* in alternative religions. Among the heads of groups cited as parental figures are Swami Muktananda and Moses David of the Children of God; among groups cited with members’ development of childlike dependencies on leaders are the Rajneeshees. Noting that sociologists “generally disregard components of abuse, coercion, power differentials, and conflict” in functional analysis of families, they review literature on family violence and alternative religions research. “We suggest that the ‘family violence’ perspective is particularly relevant to alternative religions that are: somewhat detached from a society with which they are at tension, communally based, and charismatically led. Intense relations, intimate face-to-face interaction, social isolation, and a dynamic of powerful leaders and dependent followers all provide the context for familial style of coercion.” Types of coercion of a sexual nature cited in relation to alternative religions include: the Rajneeshees, Chogyam Trungpa Rinpoche, Ösel Tendzin and the Vajradhatu International Buddhist Church, Da Free John, Swami Muktananda, Zentatsu Baker-*roshi* and the San Francisco Zen Center, and Charles Dederich and Synanon. Concludes that each of theories of family abuse “contributes toward understanding

coercive dynamics in alternative religions.” Their intent is “not only to enhance the familial analogy but also to develop a more theoretically grounded understanding of coercion and abuse in alternative religious groups.” The social structural approach “affirms a social process approach to familial coercion against a purely psychological treatment of the issue.” The systems approach “suggest analysis of multiple factors for control and conflict in its ‘multitheoretical’ emphasis” and “highlights followers’ participation in producing conflict.” Feminist theory “clearly emphasizes the patriarchal authority of alternative religions’ leaders” and “underlines the role of participants’ perception in maintaining abusive situations. It does so in the context of identifying the negative consequences that arise from the power of controlling husbands or leaders.” States: “In short, the merging of cohesion and coercion frequently results in victims believing that apparently abusive events are either justified or not actually abusive.” 89 references.

Case, Paul W., McMinn, Mark R., & Meek, Kathryn Rhoads. (1997). Sexual attraction and religious therapists: Survey findings and implications. *Counseling and Values*, 41(2, January):141-154.

Case and Meek are doctor of psychology students, and McMinn is a professor of psychology, Wheaton College, Wheaton, Illinois. In a national survey of members of the American Association of Christian Counselors, 500 respondents completed a self-report survey questionnaire regarding whether sexual attraction and sexual expression behaviors by therapists were ethical, and how often they had engaged in the behavior. Respondents included 4 groups: psychologists, licensed therapists, nonlicensed therapists, and lay counselors. The responses of the Christian therapists were compared to a published survey of psychologists selected without regard to religious values. Most of the Christian therapists were less likely than the previously surveyed psychologists to report sexual attraction and fantasy toward clients, but the differences between Christian psychologists and the other psychologists were minimal. Implications discussed include: concerns about the education and supervision of lay Christian therapists; the problem of dual-role relationships; stigma among Christian therapists about disclosing sexual attraction. [For a related study, see this bibliography, this section: McMinn, Mark R., & Meek, Kathryn Rhoads (1996).] References.

Casey, Keree Louise. (1998). Surviving abuse: Shame, anger, forgiveness. *Pastoral Psychology*, 46(4, March):223-231.

By a certified candidate for Ministry of the Word, Uniting Church in Australia. Written as a result of her personal experience as a survivor of abuse. Briefly examines forgiveness from the abuse survivor’s perspective. Considers: shame and its disempowering effects on the survivor, including damage to self-esteem; anger and social conditions which shape a victim’s necessity to repress it for survival, but when it is rightly expressed, it seeks justice and new life; forgiveness and its contemporary separation from a moral and theological framework which diminishes true forgiveness by not demanding justice and repentance. Calls for facing the shame and anger for the sake of the survivor’s healing process. She reconstructs forgiveness as “an experience of grace which invites all into the wholeness of life,” and which moves victims from being “mute in the paralysing silence” and becomes for them, not a responsibility, but a freedom. References.

Casey, Patricia R. (1996). Sex and power in the church. *Doctrine and Life*, 46(1, January):66-74.

Casey is a professor of psychiatry, University College, Dublin, Ireland. Discusses the clinical “view of a link between sex and power” in the context of child sexual abuse committed by Roman Catholic priests in Ireland. Notes the public incredulity upon discovery as based in the “dissonance between the priest’s calling to be another Christ, and the depravity of paedophile actions...” as well as the perception of priests as educated and therefore “...surely, we think,... must be insightful about their behaviour and be in a position of rectifying it.” Explores “three aspects to the discourse about sexual abuse and power within the Church.” First is the pathogenic theory that the Church is inherently pathological, attracts abusers, and so generates the abuse. The view integrates celibacy as a contributing factor. Concludes there is no evidence “to support the hypothesis that certain professions preferentially attract those with sexual deviations or that the priesthood in particular does or did attract a disparate number of such people.” The second view “holds that the abuse itself is a seeking after power [by an individual]” or is “alternatively a



circumscribed, albeit uncontrollable, sexual urge.” Confirms clinically the role of “feelings of power coupled with the sexual gratification afforded by the sexual act itself” in those who are abusers. The third view “proposes that the powerful position of the Church has lead to a policy of concealment and defensiveness.” Concludes that, at best, the Irish Church’s response was naïve. States: “For the future, the Church has to develop and make public a clear policy in relation to dealing with complaints, reporting to child-care agencies or the Garda, and payment to victims.” Very briefly recommends suspension of accused priests pending an investigation, restitution to victims, screening of those seeking to enter the priesthood, and better training of priests regarding sexuality. Lacks references.

Castelli, Jim. (1991). [Special Report: Hurt and Healing] Clergy sex abuse: Costly problem. *The Lutheran*, 4(9, July 17):22.

Castelli is a free-lance journalist, Burke, Virginia. Magazine-style article. Quoting experts in law and psychotherapy, reports: “Sexual misconduct of clergy is a growing problem in virtually every denomination in the United States.” Quotes Gary Schoener, a psychologist who is director of the Walk-in Clinic, Minneapolis, Minnesota: “‘The most common early warning signal that a pastor is about to begin an improper sexual relationship... is excessive self-disclosure of personal problems, especially about problems in a marriage. Another is a switch in roles, when you start care-taking the caretaker.’” Quotes Marie Fortune that care for victims should be a top priority for churches. Cites 4 major elements of prevention identified by Schoener. Notes 3 experts’ agreement on “one key fact. Clergy sexual misconduct leads to major lawsuits when the churches do not take victims seriously.” [1 of 4 thematic articles. See also this bibliography, this section: Lyles, Jean Caffey. (1991). Groenewold, Sonia C. (1991). Miller, David L. (1991).]

\_\_\_\_\_. (1993). Abuse of faith: How to understand the crime of priest pedophilia. *U.S. Catholic* [published by Claretian Missionaries], 58(9, September):6-15.

By a freelance writer, Washington, D.C. Magazine-style article. Surveys the problem of sexual abuse of minors by Roman Catholic priests in the U.S. Begins by noting some recent incidences, responses by the Church and effects on Catholic laity. Addresses a range of topics: how extensive the problem is; whether there is an increase in commission of abuse or its being reported; types of child abusers and causes; need for screening of seminarians; lack of professional boundaries in the priesthood; effects on victims as depicted through the story of Barbara Blaine, executive director of The Survivors Network for Those Sexually Abused by Priests (SNAP); inadequate responses to victims by Church hierarchy, and emerging efforts; whether priests who commit child sexual abuse can or should be returned to active ministry. Draws from a wide variety of experts, both clergy and victim advocates, Catholic and non-Catholic, clinicians and academicians, male and female. Concludes by identifying what he sees as the major challenge: “But the church needs to confront this simple question: which is of greater concern – the right of a child sexual abuser in recovery to continue ministry, or the right of trusting, even naïve children to be free from sexual abuse by a man presented to them by their Church as a representative of God?” Includes contact information for advocacy/support groups for victims. [Includes 3 sidebar articles. See this bibliography, this section: Castelli, Jim. (1993). The case of Father X. Connors, Canice. (1993). The search for answers. Unsworth, Tim. (1993). How one diocese responds.]

\_\_\_\_\_. (1993). The case of Father X. *U.S. Catholic* [published by Claretian Missionaries], 58(9, September):12-13.

A sidebar article. [See this bibliography, this section: Castelli, Jim. (1993). Abuse of faith: How to understand the crime of priest pedophilia.] Briefly reports the story of an offender, Father X, a former patient at St. Luke Institute, a treatment center for Roman Catholic priests in Suitland, Maryland. The Institute arranged for the interview. Castelli states that “St. Luke’s clearly views him as one of its star students.” Topics include his being reported for sexual abuse, significant childhood experiences, alcoholism and distorted thinking about his behaviors, patterns of abuse and grooming behaviors, and recovery.

Celenza, Andrea. (1998). Precursors to therapist sexual misconduct: Preliminary findings. *Psychoanalytic Psychology*, 15(3):378-395.

Celenza is affiliated with Boston Psychoanalytic Society and Institute, Boston, Massachusetts, and The Cambridge Hospital, Harvard Medical School, Cambridge, Massachusetts. "This article presents preliminary findings on the characteristics and predisposing factors in therapists engaging in sexual intimacies with patients." Data "came from therapies, evaluations, or supervisions of 17 offenders (14 male and 3 female)... The evaluations included extensive interviews, a full psychological test battery, and, wherever possible, consultation with the therapist's supervisors, colleagues, spouse, and therapist, as well as the patient-victim." All 17 "were psychodynamically trained and conducted intensive psychodynamic psychotherapy." 6 of 17 were pastoral counselors who, "by training, are placed in multiple roles with respect to their patients (e.g., performing religious ceremonies, counseling, educating, and making home visits...)" Common, preliminary findings regarding characteristics of the 17 included: "(a) long-standing and unresolved problems with self-esteem, (b) sexualization of pregenital needs, (c) restricted awareness of fantasy, (d) covert and sanctioned boundary transgressions by a parental figure, (e) unresolved anger toward authority figures, (f) intolerance of negative transference, and (g) defensive transformation of countertransference love. Coexistence of multiple levels of reality within the psychotherapeutic dyad is discussed as an area in which misunderstandings and rationalizations frequently occurred." Includes discussion of a case. Lacks footnotes; 19 references.

\_\_\_\_\_. (2004). Sexual misconduct in the clergy: The search for the father. *Studies in Gender and Sexuality*, 5(2, April):213-232.

By an assistant professor, The Cambridge Hospital, Harvard Medical School, Cambridge, Massachusetts, and a faculty member, Boston Psychoanalytic Society and Institute, Boston, Massachusetts. "This paper explores how clergy sexual misconduct occurs at the intersection of spirituality, sexuality, and unchallenged omnipotence. Pathological relations to sexuality and power often reflect a narcissistic refusal of certain existential givens, such as difference, limit, separateness, and lack. The teaching of Christianity, the hierarchy of the Catholic organization, and the demand for celibacy can offer pathological solutions for problems with sexuality, power, and narcissistic vulnerability... [A priest] finds maternal bonding through merger with *her*, the church while taking in and becoming one with a masculine and omnipotent ideal with *him*, Christ and God. In this way, the hierarchy of the church may support omnipotence rather than challenge it while at the same time offering a vehicle for its disavowal." Draws from her 15 years of experience with 45+ mental health professionals, including priests, ministers, and rabbis, who engaged in sexual misconduct. Her involvement included therapy, evaluation, consultation, and/or supervision. She concentrates on "exploitation by an adult priest with one adult parishioner or counselee... [Her] discussion focuses on Christianity in general and, at times, Catholicism, celibacy, and the hierarchy of the Catholic church in particular." Includes anecdotal statements from her clergy cases. 17 references.

Chan, Lai Fong, Tan, Susan Mooi Koon, Ang, Jin Kiat, Nor, Norazlin Kamal, & Sharip, Shalisah. (2012). A case of sexual abuse by a traditional faith healer: Are there potential preventions? *Journal of Child Sexual Abuse*, 21(6, November/December):612-620.

Chan, Tan, Nor, and Sharip are with the Universiti Kebangsaan Malaysia Medical Centre, Kuala Lumpur, Malaysia. Chan, a psychiatrist, is a senior lecturer. Tan, a consultant child and adolescent psychiatrist, is an associate professor. Nor, a pediatrician, is a lecturer. Ang is with the Universiti Putra Malaysia, Kuala Lumpur, Malaysia. A psychiatrist, he is a senior lecturer. Sharip is also with the University of Newcastle, Callagban, Australia. Notes that while "there have been sporadic reports [in the media] of [child sexual abuse] perpetrated by religious leaders-cum-traditional healers in Pakistan and Malaysia," research on the phenomenon remains scarce. "We report a case of sexual abuse of an adolescent girl by a purported religious leader-cum-traditional healer, highlighting the complexities of management in terms of the impact of traditional beliefs on the clinical manifestation of psychological distress, help-seeking behavior, and potential preventive measures." The case involved a 17-year-old Malay female from a rural village who was admitted to the psychiatric ward of a Malaysian university hospital after a deliberate self-harm

event. Previously, she had been treated for dissociative symptoms by “numerous different traditional healers (*bomohs*) in her village.” During the last ritual performed in her family home, she was sexually abused by a *bomoh*, “who was also a religious leader (ustatz).” Traumatized by the incident, she developed the symptoms for which she was admitted to the hospital. Among the factors identified: her “lack of prior sexual experience or sex education,” her parents not taking action when she disclosed to them, possible psychosexual stressors, treatment involving psychoeducation of the family, involvement of a multidisciplinary team that works with abused children and adolescents, and involvement of a police child protection unit. The discussion section describes the “genuine *bomoh* [as] a folk medicine practitioner whose practices are guided by Islamic teachings that are lawful and pure,” and who is “held with great respect, especially in the rural community.” States: “[Her] parents’ fear of the perceived repercussions of sexual abuse disclosure, such as bringing shame to her family and stigmatization by their traditional community, further delayed her receiving the immediate and appropriate medical care and psychosocial intervention to which she responded.” Comments: “The relational dynamics demonstrated in this case share striking similarities with clergy-perpetrated abuse” as described in the literature. 21 references.

Chan, Ruth W. (2002). To resist and to overcome: Ministers in face of sexual temptations. *CGST Journal* [published by China Graduate School of Theology], 32(January):85-108.

The article is published in Chinese language. Annotation based on the English abstract, pp. 106-108. Chan is a former adjunct professor, China Graduate School of Theology, Hong Kong. States: “To be in ministry is to be engaged in a people-oriented vocation, in which one becomes exposed to the snare of the Enemy, in particular, the temptations of sexual impurities... To protect ourselves from the many deceitful tricks of the Enemy, there are two major concerns. We must know God and cling to Him, and we must know ourselves and guard our own hearts.” Based on Proverbs 6:6-11 and 24:30-34, identifies 3 preventive tools: “the power of self-awareness, of reflection, and of comprehension.” States that “[t]o guard ourselves against sexual temptation we should beware [*sic*] also of the following: 1. Salvation is indispensable... 2. Relationship with oneself is significant... 3. Friendship is important... 4. Spiritual equipment is necessary.”

Chaput, Charles J. (2006). Suing the Church. *First Things*, 163(May):13-14.

By the Roman Catholic archbishop, archdiocese of Denver, Colorado. Argues that current attempts “to eliminate or sharply revise the current [civil] statutes of limitations that govern lawsuits concerning the sexual abuse of minors” is “an effort to impose retroactive liability and a new wave of lawsuits on [Roman] Catholic communities” for “the evil actions of a small number of individuals from decades ago.” States there is a greater prevalence of adult sexual misconduct against minors in public school contexts than in the Church, notes “most current state laws hold public schools and institutions less accountable...” than the Church, calling this an inequity. Cites profit as a motive of plaintiff’s attorneys who support efforts to amend statutes of limitations. States that if the laws are amended, “[i]t could easily decimate the remaining resources of the Catholic faithful in the United States and steal the religious future from a generation of Catholic young people.”

Chauncey, George, Jr. (1985). Christian brotherhood or sexual perversion? Homosexual identities and the construction of sexual boundaries in the World War I era. *Journal of Social History*, 19(2. Winter):189-211. [A revised version of a paper presented at a conference at the University of Amsterdam, June, 1983.] [Reprinted with changes as: “Christian Brotherhood or Sexual Perversion? Homosexual Identities and the Construction of Social Boundaries in the World War I Era.” Chapter 8 in Reis, Elizabeth. (Ed.). (2001). American Sexual Histories. Malden, MA: Blackwell Publishers Inc., pp. 198-216.]

At the time of the 1985 publication, Chauncey was with the Department of History, Yale University, New Haven, Connecticut. At the time of the 2001 reprint, he was a professor of history and director, Lesbian and Gay Studies Project of the Center for Gender Studies, University of Chicago, Chicago, Illinois. An essay that explores “the organization of a homosexual subculture during [the World War I period in the U.S.], how its participants understood their behavior, and how they were viewed by the larger community...” Based on 3,500 pages of 2 U.S.

Navy Court of Inquiry proceedings in 1919 and 1920, and a civil trial of Rev. Samuel Neal Kent in 1920. The precipitating event was the arrest of 20+ U.S. sailors and 16 civilians in 1919 for homosexual activity in Newport, Rhode Island, home of the Newport Naval Training Station. When the Navy accused Kent, “a prominent Episcopal clergyman who worked at the YMCA of soliciting homosexual contacts there...”, local clergy and the Episcopal bishop of Rhode Island forced a new inquiry that examined the undercover methods used in the first investigation. This second inquiry led to a U.S. Senate subcommittee investigation. The YMCA was regarded as a social center for young members of the U.S. military. The Navy brought Kent to trial on sodomy charges, and he was acquitted twice “despite the fact that five [Navy] decoys claimed to have had sex with him...” Chauncey attributes the acquittals to “...the denials of the respected minister and of the numerous clergymen and educators who defended him [which] seemed more credible.” The clergy defended Kent’s effeminacy with young men at the YMCA as a cultural expression of ministerial behavior that was Christian and praiseworthy: “Their preoccupation with validating ministerial behavior turned Kent’s trial and the second naval inquiry into an implicit public debate over the cultural definition of the boundaries between homosociality and homosexuality in the relations of men. The navy had defined Kent’s behavior as sexual and perverted; the ministers sought to reaffirm that it was brotherly and Christian...” Chauncey also notes the class distinction between the working class sailors and the status of Kent. 78 footnotes. [The version in American Sexual Histories is accompanied by a document, pp. 216-221, that contains excerpts from the 1921 report of a U.S. Senate subcommittee investigation into the matters.]

Chaves, Mark, & Garland, Diana. (2009). The prevalence of clergy sexual advances towards adults in their congregations. *Journal for the Scientific Study of Religion*, 48(4, December):817-824.

Chaves is with the Department of Sociology, Duke University, Durham, North Carolina; Garland is with the School of Social Work, Baylor University, Waco, Texas. States at the outset: “Given increased concern with clergy-parishioner sexual encounters and the importance of understanding the empirical reality behind newly discovered social problems, it is striking that we know essentially nothing about the prevalence of those encounters.” Reports results from the “first national prevalence estimate” based on a public data set, the 2008 General Social Survey, a “survey of a nationally representative sample of [3,151] noninstitutionalized English- or Spanish-speaking adults [who answered self-report questions about sexual advances by clergy]... [and who] may be treated as a representative cross-section of the 2008 [U.S.A.] population.” Among the results: 1.) “Overall, 1.1 percent of respondents reported being the target of a sexual advance by a clergyperson or religious leader in a congregation they were attending.” 2.) For all women, “2.1 percent reported this experience.” 3.) “Of 50 respondents who reported the experience, 10% were male. 4.) For women who attend religious services at least 1x/month, the prevalence rate is 3.1%. 5.) While noting the limited statistical power available to examine subgroups, due to the small sizes of the samples, they found “no statistically significant differences in prevalence rates by region, religious tradition, current marital status, or current age among “women who regularly attended religious services at the time of the survey.” 6.) Of regularly attending women, those with less than a bachelor’s degree had a prevalence rate 3x higher than those with at least a bachelor’s degree. 7.) Of 699 regularly attending white women, 10 reported being advanced sexually, while 18 of 180 regularly attending black women reported a sexual advance, a statistically significant difference. 8.) The race coefficient was significant when controlling for education, and the education coefficient was not significant when controlling for race. 9.) For all respondents, 3.7% of whites and 8.5% of African Americans reported knowing of “close friends or family members who experienced a sexual advance by a clergyperson or leader in their own congregation.” In the very brief conclusion section, the authors “hesitate to speculate” about differences based on the race of respondents, and call for further research. 28 endnotes.

Chesser, Larry. (1993). Prevention best protection in sexual misconduct cases. *Associated Baptist Press*, (December 23).

Newspaper-style article. Based on an interview with Brent Walker, general counsel of Southern Baptist Joint Committee. Because of the increase in civil suits against clergy and church staff for sexual misconduct, and because courts “are making it easier for victims to recover damages...

from the church or religious agency involved,” Walkers encourages churches to implement preventive measures. States: “Most importantly, churches should do this for the sake of preventing harm to potential victims.” Notes that “because of the fiduciary relationship that exists between some church employees and parishioners,” the relationship “carries the moral and legal expectations that a position of power and trust not be abused or exploited for personal gain.” Walker suggests 5 measures: conducting background checks for employees and volunteers, suspending those accused of sexual misconduct while conducting a careful and private investigation, requiring professional rehabilitative treatment for those not terminated, disclosing substantiated incidents of sexual misconduct about a former minister to a future employer, and maintaining “adequate liability insurance covering sexual misconduct.” Lacks references.

Chevous, Jane. (2003). Breaking the silence. *ThirdWay*, 26(4, January/February):22-25.

Chevous is assistant course director, centre for youth ministry, Ridley Hall, Cambridge, England, and “a survivor of child abuse and pastoral abuse.” Commentary prompted by the issuance of a report, Time for Action: Sexual Abuse, the Churches and a New Dawn for Survivors, by Churches Together in Britain and Ireland (CTBI) which “criticised a culture of secrecy and non-accountability” in churches regarding the sexual abuse of congregants by clergy. Her framework is that the “sexual abuse of adults... illustrate[s] a fundamental problem in our churches, that of the abuse of power.” Very briefly considers the origins of sex abuse and notes a church “tradition of institutional sexism in both theology and practice.” States that in ignoring a “biblical mandate for equality in favour of traditional male-dominated hierarchy, we have in effect sanctioned a theology of abuse.” States that abusers habitually use 3 “broad tactics in sustaining the abusive relationship – *domination*, or control, *diminution*, and *isolation*, or secrecy. Calls abuse “a structural sin infecting our whole community, a flaw in the whole inter-relationship of creation...” Healing from *diminution* involves ceasing to collude with offenders and blaming victims, and involves holding offenders and church leaders accountable through procedures. Offers cautions about forgiveness. Healing from *isolation* involves ceasing secrecy and the church’s isolation from secular society, being transparent, and supervising and supporting clergy who are isolated. Healing from *domination* involves a theology and model of ministry as servanthood. States that liberation for the church “begins the moment we have the courage to face the truth about the darkness in our churches, and take each other seriously in our pain,” a process used by survivors. 11 endnotes. In a sidebar, p. 24, cites key points from the CTBI report: *acknowledge the scale of the problem, listen to survivors, deal with the legacy, deal with the causes, respond to abusers, and no quick fixes.*

Ciarrocchi, Joseph W., & Wicks, Robert J. (2000). “Sexual Problems.” Chapter 7 in Psychotherapy with Priests, Protestant Clergy, and Catholic Religious. Madison, CT: Psychosocial Press, pp. 135-162.

“The book’s purpose is to enhance the effectiveness of psychotherapy with clergy and Catholic vowed religious.” Uses a multicultural context for counseling. Chapter 7 begins with an overview of clergy sexual misconduct in the last 10 years. Defines the problem of *sexual misconduct* using a typology other than standard Diagnostic and Statistical Manual categories. Describes 2 patterns. One is “a fixated, repetitive, compulsive variety that the client experiences as a preoccupation whether in fantasy or acted out... This behavior may result in sexual misconduct if it enters the public dimension, especially if it violates an ethical or professional norm.” The second pattern of sexual misconduct “presents as an isolated examples of inappropriate sexual behavior, one that does not indicate a repetitive pattern.” Advocates use of a model for understanding the dynamics of clergy sexual offenders that includes psychological splitting and learning theory. Discusses treatment strategies and integrates brief clinical vignettes to illustrate. Briefly discusses the specific behavioral problem of pedophilia and ephebophilia. References.

Chibnall, John T., Wolf, Ann, & Duckro, Paul N. (1998). A national survey of the sexual trauma experiences of Catholic nuns. *Review of Religious Research*, 40(2, December):142-167.

Authors are not identified by title; Chibnall is with the Department of Psychiatry, Saint Louis University School of Medicine, St. Louis, Missouri. Reports a national survey designed to measure “the prevalence and consequences of sexual trauma among Catholic nuns” in the U.S.,

including child sexual abuse, sexual exploitation, and sexual harassment. Sample size of 1,164 represented 46.6% of the original survey distribution. Results include: 216 (18.6%) of respondents had experienced child sexual abuse; 146 (12.5%) had experienced sexual exploitation during religious life, with the highest single prevalence associated to Catholic priests acting as spiritual directors; 108 (9.3%) had experienced sexual harassment during religious life. Other sexual abuse, e.g., rape, was reported by 155 (13.3%) respondents. Lifetime prevalence of sexual trauma was reported by 465 (39.9%) of respondents; prevalence during religious life was reported by 341 (29.3%). Study results also include sequelae, i.e., thoughts, feelings, and behaviors related to the specific forms of sexual trauma. Length discussion. Extensive list of clinical and research references. A significant study for its large sample size, national basis, and questions asked. [See this bibliography, this section: Duckro, Paul N. et al. (1998).]

Child Welfare Information Gateway. (2008). *Clergy as Mandated Reporters*. Washington, D.C.: U.S. Department of Health and Human Services, 4 pp. [Retrieved 04/01/08 from the World Wide Web site of the U.S. Department of Health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families, Children's Bureau:  
[http://www.childwelfare.gov/systemwide/law\\_policies/statutes/clergymandated.cfm](http://www.childwelfare.gov/systemwide/law_policies/statutes/clergymandated.cfm)]

A publication in the State Statutes Series prepared by Child Welfare Information Gateway, Children's Bureau, U.S. Department of Health and Human Services. A very brief summary of the status of clergy as mandated reporters of child abuse and neglect by U.S.A. states, District of Columbia, Puerto Rico, American Samoa, Guam, Northern Mariana Islands, and Virgin Islands. Very briefly addresses clergy-penitent privileged communications. [A full version is available: [http://www.childwelfare.gov/80/systemwide/laws\\_policies/statutes/clergymandatedall.pdf](http://www.childwelfare.gov/80/systemwide/laws_policies/statutes/clergymandatedall.pdf)] [Included in this bibliography because of the phenomena of clergy who knew a colleague was sexually abusing a minor and did not report it to law enforcement authorities.]

Childs, Margaret H. (2001). *Chigo monogatari*: Love stories or Buddhist sermons? *Monumenta Nipponica*, 35, (2, Summer):127-151.

Childs is a doctoral candidate, University of Pennsylvania, Philadelphia, Pennsylvania. A brief analysis of *chigo monogatari*, a genre of 8 medieval Japanese stories generally assumed to have been written by Buddhist priests. *Chigo* "referred to boys between the ages of about seven and fourteen who resided in [Buddhist] temples as though at a boarding school. A second meaning of *chigo* was youths involved in homosexual relationships with priests." Disagrees with scholars who dismiss "the religious content of the tales as 'justification' and 'pretext' for a central interest in love" and with those who analyze the stories' purpose as that of medieval priests "defending their behavior with the argument that the end, a religious awakening, justified the means, a homosexual love affair." States that "[h]omosexual relationships were common and conventional in medieval Japan" and suggests that the *chigo monogatari* "were grouped together because of a modern view of homosexuality as aberrant and hence the most significant characteristic on which to base classification." She "concentrate[s] on the religious elements... in an effort to re-evaluate the genre..." Points to the primacy of the "tragic concept of transience, a [Buddhist] concept [related to attachment] used in *chigo monogatari* for religious purposes." Pp. 132-151 present her translation of 1 of the 8 stories. It involves "the holy man Sensai, of Mt Nishi" and his relationship to a youth who lived in the priests' quarters of a sub-temple. 84 footnotes.

Chopko, Mark E. (1988). USCC pedophilia statement. *Origins: CNS (Catholic News Service) Documentary Service*, 17(36, February 18):624.

By the general counsel, United States Catholic Conference, Washington, D. C. Text of a statement issued 02/09/88. Explains that "Because medical evidence shows that most offenders were themselves victims of abuse as children, the conference's efforts have been and will continue to be directed toward assisting those involved to break the cycle here and now, through positive programs of prevention and education." Notes that implementation of affirmative activities is conducted at the local diocesan level.

Choudhury, Mita. (2006). "Carnal quietism": Embodying anti-Jesuit polemics in the Catherine Cadière affair, 1731. *Eighteenth-Century Studies*, 39(2, Winter):173-186.

Choudhury is associate professor, history, Vassar College Poughkeepsie, New York. An essay that analyzes events in Provence, France, in 1731 related to "a scandalous case in which twenty-three year old Catherine Cadière accused her spiritual director, the Jesuit [Roman Catholic priest] Jean-Baptiste Girard, of seduction, 'spiritual incest,' witchcraft, and the heretical doctrine of Quietism." Girard was appointed in 1728 as rector of the Séminaire royal de la marine. A year after he became Cadière's spiritual director, she experienced stigmata and visions, and in 1730 entered the convent of Ollioules. A bishop assigned her a new spiritual director, "an avidly anti-Jesuit Carmelite prior" who learned that Girard had sexualized the relationship and prompted her to bring charges against him to the bishop. In 1731, "the Crown ordered the Parliament of Aix to hear the notorious case." Argues "that the Cadière affair represented more than a sensational scandal of clerical hypocrisy and sexual betrayal [because it] reveals contemporary anxieties about spiritual integrity and clerical power, anxieties that were mapped onto Catherine Cadière's body." Her lawyer, Chaudon, "contended that Quietism [a contemplative form of devotion] enabled Girard to commit 'spiritual incest,' to possess and penetrate Cadière's body and soul, thus abusing his priestly authority." The provincial trial resulted in 12 judges ordering Girard burned and voted to hang Cadière. Examines theological and political dimensions of the issues in the case, especially Jansenism and Quietism, which had implications both for the Catholic Church and France as a nation. Cadière's supporters argued that Girard used theological arguments that emphasized contemplation, surrender, unthinking compliance, and absence of reflection on moral actions to lead her to sin: "...Girard seduced [her] soul in order to take possession of her body." Cadière's accounts of Girard's actions and rhetoric, including rationalizations and explanations allowed her lawyer to project "vivid images of Girard as subverting Christian places and symbols." Discussing spiritual incest, describes how Girard used the powers of his role against her, her body, her spiritual life, her family, and the larger community. States: "Girard's seduction and rape... was a violation of Cadière's trust and innocence." Quotes from writings attributed to Cadière regarding "Girard's use of language to captivate and control her..." 50 endnotes.

Christopher, Charles (pseudonym). (2002). Ain't I a fool? A victim of clerical sexual abuse looks back. *America* [a Jesuit publication], 187(7, September 16):12-15.

By a Roman Catholic journalist. Context is a followup to the United States Conference of Catholic Bishops meeting in Dallas, Texas, in June, 2002, regarding child sexual abuse in the Church. Brief first person reflection. In 1976, he was 18-years-old and living in a college-based house of studies for Roman Catholic males considering religious life. At a community gathering, a religious brother, a member of a vocations team that had recruited him, engaged him sexually. In retrospect, the author notes: "...I still cannot believe how blind and gullible I was. ...I was easy prey... ...I was emotionally still an adolescent, reeling from a deeply troubled childhood. ...I was also seeking stability and looking for surrogate fathers." Part of his vulnerability included his desire to be acceptable to that religious community. Notes that the brother had groomed him over the previous two years: "I felt he cared about me. I could talk to him. I could trust him." Reflects on the question of why some victims delay coming forward. Noting that some dissociate from traumatic events, he states that he simply did not understand what had happened until 1992. When media publicity about the James Porter case in Massachusetts and others emerged in 1992, he realized that the brother had employed a deliberate strategy against him. Although he contacted the head of the community to report the offense, he chose not to go public and not to sue, in part because he did not want to damage the community and its mission and ministry. Concludes: "Ten years later, watching the debacle unfold yet again, I wonder if I took the right approach."

Chuchiak IV, John F. (2007). The sins of the Fathers: Franciscan friars, parish priests, and the sexual conquest of the Yucatec Maya, 1545-1808. *Ethnohistory*, 54(1, Winter):69-127.

Chuchiak is a faculty member, Department of History, Missouri State University, Springfield, Missouri. Based on archival documents in Maya language, several of which are reproduced. Begins with an ecclesiastical case that "reveals the intricate nature of sexual relations and sexual morality in colonial Yucatán." The case began in 1609 when Maya males formally presented a

petition to the Roman Catholic Church's Inquisition at Mérida in the province of the Yucatán. They accused the parish priest of Hocaba of numerous sexual boundary violations against Maya males and females. The priest was arrested and underwent a trial that lasted several years, during which time accusations against him were presented from 3 other towns. States: "The ecclesiastical authorities considered the accusation that [the priest] had violated the sacrament of confession [by demanding sexual gratification in exchange for the sacrament] to be the most abhorrent and damning." The priest "claimed that the Mayas falsely accused him because he had punished them for drunkenness and idolatry." States that this case, along "many [other] formal accusations of sexual misconduct and solicitation of sex in the confessional in colonial Yucatán... are pivotal in understanding both how Spanish Catholicism attempted to regulate the sexuality of Europeans and their colonial subjects and how individual Mayas responded to and reacted against these attempts." States that the Spanish code of sexuality and morality imposed on the Maya's traditional sexual customs and practices conflicted with the Spanish "libertine world in which women were raped, prostitutes used, nuns seduced, and boys sodomized... Accusations of sexual misconduct, especially against priests and friars, became potent weapons for the colonial Maya, otherwise powerless to defend themselves against the economic and/or sexual abuses of their priests and friars." His position is that while a majority of the Maya "undoubtedly suffered sexual abuse, a significant number of them cleverly manipulated European sexual morality to subvert the colonial system." States that by the 1560s, teaching Catholic sexual morality was one "of the most important goals of evangelization..., a task that fell both to the Franciscan order and the secular clergy of the newly established bishopric." Cites confession manuals published in Maya language as evidence of "clerical preoccupation with sexual morality and practices." Cites Church efforts "to control the morality and inhibit and punish the sexual immorality of parish clergy" in several synods in the Yucatán bishopric. 10 pages describe the colonial Church's emphasis on the sacrament of confession – "...the Maya were required by law to be interrogated regularly about their sexual conduct by their parish priests and Franciscan friars in the intimacy of the confessional" – and clerical exploitation of their role and power to require sexual gratification in exchange for the sacrament, which canon law termed *solicitation*. Presents a 1774 Maya petition to the Inquisition against 4 priests accused of sexual boundary violations, which led to several being tried for *solicitation*. Cites other 16th, 17th, and 18th ecclesiastical cases against priests and friars. An appendix presents a sample of cases of clerical *solicitation* in the Yucatán, 1578-1808, most of which name the clerics accused. 150 endnotes.

Church Mutual Life Insurance Company. (No date). Safety Tips on a Sensitive Subject: Child Sexual Abuse. [World Wide Web: Church Mutual Insurance Company website. [http://www.churchmutual.com/safety/Sen\\_Sub.pdf](http://www.churchmutual.com/safety/Sen_Sub.pdf)]

Web version of a printed brochure that the addresses the title's topic in the context of congregations. Very practical suggestions.

\_\_\_\_\_. (2002). Employee/Volunteer Screening. [World Wide Web: Church Mutual Insurance Company website. [http://www.churchmutual.com/screen/screen\\_now](http://www.churchmutual.com/screen/screen_now)]

States that after carefully researching dozens of companies that offer employment background screening services for churches, Church Mutual Insurance Company is recommending ChoicePoint as its preferred vendor for its customers. States that ChoicePoint has developed recommended packages of screening services that are based on the nature of the position to be filled, whether paid staff or employee. [ChoicePoint is based in Atlanta, Georgia, and has been a source of decision-making information for the insurance industry to help reduce fraud and mitigate risk. Self-described as the largest provider of background and criminal records checks in the U.S.]

Churches' Child Protection Advisory Services. (n.d.). Help... a sex offender has joined my church. Swanley, Kent, England: Churches' Child Protection Advisory Services (CCPAS), 8 pp. [Retrieved 08/02/08 from the World Wide Web site of CCPAS:

<http://www.ccpas.co.uk/Documents/Help!%20sex%20offender.pdf>]

By a non-profit agency that serves the United Kingdom. Brochure. Question/answer format in a second person style addresses topics including: feelings; definitions; risks; steps to take;



behavioral boundaries; forgiveness; confidentiality; unconvicted offenders; support for offenders; arrangements with police, probation, and prison authorities, and community agencies; resources.

Cimbolic, Peter. (1992). The identification and treatment of sexual disorders and the priesthood. *The Jurist: Studies in Church Law and Ministry*, 52(2):598-614.

By a professor of clinical psychology, and director, Counseling Center, The Catholic University of America, Washington, D.C., who specializes in treatment of clergy. Context is the Roman Catholic Church. Essay provides clinical overview of sexual disorders based on Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised). Sexual disorders include: paraphilias, pedophilia, and ephebophilia or hebophilia. Presents a case from the DSM-III-R Casebook that illustrates the perspective of a victim and a perpetrator. Discusses treatment, including therapies and predictors of treatment response and relapse. References.

Cimbolic, Peter, & Cartor, Pam. (2006). Looking at ephebophilia through the lens of cleric sexual abuse. *Sexual Addiction and Compulsivity*, 13(4, October):347-359.

Both authors are affiliated with Ballarmino University, Louisville, Kentucky. Based on their review of the reported demographics in The Nature and Scope of the Problem of Sexual Abuse of Minors by the Catholic Priests and Deacons in the United States, 1950-2002 (2004), a study conducted by John Jay College of Criminal Justice commissioned by the United States Conference of Catholic Bishops. Emphasizes that the study regards priests who sexually abused minors as a homogeneous group and overlooks ephebophilia, i.e., molestation of post-pubescent minors, a term not recognized by the Diagnostic and Statistical Manual of Mental Disorders (4th edition text revision) (2000). Reports that the John Jay study found that 50.9% of the alleged victims were from 11-to-14-years-old, and 27.3% were from 15-17. Contrasts the gender of victims by age group, noting that over 85% of all alleged incidents in the 11-17 age group involved males, and 41.7% of incidents in the 1-7 age group involved males. Concludes that the lack of a formal clinical recognition of ephebophilia is a significant deficiency "because we know this diagnosis has unique predictor variables for identification, treatment and outcome." 23 references.

Cimbolic, Peter, Wise, Richard A., Rossetti, Stephen, & Safer, Martin. (1999). Development of a combined objective ephebophile scale. *Sexual Addiction and Compulsivity: The Journal of Treatment and Prevention*, 6(3):253-266.

Cimbolic, Wise, and Safer are affiliated with the Department of Psychology, The Catholic University of America, Washington, D.C. Rossetti is affiliated with Saint Luke Institute, Suitland, Maryland. Presents results of the authors' continuing work "to establish a screening process that will identify potential abusers of children among [Roman] Catholic clergy and, further, differentiate among specific types of priest molesters." Draws from their 11-item Millon Clinical Multiaxial Inventory-II (MCMI-II) scale and their 16-item Minnesota Multiphasic Personality Inventory (MMPI-2) scale. The 16-item scale was unable to discriminate between priest ephebophiles and priest pedophiles. They combined the 2 scales in an attempt to "discriminate between same sex ephebophiles (molesters of adolescents, and priests with nonsexual disorders, better than either set of items alone." Cites one published report and unidentified sources to establish "that the vast majority of priests who molest children are same-sex ephebophiles..." Reviews a number of psychological studies of priests who sexually violated minors. Participants in this archival study were "165 adult male Catholic priests in treatment at the Saint Luke Insitute... for psychiatric disorders." One group,  $N=87$ , "consisted of same-sex priest ephebophiles" and the other group,  $N=78$ , "consisted of priests who were diagnosed with Axis I psychiatric disorders of a nonsexual nature. Priests diagnosed with any type of sexual disorder were not included in the comparison group." The instruments were administered as part of an admission protocol. Results for the combined scale indicate that it "classified 63.2% of the priest ephebophiles correctly and 75.6% of the priests with nonsexual psychiatric disorders correctly." The combined scale was found to be statistically significant more accurate than the individual scales. Because of the inability to identify a "significant portion" of the priest ephebophiles, they note "the limitations of replying primarily on existing or specially constructed scales of objective personality tests or any combination of these scales to identify child molesters." Concludes that at

present, “the best approach to detecting child molesters appears to be a multidimensional approach.” This would include “not only objective tests, but also projective instruments, clinical interviews by clinicians trained to detect sexual pathology, and a thorough psychosexual history.” 24 references.

Clapper, Gregory S. (1995). Clergy misconduct and the gospel: Theological foundations for clergy character assessment. *Quarterly Review: A Journal of Theological Resources for Ministry*, 15(4, Winter):353-362.

Clapper is an associate professor, Huntingdon College, Montgomery, Alabama, and a member of the United Methodist Church. Context is the United Methodist Church. Briefly addresses how the theological self-understanding of the Church should be part of its response to clergy misconduct. Poses the question: “Should we, as a church built on forgiveness, ever recommend extreme sanctions to a minister, such as the termination of Conference membership and the revocation of one’s ordination?” Identifies 3 broad, overlapping criteria to consider: pastoral, professional, and theological. Focuses on theological issues at stake in the process of clergy character assessment: discipline; judgment and hypocrisy; forgiveness and leadership positions of trust, privilege, and power; sin and the sanctified life. Concludes that: judgments must be made; decisions are specific to the facts of the case; the church cannot “rely solely on psychology, the courts, or insurance companies to declare our identity for us.”

Clark, Donald C., Jr. (1993). Sexual abuse in the church: The law steps in. *The Christian Century*, 110(12, April 14):396-398.

By a Chicago, Illinois, lawyer. Describes and analyzes contemporary efforts in civil and criminal courts to seek redress in cases of clergy sexual misconduct. Concludes that the “law is filling a void, a vacuum of leadership caused by the religious community’s failure to act promptly and adequately.” Describes the power imbalance in ministry. Offers constructive suggestions for how religious communities can best respond: seek justice and mercy from a religious perspective; remain true to the religious identity; demonstrate leadership.

Clark, Janet. (1994). Policies, principles and protocols. *Faith Today* [published by The Evangelical Fellowship of Canada], 12(2, March/April):22-26. [One of several stories in the issue on the topic of professional ethics and churches.]

Clark is a writer and former missionary, living in Burlington, Ontario, Canada. *Faith Today* is self-described as a news/feature magazine. Magazine-style article. Briefly describes the emergence of ethical codes, policies, and protocols in Canadian Christian denominations in response to the abuse of power and position by religious leaders, including incidents of sexual harassment, sexual exploitation, sexual abuse, and child abuse. Also reports an extension of background checks to Sunday school teachers and those who work with children. Discusses contents of the policies, including definitions, reporting mechanisms, response to a report/accusation, range of disciplinary actions, and post-discipline options. Other topics include differentiating “sexual contact between a pastor and a congregant [as] not only a moral issue [but also as behavior that] is unethical, unprofessional and an abuse of positional power.” Quotes from various denomination policies. Includes comments from: Rev. Arie Van Eek, executive secretary, Council of Reformed Churches in Canada; Rev. Greg Foley, minister of Christian education, West Edmonton Christian Assembly; Rev. Robert Wilkins, area minister, Baptist Convention of Ontario and Quebec; Rev. Ken Paton, vice-president of general services, Christian and Missionary Alliance Canada; Rev. Terry Cuthbert, Fellowship of Evangelical Baptist Churches; Rev. Donald Anderson, area minister, Baptist Union of Western Canada; and, Rev. Abe Funk, Baptist General Conference. [Includes a sidebar article. See this bibliography, this section: Ward, Marianne Weed. (1994). The pros and cons of going public.]

\_\_\_\_\_. (1994). Steps to take. *Faith Today* [published by The Evangelical Fellowship of Canada], 12(2, March/April):30.

Clark is a writer and former missionary, living in Burlington, Ontario, Canada. [See this bibliography, this section. A sidebar article to: Fieguth, Debra. (1994). After all these years...]

Attributing the source as Heather Block, Voices for Non-violence, “a Mennonite-based organization in Winnipeg” in Manitoba, Canada, lists “suggestions to people who have been abused by a church leader or other authority figure”: 1) do not believe the abuse is the victim’s fault; 2) document events, dates, times, and places; 3) retain physical evidence if the abuse was violent; 4) ensure one’s safety; 5) learn about the subject of abuse; 6) tell a supportive person who will believe the accusation; 7) investigate the process for filing a complaint.

Clark, Stephen J. (2006). Gay priests and other bogeymen. *Journal of Homosexuality*, 51(4):1-13.

Clark is assistant professor, Department of Psychology, Keene State College, Keene, New Hampshire. “This paper examines the 2002 sex scandal in the Roman Catholic Church in the larger context of assertions that homosexuals represent a danger to young children...” Notes the persistence of an “erroneous link between homosexuality and child molestation...” Cites statements by Vatican officials, individual leaders in the U.S. Church, and a Catholic orthodox interest group that claim “that homosexuals are more likely to be child molesters than heterosexuals.” Presents conceptual and methodological arguments to counter some claims in scientific literature. 41 references.

Clergy Abuse Survivors Alliance. (No date). “Spread the Word: Resources Addressing Abuse in Religious Communities.” Available from: Clergy Abuse Survivors Alliance, 5490 Judith St., #3, San Jose, CA 95123.

Annotated resource list. Compiled and updated periodically.

Clohessy, David. (1992). Baptized, Confirmed, Abused: Sexual Child Abuse Within the Church.

[Retrieved 01/25/04 from the World Wide Web site of Moving Forward Online:

<http://movingforward.org/v2n2-cover>] From the January/February issue, Vol. 2, No. 2, of the *Moving Forward* newsjournal.

Clohessy is a political and public relations consultant, St. Louis, Missouri, a survivor of a Roman Catholic priest who abused him as a child. Newsmagazine style article. An overview of the phenomenon of clergy sexual abuse. Includes quotes from a number of sources, e.g., activists, authors, and attorneys, and refers to a number of publicized cases. Considers both abuse of children and abuse of adults. Lacks references.

\_\_\_\_\_. (2002). Sexual abuse victims address the bishops: David Clohessy. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):122-123.

Clohessy was one of 4 victims of childhood sexual abuse in the Roman Catholic Church who addressed the U.S. Conference of Catholic Bishops on Jun. 13 meeting in Dallas, Texas. The next day, the Conference approved its Charter for the Protection of Children and Young People. [See this bibliography, this section: United States Conference of Catholic Bishops (2002).] Text of his testimony. Speaks primarily in his role as a member of Survivors Network of those Abused by Priests (SNAP). In describing the bishops’ response to sexual crimes by priests, uses the image of “putting a dirty bandage on an infected wound.” Makes a general plea to protect children through real change in the Church. [See also this bibliography, this section: Bland, Michael (2002); Martin, Craig (2002); and Rohrbacher, Paula Gonzales (2002).]

\_\_\_\_\_. (2004). In the trenches. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 6(2):31-39.

Clohessy has served for 12 years as volunteer director, Survivors Network of those Abuse by Priests (SNAP), a self-help group of clergy abuse victims and their families. Article is based on his keynote speech at the American Academy of Religion’s annual meeting, Atlanta, Georgia, November, 2003. Briefly recounts his personal experience of abuse by a Roman Catholic priest in Missouri. The priest also sexually violated 3 of his brothers, including one who became a priest “and went on to molest kids.” Comments on recent efforts in the Roman Catholic Church in the U.S. to respond to clergy sexual abuse: “...the so-called reforms adopted in the past few months by Catholic bishops are fundamentally not new. They are belated and begrudging. They are inconsistently followed. Bottom line: they’re more symbolic than substantive... ...what progress

we've witnessed has largely taken place in the secular realm. More and more, we see parents, police, prosecutors, judges and juries doing the right things... These parties have the ability to make an impact because more and more victims have, thankfully, become strong and brave enough to break their silence and come forward. That's where real change has taken place – among victims themselves.” Analyzes the positive and negative aspects of a recent criminal trial in St. Louis, Missouri, involving a priest who was charged with molesting a minor. He sees the aspects as both measuring progress and revealing how far the Church hierarchy still has to go in order to be responsive to victims and achieve reform. Concludes: “The best short term hope for reform, then, rests on the continuing courage and persistence of victims, coupled with the increasing vigor of the criminal and civil justice systems, which may be able to externally force the changes that should have long ago originated within.”

Cobble, James F., Jr. (2002). Screening children's workers: How to protect your church kids from sexual abuse. *Leadership: A Practical Journal for Church Leaders*, 23(3, Summer):72-77.

By the executive director, Christian Ministry Resources, and publisher, *Church Law & Tax Report*. Very briefly discusses a range of issues pertaining to churches screening of volunteers who work with children's programs and provide childcare. Topics include: incidence of sexual misconduct in church programs involving children or youth; reasons to screen; 2 general types of child molesters, preferential and situational; raising requirements for working with minors, including a 6-month waiting period since beginning to attend church, and being a member of the congregation or its equivalent. Identifies elements of a screening process: written application form with release, reference checks, personal interview, and criminal records check. Lacks references. [Includes 2 sidebar articles: by the wife of a Baptist pastor in Massachusetts who briefly describes implementing the type of procedures that Cobble is describing, and by an advisor for the Salvation Army in Canada and Bermuda who briefly describes recognizing signs of child sexual abuse, and what to do when abuse is disclosed.

\_\_\_\_\_. (No date). Reducing the Risk of Sexual Misconduct: A Guide for Pastors and Staff Members Who Work with Adults. [World Wide Web: Church Mutual Insurance Company website. [http://www.churchmutual.com/safety/sexual\\_misconduct](http://www.churchmutual.com/safety/sexual_misconduct)]

Web version of a printed brochure that addresses the topic as defined by the title. Very practical suggestions.

Cohen, Debra Nussbaum. (1996). When rabbis go astray (Part 1 of 5): Rabbinic sexual exploitation. *Jewish Telegraphic Agency*, (September 19):1. [Retrieved 02/28/06 from ProQuest academic database.]

Journalistic-style article. First in a series; see following entries, this bibliography, this section. Begins with a brief account by a congregant of Rabbi Arnold Fink, Beth El Hebrew Congregation, Alexandria, Virginia, regarding his sexualization of his relationship to her in 1991. This anecdote introduces the problem in Judaism. States: “Rabbinic sexual exploitation involves more than adultery. It is the misuse of a powerful role, experts say, and includes unwanted sexual advances toward a congregant, verbal or physical harassment, taking advantage of a counseling relationship or even acquiescing to a congregant's overtures.” Cites incidents involving: Rabbi Robert Kirschner, a Reform rabbi in northern California, a Conservative rabbi in Philadelphia, Pennsylvania, and a Reconstructionist rabbi expelled from the Reconstructionist Rabbinical Association. Among topics briefly addressed are: estimates of the prevalence rate; power of the role of rabbi, and imbalance of power between rabbi and congregant; consent; professional organizations and ethics codes; damage. Includes quotes from a variety of individuals.

\_\_\_\_\_. (1996). When rabbis go astray (Part 2 of 5): Victims of rabbinic sex abuse suffer pain of communal denial. *Jewish Telegraphic Agency*, (September 19):5. [Retrieved 02/28/06 from ProQuest academic database.]

Describes the experiences of Jewish women who were sexually exploited by their rabbis. Topics include feelings of women who were victimized, including guilt and shame, and the ostracizing reactions of congregants toward women who accused rabbis of sexual misconduct. Includes statements from women who accused Rabbi Robert Kirschner, Congregation Emanu-El, San

San Francisco, California, of sexual exploitation. Draws from an interview with Michele Samit, author of a book about Rabbi Steven Jacobs from Shir Chadash – The New Reform Congregation, Los Angeles, California, and his sexualized relationship with a woman who was president of the congregation and in 1990 was murdered by her husband. Includes comment from Jacobs, and the head of the Reform rabbinical association's ethics committee which responded to a complaint that Jacobs had violated the group's ethics code.

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\_\_\_\_\_. (1996). When rabbis go astray (Part 3 of 5): Critics push for stricter codes for handling sexual misconduct. *Jewish Telegraphic Agency*, (September 19):9. [Retrieved 02/28/06 from ProQuest academic database.]

Addresses how officials in the major Jewish movements respond to a congregant's complaints "of being sexually exploited or harassed by her rabbi..." Quotes: a male rabbi who is executive vice president of the Conservative movement's Rabbinical Assembly; a male rabbi and attorney from a Reform congregation, Ojai, California; a female Conservative rabbi, Los Angeles, California; a female rabbi who is director of the New York Federation of Reform Synagogues and is affiliated with the Union of American Hebrew Congregations; a female rabbi who chairs the Reconstructionist Rabbinical Association ethics committee; a male rabbi who is executive vice president, Orthodox Rabbinical Council of America; a male Orthodox rabbi who is a leading *halachic* authority; a male rabbi who is past chair of the Conservative movement Rabbinical Assembly ethics committee; a female rabbi who is a member of the Rabbinical Assembly executive council; a male rabbi who is past chair of the Reform movement's Central Conference of American Rabbis (CCAR) ethics committee; a male rabbi who is chair of the present CCAR ethics committee. Reports a wide range of opinions about the extent of the problem, whether officials' responses have been adequate or appropriate, whether prevention efforts have been sufficient or effective, and whether discipline efforts have been sufficient or effective. [For an accompanying sidebar, see following entry, this bibliography, this section.]

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\_\_\_\_\_. (1996). When rabbis go astray (Sidebar to Part 3): Rabbinical seminaries offer scant training on sexual ethics. *Jewish Telegraphic Agency*, (September 19):14. [Retrieved 02/28/06 from ProQuest academic database.]

A sidebar to an article. [For the article, see preceding entry, this bibliography, this section.] Very briefly reports on whether and how the 4 major Jewish rabbinical seminaries train rabbinical students on issues of rabbinic sexual ethics and behavior. Includes comments from individuals affiliated with the Reform movement's Hebrew Union College, the Reconstructionist Rabbinical College, the Conservative movement's Jewish Theological Seminary, and the Orthodox Yeshiva University. Reports that none offer a dedicated, required course, but one offers a single-session seminar for seniors on ethical conduct, one seminary addresses the issue topically in optional courses on pastoral education, and one seminary addresses the topic in an optional pastoral psychology course. The Reconstructionist Rabbinical College requires students "to take a daylong seminar devoted to sexual harassment..." The college also runs an annual seminar devoted to sexuality and gender issues, and requires students to take counseling courses which examine boundary issues for clergy."

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\_\_\_\_\_. (1996). When rabbis go astray (Part 4 of 5): Rabbi forced to leave pulpit finds place at Reform center. *Jewish Telegraphic Agency*, (September 20):1. [Retrieved 10/24/05 from ProQuest academic database.]

Reports on the case of Rabbi Robert Kirschner who in 1992 suddenly resigned as religious leader of the largest Jewish Reform synagogue in Northern California, Congregation Emanu-El in San Francisco, California, "amid accusations from four women that he had exploited or harassed them. 8 other women later came forward to the temple board to complain about the rabbi's conduct, including members of his own congregation, a temple employee and 2 students from a nearby Christian seminary. And, according to parties involved, at least 3 of the accusers later reached financial settlements with the temple's insurance company. Kirschner's story is important because it illustrates what critics charge are deep flaws in the way congregations and the religious movements deal with accusations of rabbinic sexual misconduct." Reports that it took 4 years

“after charges against Kirschner first surfaced for the Central Conference of American Rabbis, the Reform movement’s rabbinical association known as the CCAR, to suspend him from its ranks, and did so only through the year 2000.” In 1996, Kirschner stated in 1994 he admitted “that he engaged in extramarital relationships during his decade at Emanu-El and that he violated the CCAR’s Rabbinic Code of Ethics.” Includes an interview with 2 complainants who were members of his congregation at the time of his actions against them. Reports on how the CCAR originally dealt with the case, and how it was handling his suspension as a rabbi.

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\_\_\_\_\_. (1996). When rabbis go astray (Part 5 of 5): The dilemma for single rabbis; To date or not to date members. *Jewish Telegraphic Agency*, (September 20):6. [Retrieved 10/24/05 from ProQuest academic database.]

Reports on the question of “whether it is appropriate for a single rabbi to have a relationship with an unmarried congregant [that] is now being debated by rabbis and experts studying the issue of clergy sexual misconduct... There is a nascent but growing awareness in American society and in the Jewish community of the power that a spiritual leader has over his congregants, and of the ways in which it can be misused... The complicated question of rabbi-congregant romance involves both the issue of the power dynamic between the two people and the pragmatic realities of a single rabbi’s social life.” Includes comments from a variety of perspectives.

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\_\_\_\_\_. (1996). Rabbinic sexual misconduct – breaching a sacred trust. [World Wide Web: *Jewish Bulletin of Northern California* website. Posted 1996. <http://www.jewish.com/bk961018/1cfirst>] From the 10/18/96 issue of the *Jewish Bulletin of Northern California*.

By a writer, *Jewish Telegraphic Agency*. Text of a newspaper story. First in 3-part series. Begins with a case of professional role abuse by a rabbi in Alexandria, Virginia, including direct quotes from the victim. Explores the prevalence of sexual misconduct by rabbis: while a number of officials believed the incidence was less than figures for Protestants, she cites a Reform rabbi’s informal study in the mid-1980s of the approximately 60 largest Reform synagogues which found that sexual misconduct resulted in nearly as many pulpit changes over 20 years as deaths and retirements combined. Also explores the nature of power imbalance in the relationship between a rabbi and congregant, and the spiritual implications for the victim.

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\_\_\_\_\_. (1996). ‘Conspiracy of silence’ fuels rabbis’ sexual misdeeds. [World Wide Web: *Jewish Bulletin of Northern California* website. Posted 1996. <http://www.jewish.com/bk961101/blast>] From the 11/01/96 issue of the *Jewish Bulletin of Northern California*.

By a writer, *Jewish Telegraphic Agency*. Text of a newspaper story. Third in 3-part series.

Cohen, Patricia Cline. (1995). Ministerial misdeeds: The Onderdonk trial and sexual harassment in the 1840s. *Journal of Women’s History*, 7(3, Fall):34-57. [Retrieved 03/19/04 from ProQuest academic database.] [Reprinted with changes as: Cohen, Patricia Cline. (1996). “Ministerial Misdeeds: The Onderdonk Trial and Sexual Harassment in the 1840s.” Chapter 4 in Juster, Susan, & MacFarlane, Lisa. (Eds.). *A Mighty Baptism: Race, Gender, and the Creation of American Protestantism*. Ithaca, NY: Cornell University Press, pp. 81-106. Also reprinted with changes as: “Ministerial Misdeeds: The Onderdonk Trial and Sexual Harassment in the 1840s.” Chapter 5 in Reis, Elizabeth. (Ed.). (2001). *American Sexual Histories*. Malden, MA: Blackwell Publishers Inc., pp. 116-134.]

Cohen teaches history and chairs the women’s studies program, University of California, Santa Barbara, Santa Barbara, California. Describes and analyzes a 19th century ecclesiastical trial in the Episcopal Church in the U.S.: “In late 1844, the Right Reverend Benjamin T. Onderdonk, Episcopal Bishop of New York, was brought to trial before an ecclesiastical court of his peers on 9 counts of ‘immoralities and impurities’ committed against Episcopal women. Followed with intense interest by the public and covered with rapt attention in the secular and religious press, the Onderdonk case generated a best-selling trial report and a heated pamphlet war, focusing sharply on questions of correct gender deportment between ministers and female parishioners. To his supporters, Onderdonk was a man wrongfully accused by enemies within his church who really opposed his theological politics. To his antagonists, the bishop was a powerful man who abused

his position to prey on women within his circle. The Onderdonk controversy has all the hallmarks of what today would be called a case of sexual harassment. But lacking a concept of sexual harassment to frame the issues, commentators on both sides of the case remained perplexed and at odds about how to interpret Onderdonk's intimate touches." At the trial, 17 bishops heard 4 women's testimony and their cross-examination by lawyers. Onderdonk did not testify. The first witness was the daughter of an Episcopalian priest and, at the time that Onderdonk fondled her, was newlywed at 20 to a man whom Onderdonk was about to ordain a priest. Onderdonk was found guilty by an 11-6 vote, and by the same margin was allowed to keep his position, residence, and salary, but was indefinitely suspended from his duties. He died without being restored. The entire trial transcript was published in a 330-page book within 3 weeks of the verdict. At least 24 pamphlets were published, and the case discussed in newspaper editorials around the country. Onderdonk's defenders claimed his actions were misconstrued, and questioned why the women did not complain and their male relatives had failed to defend them. They also "claimed that the morality charges were smokescreen for a sinister ulterior plot to oust the bishop" in an extension of the church's controversy over the Oxford Movement. Cohen describes the pattern of the women's responses to Onderdonk's behavior: "Singly, each woman reported confusion and disbelief; each kept quiet for fear of bringing dishonor on their bishop and their church. The married put their husbands' careers first. The Rudderow sisters feared their brothers would seek vengeance; Mrs. Beare's husband was at first unreceptive to her concern, and Mrs. Butler's father, himself a minister, flat-out refused to believe her. So the women confided in trusted females and abandoned the idea of correcting the bishop. Together, at the trial, their individual experiences still perplexed them, but their conviction of Onderdonk's immorality was validated by knowing that three other woman [*sic*] had been through [the] same experience. They bravely told their stories, facing an intimidating array of lawyers and the entire top administration of their church, and then retreated to the shadows while their testimony was blasted to the world in newsprint." Cohen analyzes the power dynamics of the case, including factors of gender and church culture. Concludes: "Onderdonk's compulsion to grab breasts was at heart idiosyncratic and unrelated to any aspect of religion, but his insistence on a vast privilege and power inherent in a clerical elite gave him scope and cover to indulge with a remarkable degree of security his intimate frontal attacks. His authority and eminence became his safety net, giving him a sense of entitlement to do as he did and assuring him that no one would ever believe him capable of it. And it very nearly worked." 44 footnotes. [The version of this article that is in American Sexual Histories is accompanied by 2 documents, pp. 134-144. The first, "The Trial of the Right Rev. Benjamin T. Onderdonk, D.D., Bishop of New York," contains excerpts from the proceedings of the 1844 ecclesiastical trial, specifically the direct questioning and cross-examinations of Jane O. Rudderow, 1 of 2 sisters who filed a formal complaint against Onderdonk. The direct examination was by her lawyer, and the cross-examination was by Onderdonk's lawyers. The second document is a picture from De Darkie's Comic Al-Me-Nig, an 1845 almanac that is a racist parody of Onderdonk and 1 of his female victims.]

Coldrey, Barry M. (1996). The sexual abuse of children: The historical perspective. *Studies: An Irish Quarterly Review*, 85(340, Winter):370-380.

Coldrey is identified as "a Christian Brother researcher." Briefly reviews the sexual abuse of children as part of "the public agenda, i.e., a question of serious professional and public concern... over the last two hundred years in the English-speaking world." States: "In matters of sensitivity to sexual abuse, there has been a weather-change in public attitudes within a single generation." Traces trends in the U.S.A. and British Isles regarding an emphasis on child physical abuse, and the later primary concern for sexual abuse. One subtopic is the "powerful disincentives [for the victims] to disclosing abuse." Cites case examples involving: Fr. Brendan Smyth, "the notorious Irish Norbertine [Roman Catholic] priest..."; Fr. Ralph Rowe, an Anglican priest in rural Manitoba, Canada; Thomas Hardy, a lay teacher in the Marist Brothers College, Randwick, Sydney, Australia; St. Joseph's College, near Williams Lake in British Columbia, Canada, a church-managed boarding school for native Canadian and Inuit children; Fr. Daniel Curran, a Roman Catholic parish priest in Northern Ireland. Regarding why public interest in child abuse declined after World War I until the 1960s, he concludes: "The Cold War, economic growth, a rapidly expanding standard of living made other matters seem more important. This meant that

during those years, teachers, school administrators, youth leaders, child carers and institutional staff were not sensitive to the likelihood that some children would be abused. The contemporary social climate had its priorities; sensitivity to child abuse was not one of them.” 17 footnotes.

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\_\_\_\_\_. (2000). ‘A strange mixture of caring and corruption’: Residential care in Christian Brothers orphanages and industrial schools during their last phase, 1940s to 1960s. *History of Education*, 29(4, July):343-355.

Coldrey has been an historian, University of Papua, New Guinea, in Port Moresby, Papua, New Guinea, and a member of the Christian Brothers, a Roman Catholic religious order. He is the author of The Scheme: The Christian Brothers and Childcare in Western Australia [see this bibliography, Section I: Coldrey, Barry M. (1993).]. Offers “some plausible explanations and some tentative insights” regarding “the experience of the [Irish Christian Brothers]... in its residential care for neglected, orphaned and delinquent children.” Prompted by a series of events: “There have been allegations of widespread physical, sexual and emotional abuse in their institutions. There have been official and semi-official investigations and reports, exposés, memoirs, and a media frenzy regarding the accusations.” His review of published first person accounts leads him to state: “At a certain stage, the severe and persistent physical abuse led inexorably to the sexual abuse of some residents... The permanent atmosphere of severity had sexual overtones... In addition to this illegal behaviour, there were non-punitive routines which were not viewed as abusive but which tended to blur the boundaries between acceptable and inappropriate behaviour... An atmosphere of severity and widespread physical abuse combined with a tradition of regular enforced periods of nudity all encourage sexual abuse of inmates. The evidence for the abuse is irrefutable... The more severe the regime the more likely the prevalence of sexual abuse.” Identifies explanations for the “abuse culture in Christian Brothers’ residential care...” Very briefly identifies an inadequate staffing ratio and lack of staff who were “trained professionally for child care” as key factors, factors which he states reflected the relative priorities of the religious orders and the society regarding children. Also states that “the notion of stress and the capacity of the individual to accommodate tension are at the heart of physical abuse. In this frustration-aggression hypothesis, when a person is blocked in the pursuit of a goal, he/she will respond aggressively, either inwardly at the source of frustration or by displacement onto an innocent target.” Also lists “another sub-cultural dimension. ...[that] until the mid-twentieth century, child welfare was essentially *to protect society* from the depredations of idle, disaffected, unemployed, poverty-stricken children and young people...” 48 footnotes.

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\_\_\_\_\_. (2000). A mixture of caring and corruption: Church orphanages and industrial schools. *Studies: An Irish Quarterly Review*, 89(353, Spring):7-18.

Essentially the same thesis as the article above, including exact phrasing, but briefer in length. Notes that corporal punishment was used as a control mechanism by the insufficiently numbered staff who were not trained professionally for child care, adding that it was “the least qualified in the Religious Orders [who] gravitated to work in the [orders’] child care institutions.” States that the problems in recruitment and retention of child care workers led to a “quasi-martyr mood among staff who persevered” which led to a tendency of “staff who saw themselves as giving so much... to forgive their own negative conduct and that of their colleagues.” Identifies various situational factors that contributed to “the high level of violence within the fabric of day-to-day life in traditional care.” Draws from published accounts by victims, academic studies, government inquiry, histories, and newspaper reporting. 32 footnotes.

unemployed, poverty-stricken children and young people...” 48 footnotes.

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\_\_\_\_\_. (2000). The Queensland inquiry into institutional abuse: A good model for Ireland? *Studies: An Irish Quarterly Review*, 89(356, Winter):347-353. [Theme issue: Scandals in the Church: The Irish Response]

Very brief overview of an inquiry in Australia established in 1998, the Commission of Inquiry into Abuse of Children in Queensland Institutions, “chaired by former State Governor, Justice Leneen Forde,” and the government’s response to its report, issued in 1999, which included 42 recommendations. The inquiry examined 159 institutions, “residential care facilities operated by



church and State authorities,” but Coldrey does not specify the range of dates or the scope. States: “The establishment of the Commission was the result of crises, exposés and pressure over the previous ten years from many sides for a complete reform of Queensland child-care.” Exposés included journalists’ revelation of “the long-hidden horrific abuses of children at the Sisters of Mercy institution at Neerkol, via Rockhampton and the Silky Oaks Children’s Haven managed by the Open Brethren, a Protestant sect.” The Inquiry conducted 166 interviews, 31 with institutional staff and 135 with former residents, and received evidence in private hearings from 105 former residents and staff. Archival materials were utilized, as well. “The Inquiry found that incidents of unsafe, improper or illegal treatment of children occurred in both State and private care. This included neglect and emotional, physical, sexual and systems abuse. Breaches of statutory obligations in relation to food, clothing, education and corporal punishment were commonplace.” The government’s response to the Inquiry report identified as main reasons for the abuse as “under-funding and short-staffing, the lack of standards and State supervision and the prevalence of large institutions providing little opportunity for community interaction.” Among the government’s responses was issuance of a formal apology and establishment of a trust fund for victims, to which churches were invited to contribute. Coldrey concludes it is too early to judge the effectiveness of the government’s response. [Despite the title, there is no mention of how the Inquiry could serve as a model for Ireland.] 9 endnotes.

Coleman, Gerald D. (1996). Taking a sexual history. *Human Development* [published by Jesuit Educational Center for Human Development], 17(1, Spring):10-15.

Coleman, a Roman Catholic priest, is president and rector, St. Patrick’s Seminary, Menlo Park, California. The first portion discusses why it is important to take a sexual/affective history of candidates for priesthood in the Roman Catholic Church. Noting the contemporary context, briefly discusses the problem of inappropriate sexual behavior in relation to the spiritual and social power of the priestly role. States: “the priest who sexualizes his behavior abuses those in his care and injures the heart of the Christian message; he comes a countersign of the Kingdom. Rather than being an *alter Christus*, he becomes an *anti Christus*.” The second portion presents an introduction to administering one particular sexual/affective history in an interview setting, and then displays the specific instrument, the sections of which include: family of origin, prepubescent sexual development, sexual abuse history, puberty and adolescence, sexual orientation, dating and adult sexual activity, paraphilia and other problematic sexual behavior, and current management of sexual behavior and feelings. 4 references.

\_\_\_\_\_. (2003). Sexual abuse of a minor: A violation of the Sixth Commandment. *The Priest*, 59(6, June):42-45.

Magazine-style article. Written following a revision of by Catholic bishops in the U.S.A. of a policy document regarding the sexual abuse of minors by priests and religious. He considers the applicability of the document’s definition of sexual abuse of a minor in relation to the Sixth Commandment of the Decalogue in the context of a violation of the Church’s canon law. Briefly traces “the moral tradition of the types of sexual acts [committed by a Catholic cleric] which counts for either explicit or implicit external offenses against the Sixth Commandment [*sic*]: rooted in impure and immodest thoughts and intentions, adultery itself as well as all acts of behavior which opposes the virtue of chastity, as demonstrated in one’s life in Christ.” States: “If a violation of the Sixth Commandment has indeed occurred, the priest faces ecclesiastical penalties even should it be demonstrated that he is not subjectively responsible for the crime [under Church law] he committed.” Very briefly examines the Church’s Catechism, several Hebrew and New Testament scriptures, patristic writings, a Church council action, and recent Church theology. Concludes: “If the sexual abuse of a minor takes place, then, it counts as an objectively grave evil and is punishable as such because evil has consequences. If this act takes place without sufficient consent [which involves the abuser’s freedom and knowledge], however, the abuser might not be culpable of the sin committed. It is possible, then, that a cleric who sexually offends a minor might not be subjectively responsible for his act in the presence of a sexual addiction or erotic/compulsive disorder.” Lacks references.

Coleman, Matthew T. (1992). [Letters section]. *Turning Wheel: Journal of the Buddhist Peace Fellowship*, (Winter):4-5.

Coleman writes from Ganges, British Columbia, Canada. States that Tsenjur Rinpoche, a *lama*, has been sexually harassing women in the local *sangha* for 16 years, including impregnating 1 woman. States that a report has been filed with the Royal Canadian Mounted Police.

Coles, David. (2002). Reclaiming the sacredness and the beauty of the body: The sexual abuse of women and children from a church leader's perspective. *The Ecumenical Review*, 54(3, July):228-234.

Coles is Anglican bishop of Christchurch, Aotearoa, New Zealand. States: "As a bishop ordained in 1990, I was not prepared for the demands that would be made upon me in dealing with cases of sexual misconduct by clergy." Identifies as the root cause of professional misconduct and abuse "a distorted and destructive understanding of human sexuality and an unhealthy, and un-Christian, notion of patriarchal power." Critiques "our current theology of sexuality which leads to such scandalous abusive behaviour in the church," a theology based on a "disastrous dualism which has developed between body and soul, where the body is seen to be 'inferior' to the 'superior' soul, [which] has led to debased perceptions of the body. The current scandals about sexual abuse and exploitation in the church must, in my view, be seen as a consequence of this body-soul dualism." Advocates a reaffirmation of "incarnational theology and a recognition that human sexuality is not a peripheral, but an essential part of our experience of the divine presence in human life." States that "development of a positive body theology which sees the human body as God-given will require a clear shift away from the utilitarian debased view of sexuality which frequently carries with it messages of sin and guilt." Concludes with a call for "much more dialogue and ecumenical reflection on the theology of sexuality" to find "a common language and common mind among the churches in addressing issues of human sexuality." 9 endnotes.

Collins, Wanda Lott. (2009). [Research & Application] Silent sufferers: Female clergy sexual abuse. *The Journal of Family and Community Ministries*, 23(1, Spring):10-17.

Collins is associate professor, Kent School of Social Work, University of Louisville, Louisville, Kentucky. "This article is intended to increase understanding and address how professional helpers (e.g., members of the clergy, crime victim/witness protection programs, licensed mental health professionals or counselors, and social workers) can respond to sexual harassment complaints from female clergy and to discuss preventative strategies that can protect church members from its damaging effects." Uses a case vignette of a male senior pastor's sexual harassment of a female seminary student while she worked at his church to illustrate the problem. Very briefly describes sexual harassment in relation to types, prevalence, and negative consequences on the person targeted. Describes the authority, status, power, and influence of a pastor that constitute an imbalance of power in the ministerial relationship. States that "the reality of sexual harassment in the church... entails the violation of trust and the disintegration of a safe working environment." Very briefly presents prevention strategies to address *sexual misconduct*, defined as ranging from "verbal harassment to violent rape.": 1.) increase awareness training of male clergy; 2.) require specialized ministerial training in counseling, e.g., regarding the topics of transference and countertransference; 3.) create written guidelines and disciplinary measures; 4.) prevention, education, and intervention training for congregations. Very briefly lists strategies to promote the healing process for female clergy who have been sexually harassed: 1.) encourage harassed clergy to acknowledge the violation; 2.) advise the survivor to investigate available options within and outside the church; 3.) validate the survivor's pain and need to gain control by taking back her power; 4.) encourage the survivor's desire to become a resource to other women; 5.) teach the survivor to embrace the process of healing and recovery. 20 references. [For a commentary on the article, see this bibliography, this section: Garland, Diana R. (2009).]

Colton, Matthew, Roberts, Susan, & Vanstone, Maurice. (2010). Sexual abuse by men who work with children. *Journal of Child Sexual Abuse*, 19, (3, May/June):345-364.

Colton is with the Regional Center for Child and Adolescent Mental Health, Institute for Neuroscience, Faculty of Medicine, Norwegian University of Science and Technology,

Trondheim, Norway, and the Department of Child and Adolescent Mental Health, St Olav's University Hospital, Trondheim, Norway, and Swansea University, Swansea, Wales. Roberts and Vandstone are with the Centre for Criminal Justice and Criminology, Swansea University. States: "The prevention of child sexual abuse and the provision of effective treatment for perpetrators is fundamentally dependent on furthering our understanding of the abusers and their strategies." Reports results of quantitative and qualitative interviews conducted with 8 males serving sentences at a prison in the United Kingdom "for [sexually] abusing a total of 35 children while in a position of trust." 5 were employed in education, and 3 worked in voluntary organizations. Uses a case study approach based on self-reports. Focuses on the manipulative strategies used with victims "and those who might protect them." 2 of the 8 were in pastoral roles associated with teaching, which "provided opportunities for the offenders to access and abuse children in their care." Following a participant's first hand account, states: "Clearly the pastoral role creates access to one of the most useful characteristics for abusers, namely the emotional vulnerability of some pupils." In describing offenders' patterns of concealing the abuse, states that "the closeness of the relationship they build with their victim and those near to the victim, combined with their reputation is often sufficient." Follows by quoting an offender who used a residential boarding school's expectation that teachers were "expected to take a pastoral interest in pupils" as part of the concealment strategy." Observes: "While none of the men in our sample reported using force against their victims, abuse of power was at the heart of the abuse." Concludes: "It appears that an interplay between role (and the expectations and power associated with roles), environment (which appears to be easily manipulated to the abuser's advantage), and the vulnerability of the individuals most closely associated with the victim serves to facilitate access, enable the maintenance of abuse, and militate against disclosure." 52 references.

Committee on Sexual Exploitation, Episcopal Church. (No date). Report to the 1997 General Convention, from the Committee on Sexual Exploitation (1994-1997). [World Wide Web. Posted 1997. <http://virginia.edu.anglican.org/gc/SexExplt>] Unofficial electronic version of what was officially distributed in late March, 1997.

"The Committee...worked...to address the problem of sexual misconduct by church leaders, and to develop resources to help bishops, dioceses, congregations, and individuals as they work to address these issues." This report contains results from a questionnaire survey of bishops. 59 bishops responded representing approximately 50% of the Church. Over the previous 5 years [no dates], "they had aggregately dealt with 66 charges of sexual harassment, 99 charges of sexual exploitation, and 105 charges of sexual abuse (which totals 270 in all). Of these, approximately 25 had been found groundless after investigation, a less than 10% rate." [This data collection and publication is extraordinarily rare.]

Conference of Major Superiors of Men. (2002). Responding to sexual abuse of minors by religious order members. *Origins: CNS (Catholic News Service) Documentary Service*, 32(12, August 29):207-209.

Adopted by the annual assembly, Aug. 7-10, 2002, of the Conference of Major Superiors of Men which represents men's Roman Catholic religious orders and societies of apostolic life in the U.S. The statement instructs the leadership of the Conference to develop 6 programs and services for the membership related to: responding to allegations of sexual abuse; establishing independent review boards; designing mechanisms of public accountability for U.S. major superiors; consulting with expert(s) for the protection of children and prevention of sexual abuse of minors; initiating dialogue with various groups "for the creation of programs for healing, reconciliation and wellness for all those affected by sexual abuse."

Congregation for the Doctrine of the Faith. (2011). Revised Norms on Dealing with Clerical Sex Abuse of Minors and Other Grave Delicts. *Origins: CNS (Catholic News Service) Documentary Service*, 40(10, July 22):145-152.

A translation from Italian to English by the Vatican [Roman Catholic Church] of the text of the 2010 revision of *Sacramentorum Sanctitatis Tutela* [SST], an apostolic letter issued by Pope John Paul II in 2001. The letter regards the norms and procedures "*de gravioribus delictis* reserved to the Congregation for the Doctrine of the Faith" for handling Church cases of sexual abuse by

priests, as well as other “grave crimes” against Church law. The document begins with a brief letter to bishops and a short description of the 17 changes. *SST* contains 41 footnotes. [See following entry.]

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\_\_\_\_\_. (2011). Historical introduction for the Revised Norms on Dealing with Clerical Sex Abuse of Minors and Other Grave Delicts. *Origins: CNS (Catholic News Service) Documentary Service*, 40(10, July 22):152-155.

A translation from Italian to English by the Vatican [Roman Catholic Church] of a historical introduction to the text of the 2010 revision of *Sacramentorum Sanctitatis Tutela* [*SST*], an apostolic letter issued by Pope John Paul II in 2001. [See preceding entry.] States that in the period 1965-1983, “a ‘pastoral attitude’ to misconduct was preferred... A ‘therapeutic model’ often prevailed in dealing with clerical misconduct. The bishop was expected to ‘heal’ rather than ‘punish.’ An overoptimistic idea of the benefits of psychological therapy guided many decisions concerning diocesan or religious personnel, sometimes without adequate regard for the possibility of recidivism.”

Connors, Canice. (1992). Priests and pedophilia: A silence that needs breaking? *America* [a Jesuit publication], 166(16, May 9):400-401.

By a staff therapist, Saint Luke Institute, Suitland, Maryland. Expresses the opinion that the Roman Catholic Church is overreacting to criticisms that has buried its problems regarding priests who committed pedophilia and that it dismissed or minimized the complaints of victims. Asserts that victimologists are exaggerating or being simplistic on behalf of victims: “We may be turning into a reactive church silenced by the threat of litigation or muted by techniques of ‘damage control.’” Optimistically asserts that in the Church over the last 7 years “there has been a systematic and thoughtful effort to develop policy and procedure to address the errors of the past.” Reports, without citation, that “major treatment centers dealing with priest pedophiles have concluded that of every 100 priests accused of sexual abuse of minors and treated for it, three would qualify as predators, another six as fixated pedophiles (with exclusive attraction to prepubescent children). The remaining 91 would more accurately be described as ephebophiles, men who have acted out sexually with adolescents.” Using the Exodus narrative as a model, calls for the Church to tell its success stories of recovery: it has acknowledged its mistakes and errors, and made reforms; it has intentionally processed the pain of the pedophilia crisis through communal acts of expressing grief, e.g., the process instituted by the Archdiocese of St. John, Newfoundland, Canada; it has developed models of treatment and recovery, e.g., Southdown in Ontario, Canada, the Paraclete Houses in St. Louis, Missouri, and New Mexico, Institute of Living in Hartford, Connecticut, and Saint Luke Institute in Maryland. Lacks references.

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\_\_\_\_\_. (1993). Subcommittee head introduces think tank recommendations. *Origins: CNS (Catholic News Service) Documentary Service*, 23(7, July 1):105-107.

Connors is Roman Catholic, Coventual Franciscan priest and is president, Saint Luke Institute, Suitland, Maryland. For the U.S. National Conference of Catholic Bishops’ (NCCB) Priestly Life and Ministry Committee, he heads a subcommittee on child sexual abuse by priests. In February, 1993, the Committee convened a 2-day think tank session on clergy sexual abuse of minors. This is the text of Connors’ remarks that introduced the think tank’s recommendations to the NCCB at its spring meeting, June 17-18, 1993, New Orleans, Louisiana. See pp. 108-111 for the 15 recommendations which are divided into 3 parts: care of victims, prevention, and reassignment to ministry. [For a contrasting perspective on the think tank and the recommendations, see this bibliography, Section I: Miller, Jeanne M. (1998).]

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\_\_\_\_\_. (1993). Rebuilding trust: Clergy sexual abuse. *Church Magazine* [published by National Pastoral Life Center, New York, NY], 9(2, Summer):5-10. [Reprinted with the same title in 1993 in: *Compass: A Review of Topical Theology* [published by the Australian Province of the Missionaries of the Sacred Heart], 27(Summer):30-34.]

Connors is president, Saint Luke Institute, a psychiatric hospital for clergy, Suitland, Maryland. Briefly discusses the need to rebuild within the Roman Catholic Church following disclosures of

hundreds of cases of child sexual abuse by Catholic clergy and the responses of Church officials upon discovery. Point of view is “the practical reflection of a therapist and pastor.” Topics include: systemic denial in the Church regarding priests as perpetrators; treatment of priests who offend and their dismissal from, or return to, ministry; the Church’s sources of spiritual healing – “prayer, confession, the Mass, the Bible, spiritual counseling, and special communal services of healing for parishes.” Calls for the Church to tell “the truth about child abuse by clergy [as] as essential step in the reversal of denial” and also calls for “telling the stories of effective treatment and recovery [of priests who abused]... While jails and lawsuits may have their place in creating deterrents, the break with denial, delusion, and deception is effected only when we realize that afflicted persons can be treated and returned to productive lives in society and church.”

Commends *From Pain to Hope*, the 1992 3-volume report of the Canadian Conference of Bishops, as tone and content that could benefit the U.S. bishops’ conference: “The directive has crystallized the pain in the Canadian church, but it has also illustrated hope for a future built on healing.”

Concludes with a brief reflection from his clinical work and his childhood that “indicates the way we must all go during this dark period. Persons who experience abuse and persons who have abused others need trusting environments in which to tell their stories, and listeners who can hear them compassionately. The church can provide such environments.” Lacks references.

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\_\_\_\_\_. (1993). The search for answers. *U.S. Catholic* [published by Claretian Missionaries], 58(9, September):8-11.

A sidebar article to: Castelli, Jim. (1993). Abuse of faith: How to understand the crime of priest pedophilia. This bibliography, this section. Presents the text of Connors’ remarks at a meeting of the U.S. Roman Catholic bishops in June, 1993. He introduced recommendations from a ‘think tank’ convened by the bishops on the sexual abuse of minors by priests. Begins with 2 personal reflections. The first regards the necessity of listening to victims: “...it is only the voice of the victim that can accurately instruct us about their suffering.” The second regards a need to hear stories of priests in recovery from sexual addiction. Summarizes the recommendations as consisting of 4 imperatives: “be pro-victim, be proactive, be pastoral, be positive.” Being positive refers to ending silence and secrecy, and being positively honest. Being pastoral refers to applying new information about sexual abuse and utilizing intervention strategies.

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\_\_\_\_\_. (1994). The moment after suffering: Lessons from the pedophilia scandal. *Commonweal: A Review of Religion, Politics, and Culture*, 121(18, October 21):14-17.

By the president, Saint Luke Institute, Suitland, Maryland. Comments on “our [the U.S. Roman Catholic Church’s] ten years of suffering through the priest pedophilia scandal...” Responds to a number of factors: “Widespread misinformation about the problem, ignorance of its nature, undifferentiated anger against those responsible...”, critics, and the media. Comments: “Much relatively new and valuable knowledge is indeed available; it isn’t always used, or used widely.” Draws from research by the Saint Luke Institute that is “the largest study of sexually disordered or dysfunctional clergy to date.” Findings include: “...sexual abuse of children by clergy is not related to sexual orientation but to the choice of a vulnerable, nonthreatening child as a sexual partner.” ; “...the characterological sources of child sexual abuse are diverse in clinically distinctive ways.” and reports that of 500+ priests and brothers evaluated at Saint Luke’s over a 10-year period, 44 were diagnosed as pedophiles, 185 as epebophiles, 142 as compulsives, and 165 “as persons with unintegrated sexuality.” Identifies the prognostic relevance of the distinctions: “The cognitive distortion of the pedophile and the unremitting pressure experienced by the compulsive present more complicated treatment challenges with greater risk of recidivism.” Also identifies policy implications of the clinical findings, i.e what is the proper assignment of “unassignable clergy” and should “priests in recovery be returned to ministry”? Reports: “The documented record of a decade of follow-up research on priests who have achieved sexual sobriety in the Saint Luke program indicates a solid ‘Yes,’ supplemented by a cautious ‘If.’ The assessment of risk in such assignments involves weighing a number of factors. Favorable indications include these factors: At the height of his disease, the priest involved sough older victims, showed little overt aggression, had a small number of victims, and now has better neuropsychological function; is conflicted about behavior, shows remorse and victim empathy

during treatment, enjoys improved peer relationships, and is active in constructing support for his ongoing recovery. There is a contagious quality to solid recovery that should not be overlooked. Typically, solid recovery augments ministerial effectiveness.” Briefly discusses prevention in terms of screening of seminary applicants, and seminary programs regarding sexuality. Cites the response of the Christian Brothers, Melbourne, Australia, to allegations of sexual abuse as a model for Church leaders. Lacks references.

Convocation of American Churches in Europe. (November 5, 1999.) Guidelines and Procedures for Preventing and Responding to Sexual Misconduct, The Episcopal Church in the United States of America. [World Wide Web. <http://www.dfms.org/europe/miscon>].

Title is self-explanatory. 11 sections: Theological Rationale; Definitions; Purpose and Statement of Policy; Guiding Principles; Procedures for Responding to Allegations; Pastoral Care of Victims, Families and Congregations; Trauma Debriefing: Model for a Congregational Meeting; Prevention; Insurance Coverage; The Care and Protection of Children: An Interim Response; Appendix: Available Resources.

Cook, Linda J. (2005). The ultimate deception: Childhood sexual abuse in the church. *Journal of Psychosocial Nursing and Mental Health Services*, 43(10, October):19-24.

By an assistant professor, department of nursing, Bloomsburg University, Bloomsburg, Pennsylvania. Addressed to child and adolescent health nurses. Premise: “For children and adolescents who have been abused by clergy or other adults within the church, there may be additional ramifications because they have been violated by individuals who allegedly represent forgiveness, love, and trust at its best. Such violations create great emotional and spiritual distress not only for victims and their families, but also for everyone associated with the church.” Very brief topical sections include: prevalence of childhood sexual abuse; literature review on childhood sexual abuse and its psychological and emotional consequences; defining childhood sexual abuse, symptoms, and relationship between abuser and victim; conditions under which most childhood sexual abuse occurs, including religious contexts; the role of nursing in strategies for reducing risk of occurrence; practical measures religious entities can take; several resources. Calls for “psychiatric nurses specializing in child and adolescent health [to] advocate that steps be taken to prevent childhood sexual abuse” by educating the public about the problem and promoting risk-reduction strategies that can be implemented by religious entities. 24 references.

Cooper, Rand Richards. (2002). One boy’s story: ‘Father M would like to see you in his office’. *Commonweal: A Review of Religion, Politics, and Culture*, 129(11, June 1):14-15, 18-19.

Cooper is the magazine’s movie critic, and an author of books and magazine articles. A brief essay that begins with a first person account of his encounter as a 12-year-old in the seventh grade at a Roman Catholic school in the early 1970s with the young Roman Catholic priest who was the principal. Describes a conversation regarding sexual themes that the priest/principal had introduced and which led to an invitation to his summer home, a place that was the subject of rumor among boys at the school. Cooper reports that the priest was later transferred out of the area and out of education for unpublicized reasons, and reflects on the silence by children and parents about priests who commit sexual misconduct: “...the silence reflects first and foremost a different era’s deep, instinctive relation both to institutional authority and to sexuality: the instinct for deference in one case, and for avoidance in the other.” Also reflects on the complexity in his encounter with the priest/principal: “A priest’s transgression brought me through a door into a room where I saw things and understood. Desire. Deception. Power. Strategy. Sin. The insistence of need, and the deeply mixed nature of all personal transactions.”

Cooper-White, Pamela. (1991). Soul-stealing: Power relations in pastoral sexual abuse. *The Christian Century*, 108(6, February 20):196-199.

By the director, Center for Women and Religion, Graduate Theological Union, Berkeley, California. Essay discusses pastoral sexual abuse as a matter of power and control. Informed by her experience as a convener of a support group for survivors of clergy exploitation. [See also Readers’ Response section: Sexual and pastoral power. 108(12, Apr. 10):411-414.]

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\_\_\_\_\_. (2001). The use of the self in psychotherapy: A comparative study of pastoral counselors and clinical social workers. *American Journal of Pastoral Counseling*, 4(4):5-35.

Cooper-White, an Episcopal priest, is associate professor, pastoral theology, Lutheran Theological Seminary, Philadelphia, Pennsylvania. Reports on her study conducted for a doctoral research project at the Institute for Clinical Social Work, Chicago, Illinois. From the article's abstract: "This study was designed to investigate therapist's conceptualization and utilization of countertransference, through a comparative empirical study of pastoral counselors/psychotherapists and clinical social workers. 2 major areas of investigation included the effects of religious training of psychotherapists on the use of the self in psychotherapy, and the interaction between attitudes toward countertransference and actual reported non-verbal enactments (both ethical and unethical)." States her interest in countertransference "grew in part from my own previous work in the area of clergy professional sexual ethics and the dynamics of sexual boundary violations." A questionnaire using quantitative and qualitative questions was sent to 125 fellows and diplomats in the American Association of Pastoral Counselors; valid responses were returned by 55 pastoral counselors and 28 clinical social workers. Results regarding sexual boundary violations included: pastoral counselors estimated the prevalence of sexual misconduct among peers at a mean of 14.5%, a rate "slightly higher than average estimates reported in the literature." Of respondents from both pastoral counselor and social worker groups, "82% had a client report of a clergyperson crossing a sexual boundary with him or her (with a mean of over 4 incidents told and a range of 1 to 40). A very high majority, 89% had heard a client report of a clergyperson crossing a sexual boundary, with a mean of over 5 incidents told." Not all citations are included in the references. 49 references; footnotes.

Corrigan, Don. (1994). Clergy sexual misconduct stories hidden for decades, say survivors. *The St. Louis Journalism Review: A Critique of Metropolitan News Media and Events*, 23(167, June):1, 6-7, 19.

Corrigan is on the board of editorial advisors of the journal. Reports on status of cases of allegations of 9 Roman Catholic priests sexually abusing minors in the Diocese of Belleville, Illinois. None were facing criminal charges; one was being sued; 4 had been barred from parish ministry after having been found unfit to serve by the diocese. Includes comments from David Clohessy, national director, Survivors Network of those Abused by Priests (SNAP), St. Louis, Missouri, who praised the Belleville, Illinois, local newspaper for exemplary work over the last 18 months to uncover and report the story. Negatively presents the way the adjacent St. Louis Archdiocese, St. Louis, Missouri, has been handling cases in its jurisdiction. Describes Clohessy's experience as a child of being sexually abused by a priest. Discusses the failure of diocesan hierarchy to investigate or act responsibly when complaints about priests were reported. [For the accompanying sidebar story, see the next entry.]

\_\_\_\_\_. (1994). Dioceses are free to handle situations independently; Belleville follows 'a policy of openness' - Rev. Margason. *The St. Louis Journalism Review: A Critique of Metropolitan News Media and Events*, 23(167, June):1, 7.

A sidebar to the preceding entry. Interviews Rev. James Margason, vicar general, Belleville Diocese, regarding how the media has handled reports of clerical sexual abuse and accusations by David Clohessy that the diocese ignored complaints of clergy misconduct and child sexual abuse over 3 decades. Also interviews Rev. Eduward Sudekum, editor of the *St. Louis Catholic Review* and information office for the St. Louis Archdiocese, regarding how church authorities have handled charges of clergy misconduct.

Courtright, Jeffrey L., & Hearit, Keith Michael. (2002). The good organization speaking well: A paradigm case for religious institutional crisis management. *Public Relations Review*, 28, (4, October):347-360.

Courtright is with the Department of Communication, Illinois State University, Normal, Illinois. Hearit is with the Department of Communication, Western Michigan University, Kalamazoo, Michigan. Applies a model of rhetoric, "a non-denial form of *apologia*," which is "[a]n elastic form of discourse," to analyze an instance of "organizational and institutional *apologiae*" that was

used by “the Christian and Missionary Alliance (C&MA) denomination” in its response to the report of an independent inquiry into allegations of physical psychological, and sexual abuse of children at its boarding school, Mamou Alliance Academy, in Guinea. Part 2 briefly describes *apologia* in general, and organizational or institutional *apologia*, in particular. Identifies 3 rhetorical ways to deal with guilt – mortification, *victimhood* or scapegoating, transcendence – that the C&MA used “in concert to provide a paradigmatic set of strategies in non-denial *apologia*.” Part 3 briefly summarizes “the details of the tragic case at Mamou school,” noting that Church officials “initially turned a deaf ear” when reports of the abuse merged in the late 1980s. The inquiry report of 1998 “revealed that abuses occurred at the hands of seven staff members and two students over a period of time from 1950 to 1971 most of which occurred in the 1950s and 1960s... The violations that occurred reveal a tragic litany of physical abuse, beatings until bloody, punching and slapping emotional abuse (being forced to eat their own vomit or sit in their own feces); and sexual abuse (fondling and forcing to perform oral sex. The commission faulted the C&MA for its poor oversight, the lack of training, and negligence in the matter, and accused the Mamou staff of relying too heavily on punishment and offering too little by way of an affirmation as surrogate parents.” Part 4 is their laudatory analysis of the C&MA response that included partial compensation for therapy costs to survivors. The authors regard the Church’s compensation as “a form of ‘proportional humiliation’ designed to deal with the consequences of its guilt. Here the institution is forced to ‘suffer’ in a similar way; this time in the form of capital costs. Furthermore, as illustrated in this case, the use of compensation is more of a repayment of a debt than a form of punitive penalty.” Based on their analysis of “the crisis management rhetoric of the C&MA,” they conclude “that, while the denomination was slow on the uptake in responding to the initial charges, its overall actions serve as a paradigm case for institutions struggling with issues of guilt and forgiveness, who desire to both act and communicate ethically. 79 references.

Cowan, Jennifer R. (1993). Survey finds 70% of women rabbis sexually harassed. *Moment: The Magazine of Jewish Culture and Opinion*, 18(5, October):34-37.

Cowan is acting director, American Jewish Congress Commission for Women’s Equality. Magazine article reports results of 140 respondents (43% return rate out of 325 surveyed) who were women rabbis of the Central Conference of American Rabbis (Reform), the Rabbinical Assembly (Conservative), the Reconstructionist Rabbinical Association, and women ordained by the Academy for Jewish Religion and Rabbi Zalman Schacter at P’nai Or. Respondents were from 29 U.S. states and 4 countries, including Israel; 65%, were congregational rabbis, 21% worked in education, and 16% were chaplains. Respondents reported: 70% had experienced *sexual harassment*, as defined by the U.S. Equal Employment Opportunity Commission Guidelines, during their career; 25% had experienced sexual harassment at least once a month; 14% worked in a place that had a sexual harassment policy. Of the 70% experiencing sexual harassment, 60% said it was committed by laity and 25% said it was by rabbis; half reported unsolicited touching or closeness; 1 in 6 had received unsolicited calls or letters of a sexual nature. Respondents did not feel that they had real recourse or an advocate to handle these issues. Calls for more confidential avenues for filing complaints, and more effective disciplinary measures. The survey also covered other work-related topics.

Cowdell, Scott. (2008). An abusive church culture?: Clergy sexual abuse and systemic dysfunction in ecclesial faith and life. *St Mark’s Review*, 205(August):31-49.

By an associate professor of theology, Charles Sturt University, St Mark’s National Theological Centre, Australia, and a priest in the Anglican Church of Australia who is Canon Theologian of the Diocese of Canberra and Goulburn. His position is “that there is a whole dimension mission from current attempts [by Australian churches] to diagnose and treat the scourge of clergy sexual abuse.” He calls the responses “insufficiently systemic.” Using family systems theory, he states that he has “come to wonder whether the priest who abuses is in fact the ‘designated patient’ acting-out the abusive dynamics of a larger system in the church... Seeking only to identify and discipline individual abusers, as if that alone will address the problem comprehensively, is to misrepresent and trivialise a more complex reality, and to risk creating scapegoats.” Cites the work of Geoffrey Robinson regarding relationships, teachings, and governance in the Roman



Catholic Church as an analysis of “[t]he systemic nature of the... Church’s abuse problems.” Also cites the Anglican Church as Australia as “ill-at-ease in bringing sexuality, spirituality and psychological maturity together,” and as “struggle[ing] with widespread patterns of unhealthy relating between clergy and laity,” citing the work of Muriel Porter. Critiques a “power-focussed managerial culture” as a factor “underlying dysfunctional church culture.” Analyzes problems with theological beliefs prevalent in churches. Concludes: “Institutional failures to respond [to sexual abuse] in the past, and the abusive deployment of more recent disciplinary means designed to solve the problem, perpetuate rather than heal the abuse.” Very briefly identifies 5 components necessary to a solution, including: “1. continuing to investigate, discipline and, where the law may have been broken, bring to police attention the clergy who are accused of sexual abuse, involving properly objective and reliable church procedures, though without making scapegoats of the accused to draw attention away from the more widespread ecclesial roots of abuse, and without misusing the regulatory, investigative and disciplinary apparatus set up in response to sexual abuse clergy who are not abusive.” States: “Clergy who have abused and victimised others emerge not from a vacuum but from the church’s culture.” 26 notes.

Coyne, Jack F. (2011). Clergy sexual abuse in the U.S. Roman Catholic Church – Exploring the Church’s response. *APSAC Advisor* [published by American Professional Society on the Abuse of Children], 23(3, Summer):15-20.

Coyne is medical director of the Erie, Niagara, and Genesee County Child Advocacy Centers, western New York, chair of pediatrics, Sisters of Charity Hospital, Buffalo, New York, and has been a Roman Catholic priest since 1971. Begins with a personal statement on his “unique perspective on the topic of religion and sexual abuse,” which is based on being “a forensic pediatrician, medical director of three child advocacy centers,” and a priest. While careful not to minimize the impact of sexual abuse on a child when the offender is not a Catholic priest, his position is “that the sacred process of ordination and consecration of the men who became the shepherds of the Church necessarily means that the perversion of that power is a greater atrocity than when the same acts are committed outside the walls of the sanctuary.” This “maximize[s] the sacrilege of the offender.” Regarding a child’s hurt due to the betrayal of a personal relationship, states: “When the Church hierarchy is actively protecting itself along with the predators within its fold, expected issues of secrecy and delayed disclosures are intensified.” Written so “that the practitioners reading this will come away with some understanding of the magnitude of the priest sexual abuse scandal, including and especially the massive cover-up perpetrated by the Church, and some insights into the issues involved in treating the victims of this abuse.” Gives a very brief historical overview of the sexual abuse of minors by priests and the hierarchy’s responses, focusing on contemporary cases in the U.S.A. Analyzes factors for the hierarchy’s actions: the Church’s canon law that “encourages – even requires – Church leaders to engage in secrecy to prevent scandal” rather than consider “the welfare of the innocent victims;” the “basic Christian tenet of forgiveness,” including the Catholic sacrament of confession; “gaps in criminal and child protection laws,” including restrictive statutes of limitations; excluding clergy from mandated reporting laws. Very briefly addresses why priests sexually abuse minors, citing an earlier process of recruiting and educating boys for the priest in which boys “were immaturely locked within themselves, failing to develop a healthy sense of human sexuality.” Critiques the Vatican’s responses, including those of popes John Paul II and Benedict XVI. Discusses the clinical responses of professionals who work with maltreated children, noting that “secrecy typically seen in child abuse cases is amplified by the unprecedented and system cover-up committed by the Church hierarchy.” Calls upon collaboration by interdisciplinary professionals who work with child abuse cases, and calls for those professionals to work for 4 reforms: expand the mandated reporter system to include clergy, and add the reporting of abuse by professionals in positions over children; referral of abuse by extrafamilial offenders to law enforcement, as well as child protective services; maintenance of statewide registries of criminal child abuse; enforcement of civil and criminal penalties for failure to report abuse. Among his conclusions: “As an ordained Roman Catholic priest, I believe our spiritual leaders cannot be allowed to investigate themselves.” 16 references.

Cozzens, Donald B. (2003). Keynote: The sexual abuse crisis: What issues do we still have to face? *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):43-52. [Reprinted as: "Keynote: The Sexual Abuse Crisis: What Issues Do We Still Have to Face?" Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). (2003). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 43-52.]

Cozzens is a professor of religious studies, John Carroll University, Cleveland, Ohio. He participated in a symposium, "Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct," Siena College, Loudonville, New York, March 29, 2003, the focus of which was the Roman Catholic Church. This is his keynote at the symposium. Begins by very briefly enumerating 4 significant, painful lessons learned "since the clergy sexual abuse scandal [in the Church] broke wide open – again and again and again." Discusses issues that the Church needs to face. The first relates to concern for victims and their families, and he asks a series of pointed questions about the concern will be expressed. The second is about the Church's mission, particularly in light of "our credibility diminished and our trustworthiness compromised... One of the the major issues still be faced, then, is the critical issue of integrity." The third is the need for "greater transparency and real accountability" in order for leaders to regain their integrity. Transparency would include revealing the full scope of the commission of clergy abuse of minors, and the full financial cost, including "the cost of assessment and treatment of the clergy offender; the cost of counseling for the victim and his or her family; the cost of legal counsel; the cost of public relations firms." By accountability, he refers to leaders of the Church being accountable to members of congregations in ways consistent with the Sacrament of Baptism through which "they are full and equal members..." The fourth issue is the need to probe the meaning of the "violent and destructive behaviors" of clergy sexual abuse: "Church authorities have yet to study carefully the rationalizations of abusers and their understanding of chastity and celibacy." He extends the questions to include the behavior of Church officials who "regularly denied or minimized the harm done to our children" and how it was that they "put the welfare of the institutional church ahead of the welfare of our young?" The final issue concerns the role of the laity, and asserts that they bring leadership and vision to this crisis, and "deserve to be heard, respected and encouraged." 3 references. [For responses to this essay, see this bibliography, this section: Hubbard, Howard J. (2003); Fortune, Marie M. (2003). Ethics and legalities: A response to Fr. Donald B. Cozzens; and, Newberger, Carolyn Moore. (2003). The sexual abuse crisis – Issues we still have to face: Response to Fr. Donald B. Cozzens.]

Cozzens, Donald, Schipper, William, Longwood, Merle, Fortune, Marie M., & Graham, Elaine. (2004). Clergy sexual abuse: Theological and gender perspectives. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 6(2):3-29.

Cozzens is visiting professor of religious studies, John Carroll University, University Heights, Ohio. Schipper is a Roman Catholic priest and a member, Saint John's Abbey and faculty resident, Saint John's University, Collegeville, Minnesota. Longwood is a professor of religious studies, Siena College, Loudonville, New York. Fortune is the editor of the *Journal*, and is founder and senior analyst, FaithTrust Institute, Seattle, Washington. Graham is professor, social and pastoral theology, The University of Manchester, Manchester, England. The article consists of 5 brief essays that are based on the authors' presentations at a session sponsored by the Men's Studies Group in Religion, American Academy of Religion, annual meeting, Atlanta, Georgia, November, 2003. Collectively, the authors focus on "the inter-related theological and gender dimensions of [the recent clergy sexual abuse scandals in the Roman Catholic Church.]" Cozzens' "Men and Boys/Priests and Boys" focuses on clergy abusers and the majority of their victims. Asserts without citing his sources that "Catholic clergy abusers of children and teenagers tend to be men who are psycho-sexually immature. ...their emotional life appears to be fixed at an adolescent level of development." Asserts without citing sources that the predominance of their victims are male teenagers, a fact that "raises the thorny issue of significant numbers of homosexually oriented men in the priesthood. ...given the presence of large numbers of gay men in the priesthood, what is the significance of the disproportionate number of teenage boys among the victims of non-pedophile priest abusers." Schipper's "The Construction of Masculinity and Clergy Sexual Abuse: Is There a Connection?" explores the power of the predominant masculinity

in the U.S., “a hegemonic masculinity that is predominantly white and middle class.” Notes scholars’ links “to the prevailing construction of masculinity and male violence.” Proposes that if male clergy had “a better understanding of how hegemonic masculinity influences men’s concept of power...” that it could help “to safeguard against the misuse of power.”, including clergy sexual abuse. Briefly comments on “some stifling elements in the Catholic seminary system” that are counter to an environment that is “conducive to the free exploration of what it means to be a male in today’s American culture.” Elements include increased homophobia, greater emphasis on theological orthodoxy, and avoidance of discussing gender equality. Longwood’s “The Misplaced Debate about Homosexuality in the Clergy Sexual Abuse Discussion” analyzes how the Church hierarchy has used a theological perspective based on the natural law framework of Thomas Aquinas to assess clergy sexual abuse: “Viewed through this lens, it is not sexual violence *per se* nor the abuse of power in pastoral relationships by clergy that provides the moral framework for evaluating sexual abuse, but the homosexual expression of sex... From this natural law perspective, sexual violence against girls or women is surely sinful, but not nearly as ‘evil’ as the sexual abuse of boys or men.” Comments that by focusing on homosexuality, the Church hierarchy is able to avoid “the reality of the abuse suffered by girls and women and [avoid] focusing on the injustice of the misuse of power and privilege that is the most important moral issue in the sexual abuse by clergy.” Fortune’s “Sexual Abuse by Priests: An Institutional Crisis in the Catholic Church” identifies 3 institutional issues that are revealed by the crisis: 1.) “The history and numbers of abuse cases suggest a longstanding pattern of misconduct by individual priests frequently tolerated by bishops and diocesan leaders.” 2.) “When faced with the choice, church leaders too often have chosen the *institutional protection agenda* over the *justice-making agenda*.” 3.) The last issue is “...the particularity of an exclusively male, celibate priesthood.” Also notes several recent actions in dioceses across the U.S. that are encouraging. Lists 5 lessons learned that emerged in the recent years. Concludes: “...we must press our best and brightest leaders to act in the face of perhaps the greatest crisis facing our religious institutions today. Otherwise the integrity of religious leadership will be forever diminished in our society.” Graham’s “Clergy Sexual Abuse: Theological and Gender Perspectives: A Response to the Panel” gathers themes from the preceding presentations, and focuses on 4. Reflects on denial about the phenomenon of clergy sexual abuse as “not simply an expression of complacency” but as also “effectively, a kind of collusion with potential [future] instances of abuse. In that sense, non-compliance or indifference to child protection protocols is virtually an act of negligence.” Notes that Fortune addresses “the endemic institutional dysfunction at the heart of the culture of denial,” that Cozzens and Schipper address “questions of a culture of masculinity within the Roman Catholic Church...”, and that Longwood and Cozzens are concerned with the Church’s denial of the inadequacy of its theological thinking on sexuality. Very briefly reflects on desire and sexuality, and clergy identity and models of ministry in relation to power and hegemonic masculinity. Concludes with a call “to cultivate a collective ethos of openness, to enable the structures and relationships that go to build up mutual ‘trustworthiness’ to be transparent, and to see the cultivation of trust as a shared, intentional and structural undertaking.” Footnotes.

Crabtree, Maril. (1991). Power and sex in the church: Where is justice? *Daughters of Sarah*, 17(3, May/June):16-19.

By an attorney and mediator, Kansas City, MO. Discusses mediation and justice models in the context of clergy sexual misconduct.

Craig, James D. (1991). Preventing dual relationships in pastoral counseling. *Counseling and Values*, 36(1, October):49-54.

By a doctoral candidate in counseling, Purdue University, West Lafayette, Indiana. A brief article prompted by the author’s experiences as a counselor in a church-related practice whose clinical supervisor sexually exploited a client, and by 3 of his clients “who complained of being molested, seduced, or both, by pastoral counselors.” Identifies dual relationships cultivated by unethical pastoral counselors as “ambiguous relationships in which goals and boundaries are tailored to meet the needs of the counselor.” Briefly discusses how pastoral counselors can prevent dual relationships “by understanding their vulnerability, subscribing to and communicating a clear code

of professional ethics, becoming aware of personal limitations, and building networks of accountability.” Identifies various resources to assist pastoral counselors in preventing dual relationships. Calls for those who train pastoral counselors to “provide[e] relevant courses, literature, supervision, and therapy” and calls for professional associations, civil courts, and church courts to “provide[e] lawful, reasonable means of investigating client complaints and penalizing counselors who victimize their clients.” Cites reports from the American Association of Marriage and Family Therapists that while about 10% of its clinical members were clergy practitioners (1988), 75% of those suspended for ethical violations were clergy practitioners (1990). 26 references.

Cress, James A. (1994). [Pastor’s Pastor] A call to consistency. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 67(11, November):28-29.

Begins by stating that *pastoral sexual misconduct* is a “betrayal of trust and an exploitation of the victim, jeopardizing the victim’s home, family, and status in the community of believers.” Cites clergy as a profession among physicians, attorneys, therapists, and teachers “who hold power or authority over their victims.” Cites “the trauma of clergy sexual misconduct” which expands to the pastor’s spouse and children, the reputation of the congregation, ministerial colleagues, the denomination, and “Christianity in general.” Takes issue with Seventh-day Adventist inconsistency in its discipline of offenders. On the one hand, denominational policy is that an offending pastor is “ineligible for future employment as a Seventh-day Adventist minister.” On the other hand, he states: “Increasingly, however, we find sexual misconduct covered up, ignored, or treated as a minor infraction, leaving the guilty clergy free for reappointment to another pastoral role, often without so much as a lapse in service record.” These practices, he states, “directly violate church policy... Reinstating or transferring quietly amorally lapsed clergy hurts the body of Christ” in terms of the perception of collusion by administrators and the assumption of legal risk. Calls for either revising the policy to allow for a process of employment restoration or a uniform application of the current policy of ineligibility. Concludes with a call to “emphasize a code of sexual ethics for church-employed professionals that seriously acknowledges that any sexual misconduct within the context of ministry is professionally unethical and morally wrong.” Includes the text of a 12-item “Minister’s code of ethics,” no date, prepared and recommended by the General Conference Ministerial Association of the denomination. 3 endnotes.

\_\_\_\_\_. (1995). [Pastor’s Pastor] Abuse: What must pastors do. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(10, November):31.

Brief, magazine-style article. Context is Seventh-day Adventist Church. In response to the question, “What can pastors do to reduce the potential for [child] abuse in their congregations?”, he provides “some concrete objectives and identifies some potential danger signals.” Organized topically: “Recognize that abuse has many forms”; “Believe victims who report abuse to the church”; “Avoid abuse-friendly environments”; utilize and support community resources; preventive steps regarding volunteers; “Preach justice”; “Teach children simple survival tactics”; provide education resources that “increase awareness of the problem and reduce tolerance for abusers.”; “Lead by example.” Lacks references.

Crisp, Beth R. (2007). Spirituality and sexual abuse: Issues and dilemmas for survivors. *Theology and Sexuality: The Journal of the Institute for the Study of Christianity and Sexuality*, 13(3):301-314.

Writes out of what she terms as a process of triangulation: 1.) her experiences after having been sexually abuse and discovering Ignatian spirituality, leaving her “protestant evangelical childhood,” and joining the Roman Catholic Church; 2.) conversations with survivors; and, 3.) “...a growing number of accounts in the public sphere, in books and on websites.” Topics addressed include: negative images of self and images of God; spiritual traditions that value silence and survivors’ experiences of flashbacks, being out of control, and a culture of silence about sexual abuse; anger and religious injunctions to forgive, not express anger, and accept suffering as part of God’s purpose; and, safety, negative images of self, the Catholic sacrament of reconciliation and body violation, and the Catholic sacrament of eucharist. Concludes that after the consequences of sexual abuse are understood, it is possible to realize a transformative

spirituality within a Christian framework that accommodates the experience of sexual abuse. Among the types of sexual abuse discussed is clergy sexual abuse. 39 references.

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\_\_\_\_\_. (2009). Beyond crucifixion: Remaining Christian after sexual abuse. *Theology & Sexuality: The Journal of the Institute for the Study of Christianity and Sexuality*, 15(1, January):65-76.

Crisp is an associate professor of social work, School of Health and Social Development, Deakin University, Geelong, Victoria, Australia. From the introduction: "Sexual abuse can occur in almost any social setting but the apparent emphasis on scandal management by many church authorities has tended to obscure discussion of the ongoing spiritual needs of survivors of sexual abuse, including those for whom the perpetrator was not clergy. ...this article sets out to explore how it is possible to move forward within a Christian framework which accommodates the experience of sexual abuse." Briefly discusses the terms *survivor* and *victim*. Draws on her personal experience in the context of Roman Catholic liturgy as a survivor and identifying with the crucifixion of Jesus Christ and his resurrection as offering her "the prospect of transformation which I was seeking." Discusses ways of "[d]oing things differently" in a church and "developing the ability to resist difficult and unhelpful aspects of the Christian tradition," and the "creative act of doing something new [that] can be an important part of the process of coming to a place of healing integration." Discusses survivors' "moving forward" as both "moving to a new place" and understanding where one is a new way, emphasizing that "each individual will need to make their own decisions with integrity." 26 references.

Crowe, Catriona. (2008). *The Ferns Report: Vindicating the abused child. Éire-Ireland*, 43(1/2, Spring/Summer):50-73. [Expanded and revised version of an article in *The Dublin Review*, 2006, 22(Spring).]

Presents a critique of The Ferns Report: Presented to the Minister for Health and Children, submitted October, 2005, to the government of Ireland. The non-statutory inquiry was established in 2003; among its key purposes was to: research complaints or allegations of child sexual abuse and pedophilia made against clergy of the Roman Catholic Church's Diocese of Ferns, Ireland; report on the responses and management structures of the Church, the Health Board, and the *An Garda Síochana*; produce a report, including recommendations for change. Summarizes participation in the inquiry: "...ninety people alleging abuse attended the oral hearings, and a further fifty-seven submitted written statements. Over one hundred witnesses from the Diocese of Ferns, the South Eastern Health Board, and the An Garda Síochan also attended. The inquiry received over one hundred complaints relating to child sexual abuse by twenty-one priests, covering the period 1966-2002. Over forty of the complaints related to two priests; ten of those complained of are now dead; three have been laicized; the rest are no longer in ministry. Two were prosecuted and convicted; a third committed suicide before this trial." Notes "[t]wo very interesting facts about the church's behavior in the 1980s are revealed: first... is that from the late 1970s, priests with behavioral problems, including child sexual abuse, were being sent for assessment and treatment to reputable psychologists and psychiatrists in England." The second fact was that in 1986, the Archbishop of Dublin "consulted his legal advisors about the possibility of legal liability arising for the archbishop as a result of clerical child sexual abuse. He was advised by counsel that he could be sued for negligence if an offending priest, returned by him to ministry, were to reoffend, unless he had received categorical assurances from a psychiatrist or other qualified person that the priest was cured... Between 1987 and 1990, most dioceses took out insurance policies with the company Church and General, who had obtained permission from Archbishop McNamara to circulate counsel's opinion to all bishops." Regarding Chapter 4 which outlines the allegations of abuse, states: "The graphic detail in which the abuse is described, while gruesome to read, is a necessary corrective to the atmosphere of secrecy, shame, and the unspeakable that had surrounded these experiences for so many years... The most distressing information in this chapter, worse than the harrowing accounts of the abuse is the record of damage done by it to the witnesses. Suicide, depression, alcoholism, marital breakdown, difficulties in relationships, family rifts, self-blame, guilt, fear of exposure, and loss of faith are all detailed during this chronicle of horrors." Briefly describes Fr. Seán Fortune, "[t]he priest who by far takes up the most space in the report... against whom twenty-six complainants gave evidence

to the inquiry, and who would have been tried on sixty-six counts of child sexual abuse against twenty-nine boys had he not killed himself in March, 1999, before the trial, thus denying his victims their day in a criminal court.” Also describes the case of Father Donal Collins, “the first priest to be accused of sexual abuse in the Diocese of Ferns, at least of those scrutinized in the report... In 1998 he pleaded guilty to four charges of gross indecency and one of indecent assault against students in Saint Peter’s College between 1972 and 1984. He was sentenced to four years imprisonment and served one.” Notes: “Because Father Collins’s case spans the whole period in question, it allows the inquiry to look at the behaviors of three bishops over almost forty years, and to put that behavior in a more general context.” Concludes: “Notwithstanding the criticisms leveled at the report in this piece, it is an extremely valuable document... The report’s main value is its vindication of the abused child... By setting abused children at the center of its deliberations, the inquiry team has assisted in bringing into the open not just structural, institutional, and moral failure in the face of these children’s complaints but also a new knowledge of the depth and force of those complaints.” Lacks references.

Cushman, Anne. (2003). Under the lens: An American Zen community in crisis. *Tricycle: The Buddhist Review*, 13(Fall):46-49.

By a contributing editor. Reflects on events at the Zen Center of Los Angeles, California, 20 years prior when she and Lou Hawthorne arrived with permission “to make a documentary about religious acculturation and assimilation at an American Zen center,” a project, funded by the National Endowment for the Humanities, which was to be her undergraduate college senior thesis. “...we found we had stepped into a spiritual minefield. Two weeks earlier, senior monks had packed off their Zen master, Maezumi Roshi – a widely revered teacher with impeccable spiritual credentials – to an alcoholism treatment center program at the Betty Ford Clinic. The community was in an uproar over the accompanying revelations that Roshi (who was married and had three children had been having ongoing affairs with a number of women students, including one of his dharma heirs (who was also married). The regular schedule of sitting, work, and lectures was being torn apart by emotional community meetings, where longtime practitioners raged and wept that their teachers were frauds who had betrayed their students’ trust and wasted years of their lives.” Eventually allowed to proceed, their “filmmaking process itself became part of the community catharsis and healing as residents used our cameras as an opportunity to look fore closely at themselves and their practice... They examined their own role in allowing the situation to unravel by idealizing their teacher and never questioning his actions.” The completed documentary, Zen Center: A Portrait of an American Zen Center, has been presented throughout the U.S.A. Maezumi Roshi died in 1995 of “accidental death by drowning, with alcohol as a contributing cause.”

Cutrer, Corrie. (2002). ‘A time of justice.’ [North American Report section]. *Christianity Today*, 46(6, May 21):19-20.

Brief, magazine-style report that in 1992 the pastors of First Evangelical Free Church, Fullerton, California, told local authorities that they suspected a prominent Church elder of child molestation after several adult women came forward with allegations. The elder, James Truxton, confessed to the acts, wrote letters of regret to victims and the Church, and set up a \$30,000. trust fund to help pay counseling costs. The pastor, Charles Swindoll, removed Truxton as an elder and revoked his membership. At the time, the California statute of limitations was 6 years, and authorities were unable to prosecute Truxton due to the dates of his perpetration. In 2001, however, with a new state law in effect that was less restrictive, after hearing a sermon by Swindoll, a new victim came forward with allegations dating from 1978 to 1981. Reports that Truxton now was facing new charges and was free on bond. The atypicality of the Church’s actions are discussed in the article.

Cutts, Linda. (1991). Zen Center guidelines. *Buddhist Peace Fellowship Newsletter*, (Spring):18.

Cutts is a board member, Buddhist Peace Fellowship, and priest on the Abbots’ Council, San Francisco Zen Center, San Francisco, California. Briefly reports on the development of the Center’s draft statement that is entitled, “Statement on Sexual Conduct of Teachers.” The draft, written by the Abbots’ Council of the Center, assures people who come to the Center “that the

teachers have all made a commitment not to be involved sexually with the students...” The statement acknowledges “the very great harm, both psychological and spiritual, that results from teachers becoming sexually involved with their students, harm both for the teacher and student involved and for the community as a whole.” The Council was created after a “crisis surrounding the conduct and subsequent resignation of our former abbot... so that the abbots do not become isolated from the community and the consequences of their actions.”

Cvetkovich, Ann. (2005). “Heart in the Wound”: Interview with Lisa Kessler. *Public Culture*, 17(3, Fall):499-516.

Cvetkovich is a professor of English and women’s and gender studies, University of Texas, Austin, Texas. Kessler is an independent editorial and documentary photographer, Boston, Massachusetts. Cvetkovich states: “Lisa Kessler’s ‘Heart in the Wound’ combines journalism and art in order to create a public sphere around the sexual abuse crisis in the [Roman] Catholic Church.” In addition to the topical interview, included are 9 of Kessler’s candid photographs that depict scenes from Boston, Massachusetts, Brighton, Massachusetts, and Manchester, New Hampshire, 2002-2003. In 2002, Kessler, a non-Roman Catholic, began independently documenting events in the Boston, Massachusetts, archdiocese of the Church were she had done freelance work since 1989. Kessler states: “I’ve tried to use photography to convey the emotion and psychology of this experience.” The 25-minute slide show version is accompanied by an audiotape of interviews with 3 survivors.

Dagmang, Ferdinand D. (2012). Ecological way of understanding and explaining clergy sexual misconduct. *Sexuality & Culture*, 16(3, September):287-305.

Dagmang is a faculty member, Theology and Religious Education Department, College of Liberal Arts, De La Salle University-Manila, Manila, Philippines. The “article adopts an ecological approach to the study of clergy/religious sexual misconduct” in the context of the Roman Catholic Church. The approach “assumes that over-reliance on the study of the individual’s behavior and intentions may overlook the social and cultural roots of personalities.” Uses the personal and group construct of *habitus* as “interface between individual behavior and the socio-cultural environment,” which is a set of beliefs values, and everyday practices and rituals that “inform, influence, and activate the *habitus* of a society and of its inhabitants.” Among the topics: the formation of novice-candidates for a religious institute (convert, monastery); candidates for ordination as a deacon or priest; the anthropological concept of liminality to describe the transitional nature of candidates seeking to become ordained; intrapersonal catalysts, explanations, and rationalizations of sexual misconduct by clergy. Concludes that *habitus* clarifies “that psychological and social factors may be jarring to institutions and their members,” and contribute to some “members-celibates” committing sexual misconduct. States that his approach broadens and makes more expansive the interpretation of the misconduct. 46 references.

Dale, Kathryn A., & Alpert, Judith, L. (2007). Hiding behind the cloth: Child sexual abuse and the Catholic Church. *Journal of Child Sexual Abuse*, 16(3):59-74.

Dale is a doctoral student, school psychology program, Steinhardt School of Education, New York University, New York, New York. Alpert is affiliated with the Department of Applied Psychology, New York University. Written “to consider what enabled [child sexual abuse] in the [Roman] Catholic Church.” Begins with a very brief history “to dispel the notion that sexual abuse by the [Catholic] clergy is a modern phenomena.” Identifies 5 themes offered to explain how sexual abuse occurred in the Church or was hidden by officials: blame society; abuse of power; forgiveness; moral perfection; rationalization of sexuality and celibacy. Identifies 2 themes in psychoanalytic literature to explain the occurrence of sexual abuse in the Church or its being hidden: institutional power and authority; sexuality, misogyny, and patriarchy. Discusses the implications of the literature and emphasizes: “By not viewing priests as predators, but, rather, as victims of an institution, priests have been protected. They have been placed in a separate and elevated category... It is time to stop drawing conclusions that continue to treat the Catholic Church, its priests, and its power structure as unique.” Concludes by calling for a reorientation of

both scholarly and public discussion toward the victims who are marginalized “[a]s long as society elevates predator priests to a privileged position above ordinary sex offenders...” 47 references.

D’Alton, Paul, Guilfoyle, Michael, & Randall, Patrick. (2013). [Brief communication] Roman Catholic clergy who have sexually abused children: Their perceptions of their developmental experience. *Child Abuse and Neglect*, 37(9, September):698-702.

The authors are with the School of Psychology, Trinity College Dublin, Dublin, Ireland. Their premise is while some of the quantitative clinical literature “indicate[s] differentiating factors for” clergy who sexually offend against children and offenders who are not clergy, “the utility of quantitative measures in this life if [*sic*] research is debatable. This is due to the fact that quantitative measures offer a static representation of current psychological functioning, and do not offer insight on the possible developmental and environmental issues that may predispose an individual to sexually abuse children...” They briefly report the results of their study “to consider clerical child sex offenders’ psychosexual and psychological developmental experience as potential precursors to their later perpetration of child sexual abuse by use of qualitative measures.” Participants were 9 Irish male clergy (3 religious brothers, 1 priest from a religious order, 5 diocesan priests) “who were currently or had previously attended therapeutic intervention for sex offenders.” Semi-structured interviews using Interpretative Phenomenological Analysis were audiotape-recorded and transcribed; interview questions were derived from a thematic analysis of random material “retained on file in the institute attended by the participants.” Describes the results as identifying factors common to the participants “as possible developmental antecedents as opposed to isolated causal factors, within a multi-factorial model of the aetiology of child sexual abuse perpetration.” They found 2 higher-order themes as factors: *psychosexual foreclosure* – “a process whereby one’s development is hindered as opposed to arrested, where one fails to resolve the conflicts in various psychosocial and psychosexual developmental tasks” – and *psychosocial foreclosure* – “a phenomenon whereby the integration of the mental and physical aspects of sexuality is hindered.” 3 subthemes are identified as constituents of *psychosexual foreclosure*: *secret sexuality*, *sinful sexuality*, and *bi-directional foreclosure*. 4 subthemes “appeared to contribute” to *psychosocial foreclosure*: *special relationship with mother*, *negative father-son relationship*, *forbidden friendships*, and *impeded identity formation*. States: “These men’s accounts indicate the lived experience of a culture that hindered emotional development through prohibition of friendship and a denial of emotionality.” States in the conclusion section: “...what seems to be unique to the participants in this study, and thus likely other clerical offenders, is the experience of a culture and system that failed to support remediation of early adversities through the imposition of beliefs and ideology. It is tentatively proposed that this prevailing ideology may have compounded psychosexual and psychosocial foreclosure during the participants’ clerical training, and thus fostered the predisposed vulnerability to offend.” Limitations included the small sample size. 20 references.

Dardis, John. (2000). Speaking of scandal *Studies: An Irish Quarterly Review*, 89(356, Winter):309-323. [Theme issue: Scandals in the Church: The Irish Response]

Dardis is a Jesuit priest in the Roman Catholic Church, and communications director, Dublin archdiocese, Dublin, Ireland. Beginning with the phenomenon of recent public scandals in Irish society, reflects on scandals in the Roman Catholic Church, including ones related to child sexual abuse committed by priests. Identifies “some practical and some theological implications” of scandals for the Church: scandal as opportunity, honesty and humility, differences in the Church’s and media’s perceptions of scandal, and “a need for more active and more urgent involvement of the Church in dealing with scandal.” 43 endnotes.

Dart, John. (2002). Risk management: Protestants confront sexual abuse. *The Christian Century*, 119(12, June 5-12):8-9.

Dart is the publication’s news editor. Following the “latest wave of sexual abuse scandals crashing upon [Roman] Catholic parishes and chanceries...”, he briefly surveys how Protestant denominations in the U.S. are dealing with “sexual mistreatment of children and adults” by church staff and volunteers. After the adoption of policies aimed at prevention of clergy misconduct in



the early 1990s, a current focus now preventing misconduct by volunteers. Quotes Jeff Hanna, a staff member of one of the nation's largest church insurers, GuideOne Insurance, who commends churches "that have a six-month 'waiting rule' for volunteers" who want to work with minors, a rule that "gives the church time to obtain background information or check references." Quotes Marie Fortune of the Center for the Prevention of Sexual and Domestic Violence as calling for churches to educate laity, implement existing denominational policies, and "back policies of mandatory reporting of offenses to law enforcement authorities even in not required by law." Hanna also supports reporting allegations regardless of whether the particular state has mandatory reporting laws. Very briefly quotes various denominational officials regarding incidence of sexual misconduct, support for state mandatory reporting laws, and whether to restore to ministry clergy who have offended. Also quotes James F. Cobble, Jr., of Christian Ministry Resources regarding differences between media attention to Protestant and Catholic cases and a relation to differences in amounts of insurance coverage. Cobble states: "Cases that tend to get litigated are those with multiple victims... Our research indicates the multiple cases occur about 20 percent of the time." [See also the accompanying sidebar, this bibliography, this section: Dart, John. (2002). Gay church stresses zero tolerance.]

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\_\_\_\_\_. (2002). Gay church stresses zero tolerance. *The Christian Century*, 119(12, June 5-12):9.

Sidebar to a primary article. [See this bibliography, previous entry this section: Dart, John. (2002). Briefly reports that "the predominantly gay Universal Fellowship of Metropolitan Community Churches had had no sexual-abuse liability claims filed against the denomination in the past 25 years." Notes that the Church "emphasizes a 'zero tolerance for all forms of child sexual abuse and sexual misconduct'..."

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\_\_\_\_\_. (2007). Background checks: Churches respond to safety concerns. *The Christian Century*, 124(13, June 26):20-22.

Dart is news editor for the publication. Magazine-style article presents an overview of the growing practice of Protestant denominations and congregations in the U.S. requiring and/or using background checks for clergy, staff, and/or volunteers. Notes that "enough cases of sexual abuse in Protestant churches have surface in the past decade – sometimes resulting in costly legal settlements – to cause alarm." Cites criminal and civil cases from numerous denominations. Includes quotes from church officials, background check service providers, and a victims' advocate. Identifies factors as to why some congregations do not utilize the service, and some difficulties with some database searches. Presents practical counterpoints to rationalizations offered for churches' inactions.

Davidson, James D., & Hoge, Dean R. (2004). Catholics after the scandal: A new study's major findings. *Commonweal*, 131(20, November 19):13-19.

Davidson is a professor of sociology, Purdue University, West Lafayette, Indiana. Hoge is a professor of sociology, The Catholic University of America, Washington, D.C. Presents a summary of results of a 2003 national study of 1,110 self-identified Roman Catholics in the U.S. on 4 topics, one of which was "interpretations of the sexual-abuse scandal [in the Church] and how that problem has affected the attachment of Catholics to the church. In a rating of 12 problems facing the Church, the 2 highest rated were: "That some priests have sexually abused young people" (85%), and "That some bishops have not done enough to stop priests from sexually abusing young people" (77%). Of the respondents, 91% reported they had heard of the "abuse scandal," and of those, 78% "said they were 'ashamed and embarrassed for my church.' Seventy-two percent said 'The failure of bishops to stop the abuse is a bigger problem than the abuse itself.' Two-thirds believe that 'the cases that have been reported to date are only the tip of the iceberg.' Clearly, laypeople feel ashamed, hold clergy accountable, and fear that the problem is deeper than it appears." Analyzing generational demographics, they found: "...older Catholics are the most offended, but seem to think the worst is over. Younger Catholics are not as sure." Regarding "the bishops' handling of the scandal, fully 62 percent said the bishops 'are covering up the facts.' Only 20 percent said the bishops 'are being open and honest.'" Respondents' self-

reports indicate that “[a]bout eight of ten Catholics report that the scandal has had no effect on their frequency of attendance at Mass, involvement in parish programs and activities, or financial contributions. ...generational differences on the effects of the scandal turned out to be small.”  
Lacks references.

Davies, Collins C. (2003). Sexual abuse by priests: A contemporary problem in the Church. *Africa Ecclesial Review (AFER)*, 45(2, June):157-165.

Davies is the retired Roman Catholic bishop, Ngong Diocese, Kenya. Written as “an attempt to reflect on the moral dilemma of sexual abuse by priests in the Catholic Church.” Seeks to answer “what went wrong?” Identifies the crisis in the Church as a moral one, and calls the Church to “examine the problem of sexual abuse in the light of God’s Word which is truth.” Analyzes sexual abuse in relation to the “basic truth about our being and actions [which] is that we are expressions of God’s love and this is how we should live.” This leads him to conclude that “sexual abuse is committing a crime of the worst type and why the sexually abused is offended in the deepest value of his or her person.” Other brief topics include: a critique of clericalism, recommended ways for priests to avoid becoming self-serving, and the bishop’s responsibilities toward priests.

Davies, Mark G. (1998). Clergy sexual malfeasance: Restoration, ethics, and process. *Journal of Psychology and Theology*, 26(4, Winter):331-339.

Davies is a professor of family ministries, Carey Theological College, Vancouver, British Columbia. Proposes that understanding clergy sexual malfeasance as both an ethical (professional misconduct) and moral (sexual sin) problem is critical to shaping an adequate response by the church. Works from a framework that such malfeasance is a violation of trust and of power. Briefly identifies primary and secondary victims, and discusses responses to an accusation and care for victims. Remainder of the article discusses clergy restoration. Emphasizes a distinction between restoration and redemption. Identifies as essential to the process of restoration an independent, formal assessment conducted by an experienced and qualified counselor. Discusses relevant factors to consider. Concludes that “the ethics of the endeavor are dependent on the quality and thoroughness of the response.” Very thoughtfully chosen list of literature citations.

\_\_\_\_\_. (2003). Clergy sexual addiction: A systemic preventative model. *Sexual Addiction and Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):99-109.

In contrast to those who focus on the personal antecedents of clergy sexual addiction, e.g., the work of Patrick Carnes, Davies “explore[s] the environmental factors that are linked with clergy sexual abuse and from this make[s] recommendations as to how such factors could be mitigated by altering the systems that give rise to them.” His position is that while “clergy sexual addiction is not the same as clergy sexual malfeasance, the line that divides the two is not easily drawn...”, noting that sexual addiction can lead to clergy sexual malfeasance, and that both are violations of trust. Briefly identifies as risk factors the lack of role clarity, little accountability, and high expectations for clergy, factors which are exacerbated by faith communities that are very rigid and shaming in relation to sex. Suggests a 5-part approach “to help ameliorate the environment factors linked to clergy sexual addiction”: professional education about and openness to the problem of clergy sexual addiction; integration of the whole person with the role of pastor by “dealing with issues of sexuality, spirituality, and psychology” at a personal level; breaking the emotional isolation of clergy with accountability; proactive denominational care for clergy’s professional plan of intervention for sexually addicted clergy. Concludes that there is a need in sexual addiction research to develop a prevention model. References.

Davis, Patricia H. (2001). Supervision and sexuality. *Journal of Supervision and Training in Ministry*, 21:126-131. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Davis is associate professor of pastoral care, Perkins School of Theology, Southern Methodist University, Dallas, Texas. A brief reflection on an article by George Fitchett and Marilyn Johnson about sexualized student-supervisor relationships in the context of Clinical Pastoral Education, a program sponsored by the Association for Clinical Pastoral Education [See this bibliography, this

section: Fitchett, George, & Johnson, Marilyn. (2001).] Her ethical perspective is clear: "Initiating intimate sexual relations with a student while she or he is in training is a deep violation of the student's trust and the supervisor's integrity... A romantic or erotic relationship arising out of a supervisor-student relationship can never have [a quality of true intimacy as defined by Henri Nouwen] because of the inherent power of the supervisor over the student. The supervisor cannot risk the vulnerability of disarming himself or herself by setting aside power; the student cannot (and should not be asked to) risk true vulnerability with one who has power over his or her life, career, and future." Notes "very briefly some of the positive and energizing contributions of sexual energy to people's personal and professional lives." 12 footnotes.

Davis, Stephen T. (2000). Ministers who fall: Thoughts on a painful subject. *Perspectives: A Journal of Reformed Thought*, 15(6, June):14-16.

Davis teaches philosophy, Claremont-McKenna College, Claremont, California, and describes himself as "an evangelical member of the clergy in a mainline [Presbyterian Church] denomination..." Draws from his experience as a member of a judicatory committee that has "the sad duty of dealing with ministers who manage to get themselves into trouble." All of the cases of sexual misconduct before the committee during his membership over 23 years "involved male clergy having improper relations with women, usually women in the church where the man was serving." Briefly reflects on the phenomenon of clergy sexual misconduct, including topics of theological ideas, explanations and rationalizations regarding commission, culpability, accountability, and restoration to ordained office. Comments: "The truth is that sexual sins by members of clergy can do terrible damage to the body of Christ. Accordingly, it is rarely wise to move even a sincerely repentant and rehabilitated sexual sinner back into his former job."

Daw, Jennifer. (2002). Can psychology help a church in crisis? *Monitor on Psychology* [published by American Psychological Association], 33(6, June):24ff. [Retrieved 08/21/11 from the World Wide Web site of American Psychological Association: <http://www.apa.org/monitor/jun02/church.aspx>]

Daw is a staff member. Magazine-style article in response to recent "news reports of [Roman] Catholic priests charged with sexually abusing adolescents [that] have shocked thousands of Americans." Quotes "a group of psychological experts" which regards "the recent events... [as] a cry for help psychology." Interviewees include: Thomas Plante, Santa Clara University, Santa Clara, California; Gary Schoener, Walk-in Counseling Center, Minneapolis, Minnesota; Donna Markham, Southdown Institute, Ontario, Canada; Leslie Lothstein, Institute of Living, Hartford, Connecticut; Bill Mochon, Los Angeles, California. Topics briefly addressed include: estimates of prevalence rate of offending in the Church; clergy offenders as different from non-clergy offenders; ephebophilia; relapse rates; risk factors for clergy offenders; clinical programs for clergy offenders; ways that psychology can contribute, including, pre-ordination assessments and evaluations, consulting, education, and research. Lacks references.

DeBlassie, Richard R., & Meier, Delores. (1988). Sexual abuse of children. *Human Development* [published by Jesuit Educational Center for Human Development], 9(3, Fall):37-41.

DeBlassie is a psychologist, Department of Counseling and Education Psychology, College of Education, New Mexico State University, Las Cruces, New Mexico. "Those engage in pastoral ministries need to be aware of the symptoms of sexual abuse [of minors] and to be knowledgeable enough about it to guide victims sensitively to the appropriate professional help." Briefly describes: definition of child sexual abuse; prevalence rates and underreporting; common behavioral and psychological symptoms in children, younger and older, who have been sexually abused; treatment methods, including individual, group, and family therapy. States: "If there is a case of suspected sexual abuse or if an incident of sexual abuse is brought to the attention of a caregiver or another significant adult, the law requires that it be reported to the state human services division... When dealing with children who are experiencing sexual abuse, the primary concern is to protect them from further abuse." Lacks references; 6 recommended readings.

de la Cruz, Maddie. (1999). A footnote to reflections. *Igorota*, 13(2, Fall):11. [Retrieved 03/14/04 from Contemporary Women's Issues academic database.]

Brief sidebar to a magazine article published by Igorota Foundation, Inc., the Philippines. de la Cruz is not identified. Provides contextual details and commentary regarding an account of a 14-years-old girl in the Philippines who was raped over 5 months by a Roman Catholic priest “in the guise of a guidance counselor for her” while she was living with her uncle apart from her family in order to gain a better education. Comments that the story reflects the concept of “taking advantage of a young girl/women’s powerlessness, poverty,” a theme that was part of the Spanish clergy’s treatment of young men during the colonial period in the Philippines: “young Filipinas became mistresses of friars in exchange for financial provisions and a place in heaven. Their poverty, powerlessness, fears made them easy prey for the all-powerful friars.” Reports that after pressure from the Foundation, the offending priest was removed from the parish. Calls for women to speak out about such abuses. [For the article, see this bibliography, this section: Felipe, Rina. (1999).]

DeAngelis, Tori. (1996). Psychologists’ data offer profile of abusing clergy. [World Wide Web: American Psychological Association website; “from the *APA Monitor*.” Dated August, 1996. <http://www.apa.org/monitor/aug96/clergyb>].

Magazine-style summary of psychologists’ studies of clergy abusers since 1984. Citations of the works are not always complete.

\_\_\_\_\_. (1996). When clergy sin: Treating survivors of sexual abuse. [World Wide Web: American Psychological Association website, “from the *APA Monitor*.” Dated August, 1996, 3 pages. <http://www.apa.org/monitor/aug96/clergyc>].

Magazine-style account of psychological issues for survivors of clergy sexual abuse, and treatment approaches.

Dean, Jamie. (2010). Fear at Fanda. *WORLD Magazine*, 25(19, September 25):unpaginated. [Retrieved 10/06/10 from the World Wide Web site of the magazine: <http://www.worldmag.com/articles/17134>]

By the news editor of the publication. Magazine-style article. Reports on the release of “the results of a year long investigation into child abuse at [the] Fanda [Missionary School in Senegal in West Africa in the 1980s and 1990s], a now-closed boarding school operated by New Tribes Mission (NTM) [based in Sanford, Florida] – one of the largest evangelical mission agencies based in the United States. The findings of the independent study – commissioned by NTM – are brutal. They include years of sexual, physical, emotional, and spiritual abuse of NTM children by NTM workers at Fanda, and years of gross failure by NTM leadership to respond properly. They also include a report of statutory rape, and the victims’ response to abuse includes drug- and alcohol-related crime as well as possible suicide.” Reports that the investigation found 20+ victims of sexual abuse and 35+ “victims of physical and emotional abuse by at least 12 adults at the school.” Religious justifications were used by some perpetrators of the abuse. The investigation was conducted by GRACE, “a Virginia-based organization aimed at preventing and responding to child abuse in ministry settings.” [Note: the initial report by Grace, 08/23/11, was revised after a person was mistakenly identified as an offender; the revised edition, (2010, August 28). Amended Final Report for the Investigatory Review of Child Abuse at New Tribes Fanda Missionary School, is posted on Kari Mikitson’s World Wide Web site, retrieved 01/14/11: <http://www.scribd.com/doc/36559323/Amended-GRACE-Report-on-NTM-Fanda-Amended-Edition> A supplement was issued 01/04/11 and is posted on the same website, retrieved 01/14/11: <http://fandaeagles.com/wp-content/uploads/2011/01/GRACE-Final-Supplement.pdf>]

Death, Jodi. (2013). Identity, forgiveness and power in the management of child sexual abuse by personnel in Christian institutions. *International Journal for Crime and Justice*, 2(1):82-97.

Death is with the Faculty of Law, School of Justice, Queensland University of Technology, Brisbane, Australia. “This paper addresses the use of forgiveness as an institutional discourse, commencing with a brief exploration of the theoretical context for this study, drawn from Foucault’s works on power and discourse. The primary data for this piece comes from a study where 15 Personnel in Church Institutions [PICIs] who were identified as having a pro-active intent in their experiences of managing abuse by other PICIs were interviewed. The term

'Personnel in Church Institutions' is used here in recognition that it is not only ordained members of Christian institutions that abuse children sexually... Of central concern is how individuals, as PICIs, understand the utility of discourses of forgiveness in the management of abuse by PICIs." Notes that the response of PICIs and Christian institutions is "informed by closely held theological traditions and discourses," which "often value forgiveness as a defining characteristic of a 'Christian' response." States that there is a lack of "understanding the role of forgiveness in Church responses to abuse by Church leaders," which prompts this empirical study. Draws from the work of Michel Foucault on Christianity and sexuality regarding "confession as a technology of the self" and the concept of pastoral power to examine "truth production," forgiveness, and the role of PICIs in the construction of identity for victim/survivors and for perpetrators. States that for Christian institutions, "management of abuse allegations has all too often meant relying on discourses of forgiveness which privilege the needs of the Church and of perpetrators and rationalise this privilege within a discourse of forgiveness, while simultaneously rendering the voices of victim/survivors and the harms done to them invisible to the outside world." She used 15 semi-structured interviews with PICIs, female and male, from several Australian denominations, which she categorizes on the basis of theology and structure as *traditional*, *non-traditional*, and *Pentecostal*. "This study particularly targeted individuals who had engaged with the management of abuse by PICIs in their professional or personal ministries and were pro-active in supporting victim/survivors." Interviews were transcribed and coded thematically. Notes that Foucault's "framework of pastoral power was important in exploring research participants' own understandings of their pastoral role and identity." Uses quotations from study participants in the presentation of her analysis and identification of themes. In contrast to situations where PICIs constructed forgiveness "to protect the institution; shield abusing PICIs; isolate and disempower victim/survivors; control the conveyance of survivor stories; and, ultimately, create spiritually and emotionally abusive environments," the study participants "see forgiveness as an act of power enabling victim/survivors to construct their identities and reframe perpetrators as no longer able to manipulate or control them. To forgive is to exercise autonomy and exorcise the perpetrator from their internalisation of their subjectivity: they are no longer victims, but empowered survivors." Concludes: "It is only through ongoing engagement with victim/survivors, listening to their experiences, valuing their voices and facilitating their contribution to a different ethos of forgiveness that justice and trust will be restored to Christian institutions' management of abuse by personnel within those institutions." 1 endnote; 60+ references [some references contain errors]. [Based on her dissertation for her doctoral degree in criminology.]

Denham, Thomas E. (1986). Avoiding malpractice suits in pastoral counseling. *Pastoral Psychology*, 35(2, Winter):83-93.

The first author is a pastoral counselor, Pastoral Institute, Columbus, Georgia. The co-author is an attorney, Gordon, Silberman, Wiggins and Childs P.C., Birmingham, Alabama. States at the outset: "Pastoral counseling is coming of age and in this day of litigation consciousness the pastoral counselor will do well to begin anticipating the scrutiny and accountability for professional conduct that other service providers have had to contend with for years." States that a professional standard of care for professional counselors is "the relevant issue from the perspective of the [civil] courts." States that the existence of the American Association of Pastoral Counselors established the profession, and that its Code of Ethics establishes the standard of care. Identifies 8 areas of special concern, including *Sexuality and the Counselor/Client Relationship*. States unequivocally: "A counselor must never have sexual relations with a client... Sexual relations even after a formal termination or referral are unwise and dangerous." 7 references.

Derksen-Bergen, Wanda. (1994). No painless, smooth way. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):8-9.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Derksen-Bergen is a homemaker and mother, Abbotsford, British Columbia, Canada. Point of view is by one who formerly worked for an unidentified agency of the of the General Conference Mennonite Church where she "was part of

an administrative team which found itself actively involved in terminating one of our long-term employees for professional sexual abuse.” The individual was found to have an “extensive history of professional sexual abuse and harassment... The information that former agency staff, pastors and other individuals had known over time now needed to be exposed.” Identifies “the first step in holding ourselves accountable was to specifically name what had happened publicly and to terminate our employee.” Identifies 4 reasons to name the abuse and the offender publicly: 1.) silence “helps to create an environment that perpetuates the abusive cycle” and disclosure “was a small way of holding the offender accountable and admitting that we as an agency were part of the environment within which the abuse occurred and thus also needed to be held accountable.” 2.) disclosure “was a public warning to future potential victims.” 3.) “...it created an avenue for other victims to be believed, to be heard and to begin the healing process.” 4.) “...it gave a strong warning to others in the church and possibly even to society that we as a church will no longer tolerate this behavior nor the silence around it.” Identifies “respond[ing] appropriately to the whole situation from the reference point of the victims” as more difficult than dealing with the offender. Sketches steps that were taken in regard to the victims, the offender, and the agency. Comments: “I cannot emphasize enough the ongoing need for the agency/employer/church to take into account the position, experience and pain of the victims and the gross injustice theta has been done to them.”

Dervin, Dan. (2010). Saving boys from the Church: A thematic survey and a personal odyssey. *The Journal of Psychohistory*, 38(1, Summer):71-88.

The thematic portion describes several examples of the institutional care of children in facilities and programs initiated by Roman Catholic priests, including biographical information. Cites as positive examples: Boys Town, near Omaha, Nebraska, founded in the 1920s by Fr. Edward Flanagan, and the Oratorios of Fr. Don Bosco, 19th century founder of the Salesian Society. As negative examples, cites: several institutions operated by the Christian Brothers order of the Roman Catholic Church, specifically the Canadian “Mount Cashel boys home in St. John’s Newfoundland” that was operated, and, which, in 1989 was publicly exposed for “a long history of [physical and sexual] abuse [against minors who were residents] carried out by the Christian Brothers,” two schools in Ontario, Canada, from which “over 1,600 victims came forward,” and schools operated in Ireland in which “Irish children were sexually, physically, and emotionally abused by nuns, priests and others in a network of church-run residential schools meant to care for the poor, the vulnerable, and the unwanted.” Also cites sexual abuse of minors in schools operated in Italy by a 17th century order of the Church, the Piarists. The personal portion of the article is his concluding reflection on his experiences with a program founded by Fr. Joseph Bosetti (1886-1954) in Colorado that “establish[ed] a vested choir among Denver’s rough-and-tumble youth” and opened a summer camp in the Rock Mountains. Briefly describes an incident when he was 17 involving Bosetti approaching him sexually. 36 endnotes.

Destro, Robert A. (1996). Developments in liability theories and defenses. *The Catholic Lawyer*, 37: 83ff. [Retrieved 02/08/07 from LexisNexis Academic database.]

By an associate professor of law, The Catholic University of America, Washington, D.C., and directs its interdisciplinary program in law and religion. Discusses a question posed by litigators with experience in the field of religious liberty, “Why don’t courts take constitutional claims and defenses seriously?” Draws from contributions from faculty of the University’s Columbus School of Law and Department of Canon Law. Part 1 traces how U.S. federal courts have related constitutional theory to litigation and religious liberty claims. His analysis is that that “the constitutional, as opposed to statutory, law of religious liberty requires counsel for the believer to shoulder the burden of proving why an exemption from generally applicable legal principles is required by the First Amendment. Part 2 very briefly “focus[es] on the elements of a viable First Amendment claim or defense... to relate the elements of specific tort claims to the burden borne by those seeking to establish affirmative constitutional claims or defenses.” States: “...the proponent bears the initial burden of demonstrating: 1) the nature of the protected conduct which is alleged to be affected by the government’s actions, and 2) the nature and degree of the regulatory effect, or burden, on the conduct alleged to be protected.” Part 3 is a lengthy

“analy[sis] the First Amendment in a tort context.” Notes that one reason “why a well-developed theory does not exist for the application of religious liberty principles in the tort context relates to the doctrine of charitable immunity.” Discusses *Moses v. Diocese of Colorado* as “one of the leading cases on the application of the First Amendment in a tort context, and one of the best examples of how not to apply the neutral principles doctrine.” The 1993 case involved the Episcopal Church and a priest who sexualized a relationship with a parishioner who sought his spiritual counsel. The parishioner had a history of mental health problems related to sexual abuse as a child. The case involved claims of clergy malpractice, breach of fiduciary duty by the bishop, and negligent hiring and supervision by the bishop. Calls the case “extraordinarily bad precedent” due to “undeveloped constitutional theory, a bad set of facts, and a lack of effective representation on the part of diocesan counsel...” Part 4 is a very brief conclusion. 94 footnotes.

DeVogel, Susan Harrington. (1988). Sexual harassment in the church. *The Christian Ministry*, 19(4, July/August):12-14.

By a United Methodist minister, Minnesota. A rare instance of federal Civil Rights Legislation and Equal Employment Opportunity Commission guidelines on sexual harassment applied to the ecclesiastical context.

DeVries, Jim. (1992). A restorer’s reflections. *Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):118-119.

Sidebar to a primary article. [See this bibliography, this section: Dobson, Edward G. (1992). See also this bibliography, this section: 2 articles by Dollar, Truman (1992).] DeVries was chairperson of the lay committee overseeing the restoration of Truman Dollar following his resignation as pastor in 1988 from Temple Baptist Church, Detroit, Michigan. Very briefly comments on the formation of the committee, its process, and the current status of Dollar.

Dickson, Marie (pseudonym). (1994). My husband committed adultery. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 67(11, November):20-21.

Brief first person account by a woman whose former husband had been a Seventh-day Adventist pastor. After a number of years of “living in denial,” she discovered he had “committed adultery” and was having an “affair” with a member of the congregation: “Who was the other woman? Someone my husband had studied with and baptized.” Describes her reactions upon discovery, and the effects on their children and the congregant’s family. Comments: “Not only innocent spouses and children suffer when the pastor has an affair. The credibility of the gospel, the ministry, and the church are tarnished.” Comments very briefly about the recovery process for the spouse of the offender, including what helps and what does not.

Dijk, Denise J. J. (2008). Reconciliation: A real possibility for survivors of sexual abuse in pastoral relationships? *Liturgy*, 23(4):11-18.

Dijk is chaplain at the Meerkanten, “a mental hospital in the city of Ermelo, The Netherlands,” and is a confidential advisor for “SMPR, Against Sexual Abuse in Pastoral Relationships (*Seksueel Misbruik in Pastorale Relaties*).” Her context is “matters of sexual violence in a pastoral relationship.” States: “In this article I want to maintain the tension between the impossible demand of reconciliation and forgiveness between survivor and perpetrator, and the universal human longing for it... In this article I will focus on questions and doubts that abuse evokes in one’s faith. For victims, relationships with others, with the church, and with God are often trouble and lead to ambivalent experiences with forgiveness and reconciliation.” Draws significantly on the work of Marie Fortune regarding the relationship of justice to forgiveness in the context of sexual violence, as well as the scriptural work of Frederick W. Keene. 12 endnotes.

Dilsaver, Gregory C. (2007). Liturgical and sexual abuses. *Homiletic & Pastoral Review*, 108(3, December):59-64.

Dilsaver is a clinical psychologist and director, Imago Dei Clinic, Harrisburg, Pennsylvania. Argues that “clerical liturgical abuse [in the Roman Catholic Church in the late 20th century] facilitated clerical sexual abuse [in the Church in the same period] or, more aptly, sexual sin.”

Bases the etiological link between the 2 on Thomas Aquinas' theology regarding covetousness, of which lust is a direct and "especially urgent, obvious and universal manifestation." States that covetousness is rooted in pride, and pride is "irreverence for God." States that the "detailed and precise rubrics" of the traditional Roman rite mass "were to ensure a [priest's] sense of self-abnegation and a corollary sense of the sacred and a reverence for God." 13 endnotes.

Disch, Estelle, & Avery, Nancy. (2001). Sex in the consulting room, the examining room, and the sacristy: Survivors of sexual abuse by professionals. *American Journal of Orthopsychiatry* 71(2, April):204-217. [Based in part on a presentation to the Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Professionals, and Clergy, Boston, Massachusetts, October, 1998.]

Disch is with the Department of Sociology, University of Massachusetts, Boston, Massachusetts. Avery is in private practice, Brookline, Massachusetts. They are co-directors of Boston Associates to Stop Treatment Abuse. A study that compares the impact on 149 survivors of sexual abuse by medical and mental health professionals and clergy, including pastoral counselors. Quantitative and qualitative methods were used to collect data in the 1990s from 131 women and 18 men survivors. Only seven respondents were non-white. Of the 149 survivors, 38 (28 women and 10 men) had been in a sexualized relationship with a clergy member. The only statistically significant demographic characteristic was that survivors of clergy were 26.3% male compared to 9.5% of medical survivors and 6.7% of mental health survivors. All 3 groups reported substantial nonsexual childhood difficulties in similar proportions, e.g., the rate of physical abuse was over 70% for all 3 groups. This reinforces previous findings in the published literature that abusing professionals choose vulnerable victims. "The median length of the sexual phase, which typically began within the first three months and was sometimes initiated by a sexual assault in the first meeting, was six months for medical survivors, 11.5 months for clergy survivors, and 22 months for mental health survivors." Results are also reported for: intrusion and avoidance measures; impact of a traumatic event on the survivor's sense of self and view of the world, including loss, overwhelming negative emotions, isolation, fear, shame (90% of the respondents reported shame, guilt, and humiliation), self-blame, and diminished ability to trust. While all 3 groups of survivors experienced significant difficulties from their abuse, medical survivors' experiences were more profound. Clergy survivors reported issues related to spirituality and their relationship with God. Discussion section includes implications of the findings for practitioners who work with survivors of sexual abuse by professionals. Excellent set of references. This is an important and original study that clearly documents the impact of the abuse experience on survivors.

Dobson, Edward G. (1989). Should a fallen leader be restored? *Fundamentalist Journal*, 8(5, May):12, 61.

Dobson is pastor, Calvary Church, Grand Rapids, Michigan. Brief, magazine-style article. Following the late 1980s "startling revelations of sex, money, and power abuse" in evangelical and fundamentalist circles, he considers scriptural bases for restoration to fellowship, worship, service, and leadership. Describes the latter as the most controversial and offers 2 principles for guidance: whether the sinful behavior was one encounter or continuing, and whether the offender's sense of being 'above reproach' can be restored.

\_\_\_\_\_. (1992). Restoring a fallen colleague. *Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):106-121.

First person account of his involvement in the case of Truman Dollar who resigned in 1988 as pastor of the 4,000 member Temple Baptist Church, Detroit, Michigan, over inappropriate conduct involving sexual language. Identifies an immediate, crisis-oriented, short-term strategy, and a long-term strategy aimed at a process of restoration, including very concrete components of discipline and care. [Appended to this article are sidebars by other primary parties: see this bibliography, this section: DeVries, Jim (1992), and this bibliography, this section, 2 articles by Dollar, Truman (1992).]



Dollar, Truman. (1992). Painful but necessary. *Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):109.

Sidebar to a primary article: see this bibliography, this section: Dobson, Edward G. (1992). [See also this bibliography, this section: DeVries, Jim (1992), and this bibliography, this section: Dollar, Truman (1992).] Dollar resigned as pastor in 1988 from Temple Baptist Church, Detroit, Michigan. Very briefly comments on his strong reactions to the editors' desire to publish an article about the process of his restoration.

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\_\_\_\_\_. (1992). Rebuilding a life. *Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):109.

Sidebar to a primary article: see this bibliography, this section: Dobson, Edward G. (1992). [See also this bibliography, this section: DeVries, Jim (1992), and this bibliography, this section: Dollar, Truman (1992).] Dollar resigned as pastor in 1988 from Temple Baptist Church, Detroit, Michigan. Very briefly describes his 3 years since his resignation.

Donlon, James I. (2004). Remuneration, decent support and clerics removed from the ministry of the Church. *Canon Law Society of America Proceedings*, 66:93-113.

By the Judicial Vicar for the Roman Catholic Church's Diocese of Albany, New York. Begins: "Perhaps one of the most challenging questions facing the Church today as we continue to grapple with the scandal of sexual abuse of minors by clerics, is how do we handle those priests and deacons accused of having sexually abused minors." Considers the relevance of 4 canons in the Church's 1983 Code of Canon Law: 281, 384, 1350, and 195. Applies those canons to scenarios: a cleric accused of sexual abuse, restricted, and the allegation not proven; a cleric accused and the allegation is deemed credible; cleric accused and admits guilt; cleric accused, tried, convicted, and dismissed from the clerical state; cleric accused, tried, acquitted, and restricted. In concluding remarks, calls for a case-by-case approach regarding how the Church assists a cleric removed from ministry. 27 footnotes.

Donohue, William A. (2003). The problem with clericalism. [Part of special section, Symposium: "Church, Sex, and American Agonies."] *Society (Transaction)*, 40(3, March/April):41-42.

By the president of the Catholic League for Religious and Civil Rights. A very brief commentary. States unequivocally: "There are two elements to the sex abuse scandal in the [U.S. Roman] Catholic Church: enabling bishops and molesting priests. The principal cause of the former is clericalism and the principal cause of the latter is homosexuality." Asserts without reference: "Over 80 percent of the victims of priestly molestation are male and the vast majority are post-pubescent. They are the victims of homosexual priests. While it may be true that most gay priests are not molesters, it remains undeniably true that most molesters are gay." The issue for is not "to forbid the ordination of homosexual priests" but "for seminaries to screen for sexually immature men." Regarding bishops, he defines clericalism as "a culture of non-accountability where a bishop does what he does because of who he is." Also asserts that both priests and bishops have for decades been lacking in discipline. No references.

Donovan, Gill. (2002). [Church in Crisis] Expert says abuse policy should extend to bishops. *National Catholic Reporter*, 38(36, August 16):10.

By a writer for the publication. Based on an interview by Kathleen DiGiulio with Leslie Lothstein that was posted on the World Wide Web site of the *National Catholic Reporter*. Lothstein, psychology director, Hartford Hospital Mental Health Network, Hartford, Connecticut, "who has treated hundreds of victims of sexual abuse by [Roman Catholic] priests and priests who commit abuse." Among the topics: considers the abusive acts "to be so damaging to victims that they can be considered a form of 'soul murder.'"; common factors for many of the priests who sexually abused minors include lack of psychosexual maturity due to a patriarchal and hierarchal seminary training that infantilizes and isolates them from women, and discourages them from having intimate relationships; priests who commit "compulsive womanizing," i.e., sexualizing their relationships with women, which Lothstein calls a "second level of crisis that no one's discussing."; he refutes the view that priests who abuse minors do so because they are gay; he

supports the removing from ministry priests who sexually offend against a minor; he notes there is no provision in the Church “to identify and punish bishops who’ve ‘conspired against victims of clergy abuse.’”

Dorr, Donal. (2000). Sexual abuse and spiritual abuse. *The Furrow: A Journal for the Contemporary Church*, 51(10, October);523-531.

Dorr, a theologian, is a Roman Catholic priest and a member of St. Patrick’s Missionary Society, Kiltegan, County Wicklow, Ireland. Ordained in 1961, he states that in his studies, including for a doctorate in theology, he never heard of child sexual abuse or pedophilia: “I suspect that this shocking absence can be partly explained in terms of a fundamental flaw in moral theology which was dominant in the Catholic Church until quite recently... Certain acts were considered to be *intrinsically evil*, that is, evil in themselves independently of their consequences. Sexual sins were put in this category... So, in the case of child sexual abuse the focus was on the sexual act performed; there was little or no reference to the horrific consequences, i.e., the damage to the child... The failure of theologians to name child sexual abuse as a sin has obviously played a part in the cover-up of this shocking evil in society.” Sees as an accompanying factor the Church’s pre-Vatican Council spirituality that was “largely reduced to a legalistic notion of obeying God’s commands... The result was that genuine morality was replaced by a fear-ful legalism.” Notes the intense shame and moral-religious guilt assigned to all sexual sin in Irish culture: “This rigoristic moral teaching blocked people in the development of moral sensitivity in sexual matters.” Notes that victims of sexual abuse “ended up feeling responsible and guilty not only for their own supposed ‘sin’ but also for the sin of the perpetrator.” Attributes these past patterns to the Church having been “a very authoritarian, patriarchal, and clericalist institution.” Identifies resistance to acknowledging and correcting “the damaging teaching of the past” as an attempt to safeguard the authority of the Church. Calls for priests and those in adult religious education to “speak out clearly” on the issues at the local level. Lacks references.

Dotts, Ted. (1988). Romance and the clergy. *Quarterly Review: A Journal of Scholarly Reflection for Ministry*, 8(4, Winter):42-54.

By the pastor, Saint John’s United Methodist Church, Lubbock, Texas, and a former denominational district superintendent. Reflects on the theme of romance in relation to clergy, including its meanings, and themes of betrayal, surrender, friendship, and movement toward God. Offers several anecdotes, one of which involved a “dignified and successful preacher... [who] on a youth retreat” sexualized a relationship “with a woman married to a parishioner [and] did so with such little attention to privacy that numerous persons attending the retreat could and did testify to his immorality of adultery.” The analysis of this incident as adultery contrasts with his understanding of an anecdote in which a male therapist had sexual intercourse with a female client, an incident that he refers to as a betrayal, and declares the therapist as unsuitable for the practice of psychotherapy. 14 references.

Doyle, Thomas P. (1988). The clergy in court. Part I. *The Priest*, 44(1, January):16-20.

Doyle is a Roman Catholic priest, Dominican, and judge, Archdiocese of Military Services, Washington, D.C. Part I of a 2-part series. Discusses the emergent reality that “clerical malpractice is now a public problem. The older ways of dealing with it are no longer acceptable nor are they acceptable to the faithful and general public.” Among a wide variety of topics identified, discusses in particular the issue of pedophilia: its classification in the Diagnostic and Statistical Manual of Mental Disorders (3rd edition) clinical considerations, research, and treatment. Considers consequences of pedophilia to the Church, including scandal, insurance claims, legal fees, civil suits, and the Church’s credibility. Also identifies consequences to the victims and their families. References.

\_\_\_\_\_. (1988). The clergy in court. Part II. *The Priest*, 44(2, February):9-12.

Part II of a 2-part series. Proposes procedures for handling incidents of clergy pedophilia that are based on Canon Law, e.g., administrative leave (Canon 1722) and temporary suspension of a convicted cleric imposed by administrative decree (Canon 1342). Also discusses: reporting to

civil authorities; practical suggestions for bishops in regard to responsibilities to the community, i.e., civil authorities, and clerics. Calls for mandatory workshops for all clergy on the clinical, canonical law, and civil law aspects of sexual misconduct. References.

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\_\_\_\_\_. (1990). The canonical rights of priests accused of sexual abuse. *Studia Canonica: A Canadian Canon Law Review*, 24(2):335-356.

Against a background of priests who sexually abuse children, carefully examines the canonical rights (Code of Canon Law, Latin-English ed. (1983), Washington, D.C.: Canon Law Society of America), of bishops, victims, community, and offending priests: Canons 383-384 apply to bishops; notes that victims and their families “have a right to special pastoral care from the bishop and the diocese”, and offers practical advice based on the victims’ needs; canons 1717-1719 apply to an investigation of a priest; canon 1722 addresses administrative leave; canon 1341 applies to canonical penalties as a last resort; canons 1321-1324 address imputability in the penal process. Also discusses: warning to a priest before imposition of censure; right to an advocate and a review process; return to the lay state (laicization); clinical considerations; pedophilia; compulsion and control; cure and treatment; return to ministry. References.

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\_\_\_\_\_. (May 19, 1996). Memorandum to Sylvia Demarest, 22 pp. [Retrieved 01/01/06 from the World Wide Web site of BishopAccountability.org: <http://www.bishop-accountability.org/tx-dallas/resources-files/doyle-memo-1>]

A report addressed to a Dallas, Texas, plaintiffs’ attorney in the civil case of *Does v. Diocese of Dallas et al.* which involved 3 Roman Catholic priests, Robert Peebles, Rudolph Kos, and William J. Hughes, Jr. States that it is his “understanding that this case is about the sexual molestation and/or exploitation of young boys and one young girl by priests incardinated (assigned) to the Roman Catholic Diocese of Dallas, Texas, one of whom was an active duty chaplain in the United States Army at the time of the alleged abuse.” He reviewed the Church’s Code of Canon Law to determine: 1.) whether there is a conflict between the Code’s regulations and norms and other Church law provisions, and secular or civil law related to sexual misconduct of minors; 2.) whether there is a conflict between requirements of the Code concerning the reporting and investigation of suspected incidents of sexual abuse and civil law requirements; 3.) whether there is any conflict between the prescribed duties of Church clergy and officials regarding protecting children and similar duties in civil law. The first 10 sections of the report are displayed. Part 1 contains 6 preliminary remarks. He concludes that there is “no conflict between Church law and practice and the civil law requirements concerning the sexual abuse of children” and that “this case does not require the resolution of any issue involving canon law or the freedom of religion.” Part 2 describes how certain Church entities (Diocese of Dallas, Military vicariate of the U.S., Archdiocese of New York, Servants of the Paraclete, and the National Conference of Catholic Bishops/United States Catholic Conference) were involved in the case. This helps to establish what ecclesiastical entity had what supervisory responsibility and authority. Part 3 reviews the Code on various issues, including sexual abuse by priests of adults or minors, homosexuality, supervisory issues and a bishop’s authority, priests in the military, a priest’s obligations, the duty to report allegations of sexual misconduct, canonically mandated action regarding a report of offenses by a priest, standards relative to a priest’s personal and/or interpersonal relationships, and the rights of Church laity. In regard to the last of these, he states: “In short, they have a right to justice.” Part 4 describes the historic regard that priests and bishops have held in the Church “in order to put into proper perspective the way that reports of sexual abuse by clerics have historically been handled by Church officials as well as the reluctance on the part of Catholics [*sic*] to believe that such sexual abuse occurs. This attitude also helps to explain why victims themselves often were reluctant to step forward and report an incident.” Part 5 briefly describes how the Church handles complaints of sexual abuse by Catholic clergy. States: “Evidence from cases across the [U.S.] indicates that there has been a conscious and organized cover-up of this problem... There is little evidence that I know of that Church officials followed State reporting statutes and reported incidents of child abuse to civil authorities.” Identifies the media exposure in the Fr. Gilbert Gauthe case in the Diocese of Lafayette, Louisiana, 1984-1985, as the turning point in public awareness of the reality of clergy sexual abuse and the Church’s widespread acceptance.

Part 6 describes the role of the National Conference of Catholic Bishops/United States Catholic Conference in relation to a U.S. diocese. Part 7 addresses whether the National Conference of Catholic Bishops (NCCB) had sufficient knowledge of child sexual abuse by priests in order to initiate appropriate action, and refutes the NCCB's claim that it did not prior to 1982. Part 8 briefly identifies 4 recurring problems in U.S. dioceses when cases of sexual abuse by priests have surfaced: inadequate investigation, inadequate supervision, failure to report to civil authorities, and inadequate treatment of victims. Part 9 refutes statements by Church authorities that sexual abuse of minors by clergy is a new problem by citing historical sources. States: "The history of this problem would strongly suggest that the primary value for the institutional church has been its public image, its public security and the avoidance of any public knowledge of the extent of the problem." Part 10 addresses a recurring question: "how could the victims and their families have allowed such abuse to both begin and continue?" In discussing the relevant factors, notes the typicality of the victims in the current cases: they came from devout and practicing Catholic families, the families held the role of priest in high regard, the families trusted priests and valued displays of individual affection toward their children, the victims complied with the power of the priest's role, and the abuse profoundly affected the victims' spirituality. Very briefly identifies the concept of religious duress, and states that it is directly related to the manipulation of victims and families, noting that such manipulation "was especially evident in the cases of the victims of Robert Peebles, William Hughes and Rudy Kos. ...religious duress (or, in less dramatic terms, 'religious formation') is expressed in the neutral civil law concept of a special or fiduciary relationship." He extends the concept "to all persons and entities representing the Catholic Church to the victims" in the current Dallas case. Lacks references.

\_\_\_\_\_. (2003). Roman Catholic clericalism, religious duress, and clergy sexual abuse. *Pastoral Psychology*, 51(3, January):189-231.

Premise is that the complex phenomena of sexual abuse by Roman Catholic clergy is not isolated from the dynamics of Church power structures, the 2 most important dynamics of which are clericalist control and traumatic bonding: "These two human dynamics explain why the clergy are able to seduce people and subject them to a pattern of debilitating sexual abuse. They explain why the clergy act as is they can get away with their actions, and why they feel justified in their attempts at the subsequent intimidation of their victims. They explain why the Church leaders have often done little or nothing to stop the abuse and why they persist in treating victims in an adversarial manner. This dynamic also explains why so many victims, abused in their childhood or early adolescence, remained silent for long periods of time before coming forward to demand justice for past events that often have seriously impacted their entire lives and the lives of other family members." Begins by drawing extensively on Church history, especially the development of canon law, to document the phenomena of clergy sexual abuse of minors and the Church's different responses in different eras. As part of his analysis, considers the responses of the institutional Church to cases of clergy sexual abuse. Concludes: "By shifting the focus of concern from the real victims to the Church as victim, the institution reveals itself as still in denial. In doing so the system again fails to act responsibly and continues the pattern of abuse and corporate negligence. This is manifested by certain reactive strategies: accusing victims of greed, accusing the secular press of anti-Catholic bias, appealing to the number of false accusations made against priests, and subjecting victim-plaintiffs to endless entanglements through a series of maneuvers aimed at avoiding accountability." Traces Roman Catholic clerical power and the power of clericalism in order to fully comprehend what happens to people who are sexually abused by clergy. This leads to an examination of religious duress in victims that is shaped by theological, ecclesiastical, and canonical meaning of the role of the priest as representative of God and Jesus Christ. Concludes that by the Vatican II era, "the nature of the Catholic clergy [is] a totally trusted body, empowered by God with absolute control over the means to sanctity and control over the institutional church [with] exalted social status." Connects clerical power and clericalism to the psychological and emotional effects of religious duress and traumatic bonding as experienced by sexual abuse victims and their families. Numerous and extensive references; however, many are not cited.

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\_\_\_\_\_. (2004). [Nation section] Audit avoids basic question: Why? *National Catholic Reporter*, 40(11, January 16):7. [Retrieved 07/18/05 from ProQuest academic database.]

Doyle is stationed at Seymour Johnson Air Force Base, North Carolina. Briefly analyzes the report on the implementation of the Charter for the Protection of Children and Young People issued by the U.S. Catholic bishops. He notes that the report “contains much to commend it” and then states: “The major problem with this report and the process it describes is that it seems primarily geared toward reestablishing the lost credibility of the bishops rather than getting at the root cause of the sex abuse nightmare and thereby effectively dealing with the many painful aspects of this nightmare. The purpose of the audit process was to determine compliance with the charter, which tells very little of the total clergy abuse story. ...it is vital to understand that a major deficiency in this report is the fact that the most important source of information, the victims and survivors, was the one source given minimal opportunity for input.” Identifies the first of 2 major deficiencies in the process as: “It did not adequately address and evaluate Article One of the charter, which called for ‘healing, outreach and reconciliation.’ ...this has consistently been the most grievous flaw in the church’s response to the scandal. The victims have been ignored, intimidated, marginalized, threatened, re-victimized... The report measured a bureaucratic response to a bureaucratic solution to the problem rather than the far more challenging and difficult *human* and *Christian* response to the spiritual, emotional and psychological devastation inflicted on thousands of victims, young and old.” Identifies the “second and most glaring deficiency [as] the fact that it does not even begin to look at the most fundamental and troubling question for victims, survivors and most lay people, Catholic and otherwise. Why did the bishops cover up sexual abuse by Catholic clergy for so many years and why did it take a tidal wave of devastating publicity, an endless squall line of high-profile lawsuits and a massive drainage of dollars to wake them up?” States: “[the root of the problem] is a problem of leadership, the misuse and misunderstanding of power and above all, a gross misunderstanding [*sic*] the very meaning of ‘church.’” Concludes with the observation that there are hopeful signs: the audit did occur; the bishops “perhaps too slowly, are gradually coming to a realization as individuals and as a corporate entity of the almost unimaginable dimensions of this vast and complex phenomenon.”; “...there are signs that the church as a whole is very slowly moving out of its corporate denial.”

Doyle, Thomas P. (2006). Clericalism: Enabler of clergy sexual abuse *Pastoral Psychology*, 54(3, January):189-213.

Doyle is a canon lawyer, Roman Catholic Church, and a certified addictions specialist, Bethesda, Maryland. His beginning assumption is: “To fully understand the origins and the complex impact of the contemporary clergy sexual abuse scandal, one must understand some of more subtle yet powerful inner workings of institutionalized [Roman] Catholicism. Above all, one must appreciate the nature of *clericalism* and the impact it had on Catholic life in general but especially on the victims of clergy sexual abuse.” Describes the pejorative term as “grounded in the erroneous belief that clerics constitute an elite group and, because of their powers as sacramental ministers, they are superior to the laity.” Identifies 7 levels of a causal relationship between *clericalism* and sexual abuse in the Church: victim, damage, parents and family, Church authorities, Catholic laity, and secular authorities. States the current problem is foremost “a problem of profound abuse of ecclesiastical power.” States: “There is ample evidence to conclude that the concept of *clericalism* is at the root of much that ails the contemporary church, especially the clergy sexual abuse scandal.” Based on the Church’s history, theology, law, and practices, he briefly traces the hierarchical and elite role of the clergy, and their privileges and power. Discusses the role of celibacy as contributing to “the clerical mystique” and “clerical psycho-sexual and emotional immaturity.” Describes *clerical narcissism*, using clinical criteria for narcissistic personality disorder. In relation to victims, describes the Church hierarchy’s reaction as “defensive and clearly symptomatic of a degree of institutionalized narcissism.” Notes how narcissistic defenses have attempted to portray the Church and its hierarchy as a victim and to devalue critics. Discusses “aspects of clerical abuse that seem directly related to clericalism: the *seduction of the victim*, the *lack of resistance* to prolonged abuse and, the *inability to report*.” Very briefly discusses the spiritual damage to Catholic victims: “Clericalism set the victims up by convincing them that the priests were super-human, hovering somewhere between mortals and

gods. Then it facilitated the destruction of their faith when the priests betrayed them.” Very briefly discusses clericalism’s influence on the response of the Church’s leadership, “which ranges from seemingly non-caring diffidence to outright hostility with occasional instances of true concern, [and] has served to both re-victimize victims and intensify the spiritual damage.” Very briefly identifies *clericalism* as having “managed to trap adult Catholics in an infantile religious web,” resulting in “clericalist lay enablers” whose response to the “present scandal” is to “obey the clergy without question for they are nominated by God to lead us.” 50+ references.

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\_\_\_\_\_. (2007). The darkest of the dark side. *Conscience* [published by Catholics for a Free Choice], 28(1, Spring):34ff. . [Retrieved 07/07/09 from GenderWatch academic database.]

Commentary that provides a very brief historical context to document that “[c]lergy sexual abuse of minors constitutes a dark and recurring theme of [Roman Catholic] church history.” Beginning with the Council of Elvira in 309, traces “recurring attempts by popes, bishops and church councils to deal with the sexual deviance of clerics and the destructive violations of mandatory celibacy.” Refuting 20th century and contemporary bishops who asserted they did not understand sexual abuse by priests as “a highly destructive form of sexual dysfunction,” he cites as historical evidence documents from the 1950s and 960s written by Fr. Gerald Fitzgerald, “founder of the Servants of Paraclete, a small community of religious men who sole mission has been the care of clerics with serious emotional and mental health problems.” Fitzgerald “wrote letters to bishops who had referred sexually abusive priests to him for treatment. His theme was consistent throughout: Such men cannot be cured and present a very real danger to the church. They should be laicized with or without their consent.” Based on the historical patterns of the Church hierarchy, he critiques their responses to discovery of sexual abuse by priests. States: “Non of [the Church’s] measures has made the issue go away, because the basic problem is not sexual dysfunction isolated from all else, but a clerical culture that has prized hierarchical power as the primary value to be preserved.” Concludes: “If there is a hope that has emerged from the shocking revelations of the past two decades, it is this: For the first time in history, the church’s leaders are not in total control of the corruption in their midst. Thanks to a society that is slowly maturing in its view of organized religion, the outcome of the revelations of this terrible scandal rests with the victims themselves, their supporters and a secular society that appears in many ways to have a better grasp of integrity than most professional religious leaders.” Lacks references.

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\_\_\_\_\_. (2009). The spiritual trauma experienced by victims of sexual abuse by Catholic clergy. *Pastoral Psychology*, 58(3, June):239-260.

Examines the spiritual dimension of the traumatic impact of clergy sexual abuse on victims in the context of the Roman Catholic Church. Draws on 24 years of experience with victims, and their parents and families. Subtopics addressed include: socio-historical context, Church officials’ response to victims and the public, the unique nature of Catholic clergy sexual abuse trauma, toxic beliefs that condition people for abuse, symptoms of spiritual trauma, attitudes toward priests and the Church, despair from the loss of God, toxic guilt and immobilizing fear, loss of spiritual security, the experience of spiritual trauma, healing, responding to the loss of religion, the Church’s responsibility, and finding authentic spirituality. States that “Catholic victims are twice betrayed. The perpetrating cleric betrays the trust placed in him and the institutional Church prepares victims for their spiritual trauma by its teaching about the nature of the priesthood.” Identifies the refusal of Church officials and parents “to believe the victims who disclosed their abuse” as “the source of unique pain and continued revictimization.” States: “Possibly the most toxic beliefs are those about the identity of the abuser... In short, the priest is viewed not only as a representative of God, but as God by many victims... The power a priest holds over lay people plus the erroneous mystique that he actually stands in the place of God sets a clergy victim up for severe emotional and spiritual trauma.” Regarding healing, states: “The first level of response should be to the victim’s self-destructive belief system. The immediate concern should be the victims’ concept of a priest... De-mythologizing the concept of the priest necessarily leads to a re-imaging of the notion of God. This is perhaps the most fundamental and radical dimension of the healing process.” Concludes with very personal remarks regarding his spirituality and his years of involvement in “the total phenomenon of clergy sexual abuse...” 30 references.

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\_\_\_\_\_. (2011). [Commentary] Report gives short shrift to clericalism: Bishops still need to authentically respond to abuse victims. *National Catholic Reporter*, 47(17, June 10):6.

Following the release of the report, The Causes and Context of the Problem of Sexual Abuse of Minors by Catholic Priest and Deacons in the United States, 1950-2010, and its conclusions about the topic of causality, Doyle comments on the topic as addressed in 17 of 27 reports from the Roman Catholic Church and U.S.A. grand juries on sexual abuse of minors by Catholic clergy “that have been published between 1989 and 2011” in the U.S.A., Ireland, and Canada. Observes: None said anything about the effect of the culture of the 1960s or ’70s as a factor of causality, but every one pointed to various kinds and levels of failures by the bishops as the essential cause of the phenomenon of sexual abuse of children and minors by clerics.” As another source of information to support the factor of a culture of arrogant clericalism “that in many ways created the offending clerics and allowed the abuse to flourish,” cites “the data obtained by victims’ attorneys in the 6,000-plus civil and criminal cases from the U.S. alone” and “information from similar cases in Canada, Ireland, Australia, the United Kingdom and several European countries...” Cites the work of Fr. Gerald Fitzgerald who “founded the Paraclete community in 1947 to provide help to priests with problems” to document “that sexual abuse by priests was a significant phenomenon long period” the period identified in the Causes and Context report. Emphasizes omissions in the Executive Summary and the contents of the full text of the report which “included information critical of the bishops’ responses” to discovery of abuse, citing examples of what he terms “the operating procedure that was standard throughout the institutional church until the public revelations that began in 1984 and reached a boiling point in 2002, caused by widespread media attention, legal scrutiny and public outrage, which in turn forced the bishops to change their tactics.” States that Causes and Context “gave short shrift to mandatory celibacy and the all-male environment of the clerical world.” Comments: “What is important is not why the thousands of clerics went off the tracks and raped and violated tens of thousands of innocent children. What is important is what the institutional church has done, or to be more precise, not done, to help heal the thousands of victims who still live in isolation and pain.”

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\_\_\_\_\_. (n.d.). A short history of “The Manual.” Lacks pagination. [Retrieved 12/08/07 from the World Wide Web site of BishopAccountability.org: [http://www.bishop-accountability.org/Reports/1985\\_06\\_09Doyle\\_Manual/Doyle\\_AShortHistory](http://www.bishop-accountability.org/Reports/1985_06_09Doyle_Manual/Doyle_AShortHistory)]

Briefly describes development of the document commonly referred to as “The Manual” in the context of the Roman Catholic Church in the United States. [See this bibliography, Section I: Peterson, Michael R., Doyle, Thomas P., & Mouton, F. Ray, Jr. (1985).] It was privately prepared at the initiative of the authors in 1985. Originally intended to be a confidential document, “it has been widely copied and disseminated around the US and is also in several other countries.” It was prompted by the notorious criminal case of Fr. Gilbert Gauthe in Lafayette, Louisiana, and was “a response to what [the 3 authors] believed was quickly developing into a very serious problem for the Catholic Church.” The document was written “to give to the bishops to assist them in dealing with cases [of sexual abuse of minors by priests] that we predicted would start to appear with increasing regularity.” Notes their proposal for a method of uniform case management, or at least case following, was never adopted by any Church agency: “Hence there has been no way of determining the development of civil law jurisprudence, of tracking the nature and amount of settlements, of studying legal strategies etc. On the negative side, the lack of following has given rise to rumor and innuendo about the monies spent, judgments of courts etc.” Notes that their recommendations for a national research committee and a crisis intervention team were never adopted. Describes the organization and content of the original and later revisions.

Dratch, Mark. (2006, July 24). What do with abusive rabbis: Halachic considerations. Pagination lacking. [Retrieved 08/03/08 from the World Wide Web site of JSafe: The Jewish Institute Supporting an Abuse Free Environment: <http://www.jsafe.org/pdfs/04/26/06.pdf>]

Dratch is a rabbi and staff person, JSafe: The Jewish Institute Supporting an Abuse Free Environment, West Hempstead, New York. Offers guidelines to determine the status of rabbis “who betray their callings, their community and their commitments” and should be held

accountable for inappropriate actions, a stance that “actually enhances [the rabbinate’s] dignity and furthers the admiration and respect that the community holds for its leaders and teachers of Torah.” Describes Jewish law’s differentiation of transgressions of a rabbi that are to be addressed privately and those to be addressed publicly. Identifies sections in Jewish law permitting a rabbi’s ordination to be revoked, and discusses whether a removed rabbi can be reinstated. States: “When a rabbi has violated the appropriate boundaries that define the respectful and proper relationship between him and his congregants, consideration for the welfare of the victims, the well-being of the community and the integrity of the Torah are priorities.” 40 footnotes.

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\_\_\_\_\_. (2008). “Do not harm my anointed.” *Working Together* [published by FaithTrust Institute], 27(3, Spring):1-2.

Published in relation to National Child Abuse Prevention Month. A very brief essay that cites the Talmud’s invoking of Hebrew Scripture at I Chronicles 16:22, and the Torah’s assigning of responsibility to teach children, Deuteronomy 6:7, as the basis for the religious duty “to protect [children as] God’s anointed and to give them the chance to achieve their God given potential. Anything less is sacrilegious.” Counters the arguments of “those who invoke biblical teachings and religious doctrine as justifications for child abuse.” Lacks references.

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\_\_\_\_\_. (2010/5770). [Practical Halachah] Hashdeihu... ve-Khabdeihu? Community responses to members accused or indicted of crimes. *Chavrusa* [A publication of the rabbinic alumni of The Rabbi Isaac Elchannan Theological Seminary], 44(3, May/Sivan):18-20. [Retrieved 08/14/10 from the World Wide Web site of JSafe: The Jewish Institute Supporting an Abuse Free Environment: <http://www.jsafe.net/pdfs/hashdeihu%20vekhadeihu.pdf>]

Offers a brief introduction to some of the complex issues and approaches to sensitive matters when Orthodox-affiliating Jews are accused of illegal activities, including sexual abuse. First, outlines the basis in Jewish *halakhic* and ethical teachings for judging others favorably, and therefore assuming innocence. Next, sketches the basis for “suspicion and precaution,” and concludes: “Thus, where there is reason to be concerned about future negative ramifications, we should not give others the full benefit of the doubt but may proceed with suspicion.” Thirdly, considers circumstances that are exceptions to prohibitions against sharing derogatory information. Concludes by listing 9 practical considerations “when formulating congregational policies that respond to members accused or indicted of crimes,” which include: adopt policies in advance of incidents, involve laity in the formulation and adoption of policies, and in matters of abuse, “concerns about the safety and welfare of others are very real and must be a primary consideration.” Calls for balancing support and empathy for the accused person in a way that is never “callous to the ethical standing of the Torah, the integrity of the community, the rule of law and the welfare of possible victims.” 40 endnotes.

Dreese, John J. (1994). The other victims of priest pedophilia: An inheritance squandered. *Commonweal: A Review of Religion, Politics, and Culture*, 121(8, April 22):11-14. [Reprinted as: “Priest Child Molesters Disgrace the Catholic Priesthood.” Chapter 8 in Winters, Paul A. (Ed.). (1998). Child Sexual Abuse. San Diego, CA: Greenhaven Press, Inc., pp. 68-73.]

Dreese is a Roman Catholic priest, diocese of Columbus, Ohio. A first person reflection on media reports of priests who betrayed the confidence and trust assigned to the priest’s role and committed pedophilia. Briefly expresses: shame; embarrassment; anger at his fellow priests; pity; disgust; anger at bishops for their actions and inactions; anger at himself and fellow priests over inactions; sadness. Reports several instances of his awareness of questions about other priests’ behaviors during his 34 years of priesthood, and the shared lack of confrontation or accountability. Other topics briefly addressed include: media accounts; jury awards in civil cases; victims; healing; changing standards in the Church and society regarding responses to impaired priests.

Druin, Toby A. (1998). [Editorial]. Ridding the ministry of sexual predators. *The Baptist Standard: The Newsmagazine of Texas Baptists*, 110(39, September 30):4.

Druin is editor of the publication. An editorial that discusses the question: “Who bears responsibility for letting [sexual violations by clergy] happen, for letting a sexual predator move

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from church to church where he is permitted to prey on an unsuspecting congregation?" His positions are: in the case of an "indiscretion [that] was a one-time mistake..", the clergy offender should receive counseling and assistance from the church; when clergy are sexual predators, they should be terminated from ministry; "In the case of pedophiles, they should be reported to the police and terminated." Assigns responsibility to a pastor search committee to conduct a background check of candidates and to question references. Assigns primary responsibility to clergy offenders.

Drumm, René. (2005). Why "pastoral affair" is an oxymoron: Thoughts on clergy sexual misconduct. *Adventist Today*, (May 1). [Retrieved 09/04/09 from the World Wide Web: <http://www.atoday.com/magazine/2005/05/why-pastoral-affair-oxymoron-thoughts-clergy-sexual-misconduct>]

Drumm is chair, Department of Social Work and Family Studies, Southern Adventist University, Collegedale, Tennessee. Magazine-style article. The first 2 paragraphs very briefly present the position that a pastor who is "romantically involved with a parishioner" is committing a "blatant breach of ethical standards" because "[a]ffairs can only happen between equally powerful, consenting adults." Applies the same ethical analysis to a "romantic relationship" between pastors who work together based on the fact that "one pastor usually has more authority, prestige, or power than the other..." The next 5 paragraphs very briefly identify harmful consequences of such relationships to the victim of clergy sexual misconduct, families of the victim and the offending clergy, parishioners, the pastorate, and the "world church." Very briefly identifies 3 factors in clergy sexual misconduct: boundary ambiguity of the pastoral role, absence of training, and personal problems and needs. Very briefly advises pastors and parishioners on practical steps to help pastors avoid clergy sexual misconduct. 1 reference.

Duckro, Paul N. (1993). Sexual abuse: A clinical perspective. *UpDATE*, (April):1-4.

Duckro is director, Program for Psychology and Religion, Davison of Behavioral Medicine Institute, Saint Louis University Medical Center, St. Louis, Missouri. A brief essay in the newsletter of the Program presents "a clinical overview of recent literature on perpetrators of child sexual abuse." Prompted by "a disturbing number of allegations of and convictions for child sexual abuse against clergy and religious." States he "relie[s] liberally" on the 1990 book, *Slayer of the Soul*. Very briefly describes the differentiation between: pedophilia and ephebophilia; fixated versus regressed pedophiles/ephebophiles; homosexuality and pedophilia and ephebophilia. Offers a very brief commentary on a review of empirical literature regarding diagnosis and treatment of pedophilia. Notes lack of "scientific research on the subject of religious professionals involved in sexual abuse." 13 references.

Duckro, Paul N., Busch, Christina, McLaughlin, Lynn J., & Schroeder, James. (1992). Psychotherapy with religious professionals: An aspect of the interface of psychology and religion. *Psychological Reports*, 70:304-316.

The authors are affiliated with St. Louis University Medical Center, Psychology and Religion Center, St. Louis, Missouri. "...describe[s] briefly some issues with regard to one aspect of the interface [between psychology and religion] in which we have participated, the psychological treatment of Roman Catholic religious professionals, persons engaged in ministries of service." Notes "that some persons enter religious life with many unresolved conflicts; these issues include excessive need to serve others, management of sexual urges, and substance addictions. Histories of abuse are not uncommon... The process of spiritual formation often includes unrealistic expectations with regard to sexuality, intimacy, potential for self-perfection, and unrelenting altruism. Failure to meet the ideals of religion may lead to dysfunctional responses, including self-denigration, self-punishment, or compulsive behavior." 3 references.

Duckro, Paul N., Chibnall, John T., & Wolf, M. Ann. (1998). Women religious and sexual trauma. *Review for Religious*, 57(3, May/June):304-313.

Authors are, respectively: faculty and a doctoral student, Saint Louis University, Program for Psychology and Religion, Saint Louis Behavioral Medicine Institute, St. Louis, Missouri. Their

premise was a lack of empirical data to inform clinicians and educators who deal with the effects of sexual trauma and promote the healthy sexual development of Roman Catholic women religious. A self-report survey was mailed to 2,500 women religious from 123 congregations. Nearly half returned a usable questionnaire. Of the respondents: 39.9% reported sexual trauma in their lifetime; 13% reported sexual exploitation during religious life; 9% reported sexual harassment during religious life. Of those who experienced sexual exploitation: the most common exploiters were clergy; the most common role exploited was that of spiritual director. Most reported only one exploitive experience, but that single relationship last years for some. The most common effects were: anger, shame/embarrassment, anxiety, confusion, depression, difficulty praying, and difficulty imagining God as "Father." The more overtly the relationship was sexualized, the more potent were the effects. Very few had reported the problem to authorities, and about one-quarter had never discussed the experience with anyone. Methodological data was not part of this report. A very useful self-report study based on a large sample. Lacks references. [See this bibliography, this section: Chibnall, John T. et al. (1998).]

Duckro, Paul N., & Falkenhain, Marc. (2000). Narcissism sets stage for clergy sexual abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 21(3, Fall):24-28.

Duckro is a psychologist and professor, Department of Community and Family Medicine, Saint Louis University School of Medicine, St. Louis, Missouri. Falkenhain is a pediatric psychologist, SSM Cardinal Glennon Children's Hospital, St. Louis, Missouri. Magazine-style article. Prompted by incidence of Roman Catholic diocesan clergy and religious involved in the sexual abuse of minors. Written to explore "the nature of narcissism and the ways in which it might be mitigated in the formation of future priests and religious." An outgrowth of the authors' empirical study of sexual abusers who were male religious and/or clergy. The results of that study "highlight the importance of narcissism as a factor increasing the danger that a person will be a sexual abuser." Their position is that "any effort at prevention must consider the identification and transformation of narcissism." Describes narcissism and its variations, including its severe form, narcissistic personality disorder, based on Diagnostic and Statistical Manual of Mental Disorders (4th edition) criteria. Promotes a strategy of prevention of sexual abuse in the church, and calls for psychological screening of seminary candidates for ordination to the priesthood and/or religious life that uses a developmental perspective, and incorporates screening results into the formation process. Briefly describes a general psychological plan to be implemented in the formation setting that fosters self-reflection and behavioral change, includes professional psychological consultation, and encourages "a positive ideal of social and sexual health among celibate men." Lacks references.

Duckro, Paul N., Miller, Bertin, & Schwartz, Mark. (1996). Clergy sexual boundary violators: Toward an outline of evaluation and treatment. *Chicago Studies*, 35(3, December):301-315.

Duckro is a professor, Department of Community and Family Medicine, Saint Louis University School of Medicine, St. Louis, Missouri.; Miller is a priest involved in residential care and rehabilitation of clergy; Schwartz is codirector, masters and Johnson Sexual Trauma and Compulsivity programs in New Orleans and Kansas City. Roman Catholic Church context. Identifies relevant topics and offers a brief overview of each, including: evaluation; first and second phase treatment; return to ministry spiritual direction in treatment; needs of various constituencies; prevention. Lacks references, a serious omission by 3 who are experienced and function in clinical and academic settings.

Duensing, Donna R. (2001). "A dinner conversation hard to swallow: Food for thought?" *Journal of Supervision and Training in Ministry*, 21:73-79. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Duensing is a minister, and director, Field Education and Integrative Studies, and visiting professor of ministry, San Francisco Theological Seminary, San Anselmo, California. Presents a case study involving a female third-year seminary student who is completing a required 12-month internship at a congregation in the denomination of which she seeks to be ordained. She accepts an invitation to meet for dinner from a male pastor in her denomination who had supervised

during her first 2 years of seminary when she completed the pre-internship requirement while working at a congregation that he pastored. He also holds an adjunct faculty appointment at the seminary she attends. During the dinner, he attempts to sexualize the relationship with her. Duensing concludes the case with a series of questions for discussion of issues raised by the case. [For reflections on this article, see this bibliography, this section: Friberg, Nils C. (2001); Kleingartner, Connie. (2001); von Fischer, Thomas. (2001).]

Dulles, Avery. (2004). Rights of accused priests. *America* [a Jesuit publication], 190(20, June 21-June 28):19-23.

Dulles, a Jesuit priest and cardinal in the Roman Catholic Church, is a professor of religion and society, Fordham University, Bronx, New York. Presents a brief critique of “the so-called Dallas charter and an accompanying set of norms” adopted in June, 2002, by the United States Conference of Catholic Bishops which addressed the problem of the sexual abuse of minors by clergy in the Church. Cites the Bishops’ 2000 publication, “*Responsibility and Rehabilitation*, a critique of the American criminal justice system,” as the basis for his position. Offers 15 principles by which to re-evaluate the norms: presumption of innocence of accused priests; defining the term *sexual abuse*; proportionality between the offense and the penalty; not allowing for retroactive application of newly adopted positions to prior offenses; retaining statutes of limitations in canon law; restoring the possibility of retaining priests for Church oversight and therapy; protecting the confidential records of priests held by bishops; when entering into financial settlements with accusers, announce when the settlement is reached without an establishment or admission of guilt or liability in order to protect priests who maintain their innocence; provide full salary and benefits to priests who have been removed from ministry until their cases have been resolved; provide accused priests with adequate access to timely ecclesiastical trials; do not permit virtual laicization without due process; be quite selective in the imposition of laicization; offer the possibility of reinstatement to the priesthood of those removed; apply the norms only to offenses related to the charter; create universal norms regarding sexual abuse of minors that apply to the Church, regardless of country or region.

Dunne, Elizabeth A. (2004). [Commentary] Clerical child sex abuse: The response of the Roman Catholic Church. *Journal of Community and Applied Social Psychology*, 14(6, November/December):490-494.

By a faculty member, Department of Applied Psychology, University College, Cork, Ireland. Her commentary “argue[s] that the response of the Roman Catholic Church (RCC) to the clerical sexual abuse scandal that emerged in the mid-1980s exhibits the characteristics of organizational crisis management typical of large, bureaucratic institutions that consider themselves to be ‘client-independent’, (e.g. private and state bodies controlling essential services). Information which is in the public domain on six cases of clergy child sex abuse in an Archdiocese in Ireland, together with statements issued by the Irish RCC and the Vatican on the issue are used to illustrate the Church’s handling of the crisis.” Identifies a “pattern of interaction between complainants and the RCC authorities,” which includes: “...absence of concern for victim recovery and spiritual wellbeing...”; “...failure [of the Irish RCC] to inform complainants [who were victims] of the action being taken to address their concern about perpetrators” future possibilities for contact with children.”; “...a fundamental failure by the [Irish RCC] to appreciate the true nature of complainants’ concerns and the criminal nature of the activities of the perpetrators.” Identifies the Irish RCC authorities’ responses to victims, which included: usually “to be distant and evasive,” and in 2 cases, being overtly negative; being abstract and giving “no sense of grasping the personal trauma of victims and their families” when explaining the Church’s handling of complaints; practicing a strategy known in the image management literature as *scapegoating*, which positioned the Church “as an observer, looking sympathetically at the victims and communities who have been scandalized by the abusers’ behaviour,” but taking no responsibility for the abusers as personnel of the Church; practicing a rhetorical strategy of *defeasibility* “wherein the defendant pleads lack of information about or control over crucial aspects of the situation.” States: “The reaction of the Irish RCC was to avoid rather than to engage with complainants on the substantive issue and it offered nothing to them by way of pastoral care.” States the Church’s scapegoating and diffusing of blame by claiming ignorance, i.e., defeasibility,

had an underlying motivate of preparation for mounting a legal defense. As to how the RCC can restore trust with its laity, states that “immediate and whole-hearted implementation of a complaint system such as those found in client-dependent organizations” would demonstrate RCC commitment, and that “[g]iving former complainants a real role in the design and operation of such a system would add to its credibility.” 22 references.

Durà -Vilà, Glòria, Littlewood, Roland, & Leavey, Gerard. (2013). Integration of sexual trauma in a religious narrative: Transformation, resolution and growth among contemplative nuns. *Transcultural Psychiatry*, 50(1, February):21-46.

Durà-Vilà is Honorary Lecturer, Department of Mental Health Sciences, University College, London, England. Littlewood is professor of anthropology and psychiatry, Departments of Anthropology and Mental Health Sciences, University College. Leavey is director, Bamford Centre for Mental Health and Wellbeing, Psychology Research Institute, University of Ulster, Magee campus, Londonderry, Northern Island, and University College. “The present article explores the experiences of five [Roman] Catholic [Church] contemplative nuns sexually abused by priests, using ethnographic methodology. ...we propose a detailed model of the nun’s experience of sexual abuse, describing and illustrating how the nuns coped with the pain of their experiences through the use of spiritual concepts, narratives, and imagery leading to transformation and resolution. These processes are discussed from the perspective of the literature on the interaction of trauma and spirituality.” Study participants were 5 contemplative, cloistered nuns from a Catholic order who resided in several monasteries in Spain. Ethnographic field and semi-structured interviews audio-recorded, transcribed, and the content analyzed thematically. Themes extracted from the data represent key findings. States: “The nuns described various types of sexual trauma, involving violence, exploitation, coercion, and mental and physical stress... In all cases the perpetrators were priests the nuns had hitherto known and trusted.” In a particular case, “the priest had colluded with the Mother Superior who, is was alleged, also took a role in coercing nuns into having sexual encounters with him.” Reports that all 5 nuns “described an intense negative emotional response following the abuse.” Presents an 8-stage flow diagram of the stages that the nuns went through to achieve recovery: 1.) shock and distress; 2.) self-doubt; 3.) anger and mistrust; 4.) withdrawal and meditation; 5.) secrecy or disclosure; 6.) community acceptance; 7.) spiritual integration; 8.) posttraumatic growth. Brief descriptions of stages include quotations from participants’ interviews. Identifies the participants’ psychological and physical symptoms of the trauma, and their social (e.g., fear of discovery and fear of not being believed) and spiritual concerns (e.g., doubting their own innocence and misunderstanding of the abuse). In the Discussion section, states: “A common theme that emerged strongly throughout the interviews was the fact that the nuns rejected and fought the abuse with all their might. This was a key aspect of the nuns’ perception of triumphing over the test that the abuse posed. The nuns showed a remarkable level of determination and strength in resisting the abuse and defending the truth once they disclosed it. This is particularly remarkable when we take into account their weak position at many levels.” Notes that “not being believed by their Mother Superior after revealing the abuse was one of the most painful and distressing aspects of the nuns’ experiences.” Draws upon Jennifer Freyd’s theory of betrayal trauma as a framework to understand the nuns’ reactions to the abuse. Constructs a model of spiritual transformation following sexual trauma by which the nuns perceived the abuse “not as meaningless but having a purpose.” Notes that formal psychiatric diagnosis was not part of the interviews, and that participants’ risk and resilience factors were not considered. In the Conclusion section, states: “Although in the cases presented here, the nuns’ religious beliefs seemed to have had a positive impact in their well-being, it would be naïve to think that this is always the case. Religious beliefs can be a source of meaning and resilience but also have the potential to be damaging. Clinicians need to be alert to maladaptive cognitions and coping reactions in traumatised religious patients.” 61 endnotes.

Dutney, Andrew. (1998). Education as penance: Ethics, education and sexual misconduct. *Uniting Church Studies*, 4(2, August):30-41.

Dutney has “taught ethics as a tutor, lecturer or supervisor for fifteen years, and [has] made pastoral ethics a particular focus of my own study.” He has taught pastoral ethics to ministers

referred to him by the Uniting Church in Australia who were under discipline for sexual misconduct. Based on his experiences in South Australia, he presents an analysis of the distinctive nature of the educational relationship between the 3 parties – the pastoral ethics teacher who receives the referral, the church “as an organisational and social system [that is] represented by the referring committee, and the offending minister. He also presents practical guidelines for “a teacher who receives a referral from a disciplining committee dealing with a case of sexual misconduct.” His first step is clarification: “Clarify the precise nature of the referral, especially the committee’s intentions and expectations, evaluating the feasibility of the request as an educational undertaking, and confirming that the course is part of a broader strategy involving counselling.” Challenges the assumption that education is a panacea in cases of clergy sexual misconduct: “The combination of a commitment to the liberal ideology of ‘education’, and the evangelical ideology of ‘call’ ultimately sets up for failure the teacher, the student and, indeed, the church. Unless clear and achievable educational goals can be identified, the teacher should not accept the referral. This liberal reflex of prescribing ‘education’ as a cure is especially worrisome if it is accompanied by the common assumption that sexual misconduct is probably the result of a misunderstanding on the part of a minister who is essentially a good fellow.” His second step is calculation: “Calculate the commitment required if the referral is to be accepted.” Identifies confidentiality as a factor to consider. His third step is supervision: “Arrange for professional supervision [for the teacher]. An initial supervisory session at this stage will help clarify the issues in Step 2.” Identifies as factors: the consent of the minister who is referred and the referring committee’s responsibility for the cost of the supervisors. His fourth step is negotiation: “Negotiate a ‘teaching contract’ with the committee.” Suggests 5 questions for the referring committee in order to shape the contract: “1. What do the committee regard as the learning needs?” “2. How do these learning needs translate into specific learning objectives?” “3. What resources will be needed to attain each objective?” “4. What will the committee regard as evidence of the accomplishment of each learning objective?” “5. How will the committee evaluate the outcomes of the course of training?” 28 footnotes.

Dye, Jessie Clayton, Crowley, Patrick, & Evelius, John. (1998). Intra-church dispute resolution. *The Catholic Lawyer*, 38:133ff. [Retrieved 04/15/06 from LexisNexis Academic database.]

Dye is an attorney and mediator, Seattle, Washington, who established the Due Process Program in the Roman Catholic Church’s Archdiocese of Seattle in 1985. Crowley is the principal general counsel for the Archdiocese. Evelius is a lawyer in Baltimore, Maryland. Written to “focus on the prevention of litigation [in the Church] altogether, and managing conflicts within the diocese and in tort claims against the diocese in such a way that there is a resolution of the case before it proceeds to litigation.” Parts 1-4 are by Dye. Part 1 describes the Due Process Program which was designed “handle employment disputes within the church workforce [but] evolved in the last ten years to handle some tort claims against the diocese as well.” Describes the Program as “an ombudsman office...” Part 2 briefly describes the Program’s 4 services – conciliation, mediation, fact-finding, and arbitration. Part 3 describes how the Program handles sexual abuse cases in the archdiocese. States that in 1989 “the first wave of sexual abuse cases came into the Archdiocese...” Describes her role in the cases “as a compassionate claims manager.” Reports that claims are evaluated “from a pastoral, legal, and moral perspective.” The pastoral obligation includes spiritual counseling “or, more often, psychotherapy, which is paid for by the Archdiocese” with certain contingencies. Reports that sexual misconduct claims have declined since the early 1990s. Part 4 very briefly comments on the Program’s effectiveness and notes an 85% resolution rate, which is close to that of “most mediation programs around the country...” Part 5 by Crowley is 4 paragraphs that comment on the role of diocesan counsel in a dispute resolution program, in general, and the sexual abuse claims, in particular. Part 6 is by Evelius and is a personal account of the initiation of the ecclesiastical court in the Archdiocese of Baltimore, Maryland, in the late 1970s. Concludes by encouraging the use of such courts for intra-Church disputes rather than civil courts. 13 footnotes.

Dykstra, Robert C. (2013). Ministry with adolescents: Tending boundaries, telling truths. *Pastoral Psychology*, 62(5, October):339-647. [Reprinted as: Dykstra, Robert C. (2013).

“Ministry with Adolescents: Tending Boundaries, Telling Truths.” Chapter 10. Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 113-124.]

Dykstra is a professor, pastoral theology, Princeton Theological Seminary, Princeton, New Jersey. Describes his use of young adult novels in a seminary course on the pastoral care of adolescents in which the novels are “a powerful stimulus not only for understanding the struggles of contemporary adolescents but also, more personally and important, for eliciting and binding up the seminarians’ long-suppressed but still festering emotional wounds from their own adolescent years. My hope is that by revisiting and reworking these previously suppressed memories, the students will become more emotionally available to and capable of exploring similar kinds of struggles within adolescents in their present or future care. By admitting into conscious awareness and even embracing their own shameful memories of the past, they increase their capacity for encountering shame in those they counsel.” Among the issues raised are the sexual abuse of minors, “ways authority figures, including, of course, ministers, can abuse the power of their offices,” and “the absolute necessity of maintaining appropriate personal and sexual boundaries with those in one’s care. The burden of vigilance in this regard falls exclusively on the adult caregiver, not on the young person, in one’s professional work with children and youth (as well as with other adults).” Draws on the works of therapists Ron Taffel and David Schnarch regarding ways to discuss topics related to sexuality and sexual topics. Cites Schnarch and Mark D. Jordan regarding the “deep connection between the sexual and the spiritual” to suggest that while it is not easy for professionals to talk with adolescents in their care about sexuality, “we have no alternative than to attempt to speak them. The church will not protect its adolescents from abuse or its ministers from scandal by a reactionary refusal of all manner of conversation about sex, however necessarily halting and risk that conversation will be. One lesson of the [clergy sexual abuse] scandals [in the church] is that the bifurcation of body and spirit and lingered overlong.” 11 references.

Earle, Ralph H. (1994). [In My Opinion department.] The problem of sexual trauma and addiction in the Protestant church. *Sexual Addiction and Compulsivity: The Journal of Treatment and Prevention*, 1(2):137-139.

Earle is with Psychological Counseling Services, Scottsdale, Arizona, and specializes in treating sex addicts and sex offenders. A very short commentary that very briefly touches on a wide range of topics. States that “there is a crisis for clergy in the area of sexual boundaries.” His position is that “spiritual healing is the answer.” Concludes: “Churches have an equal responsibility to the victim and to the victimizer. Church *must* do whatever it takes to uncover any ‘family secrets’ of victimization in order to prevent further victimization within the lives of our congregations.” Of his citations, only 2 references are provided.

Easton, Scott D. (2013). Disclosure of child sexual abuse among adult survivors. *Clinical Social Work Journal*, 41(4, December):344-355.

Easton is with the Department of Health and Mental Health, Graduate School of Social Work, Boston College, Chestnut Hill, Massachusetts. Begins with a review of the clinical literature that reports that “the knowledge base for [male survivors of child sexual abuse (CSA)] remains under-developed,” including “predictors and processes through which CSA can affect survivors’ mental health,” one factor of which is the role of disclosure. Reports on the results of his research study that was conducted “to describe the disclosure process more fully, identify factors that explain variation in disclosure rates, and examine relationships between disclosure variables and long-term mental health.” He conceptualizes disclosure “as a multi-dimensional process that unfolds across the lifespan.” The design was a cross-sectional survey with purposive sampling from 3 “national organizations devoted to raising awareness of CSA among men,” including Survivors Network of those Abused by Priests (SNAP). Of the 487 male participants, 62% were abused by a member of the clergy, and 11% by a biological family member; 36% reported that the abuse used force during the abuse; 61% reported that the abuse involved penetration. Statistical analyses were performed on the responses to psychometric survey instruments. Among the results: average time from abuse to telling someone was 21 years; median age at initial telling was 32; 26% told someone

about the sexual abuse in childhood; on average, it was 28 years from the time of sexual abuse before participants had “a helpful in-depth discussion.” Reports results regarding the perceived helpfulness (i.e., belief, emotional support, protection) of the response to disclosure. States: “Among survivors who told someone in childhood, many of them were not supported or protected.” The percentage of respondents “who reported the sexual abuse to authorities was higher for clergy abuse survivors (20%) than for non-clergy abuse survivors (8%). Findings regarding negative clinical symptoms included “that delays in disclosure are highly symptomatic.” The discussion section describes implications for clinical social work practice and training. Identified limitations of the study include its sample bias and retrospective self-reports. States that while “clergy abuse survivors differed from other survivors on only one of the many disclosure variables,” the study’s recommendations should be considered preliminary. 60 references.

Eck, Carl E. (1994). Discovery of Church records. *The Catholic Lawyer*, 35(3):229-242.

By a partner, law firm of Meyer, Darragh, Buckler, Bebenek & Eck, Pittsburgh, Pennsylvania. Based on his “involve[ment] in the protection of [Roman Catholic Church] archival documents” in trial litigation. Addresses how Canons 489 and 490 in the Church’s Code of Canon Law may “assist you and your diocese in resisting or responding to requests for production of documents that are contained in the [secret] archives.” Presents a civil case from a western Pennsylvania state court, currently under appeal, in which he defending a diocese “on the main count of condoning or establishing a pattern that encouraged sexual activity” by a diocesan priest alleged to have committed “pedophilic activities... with a male minor.” At trial, he argued against production of diocesan secret archival documents related to Canons 489 and 490 on the basis of priest-penitent privilege and free exercise of religion rights under the U.S. and Pennsylvania constitutions. One part of his “argument was based on the jurisprudence of hierarchical structure and dominations.” A second was based on the legal doctrine of privilege against discovery under Pennsylvania law. Very briefly notes legal risks to a diocesan bishop if the appeal is lost. In the conclusion, makes general comments and practical suggestions regarding how to resist discovery. Ends with a very brief exchange with an attorney involved with discovery issues in civil and criminal cases involving the Church in Montana. 76 footnotes.

Eden, Ami. (2002). Orthodox rabbi issues warning on sexual abuse. *The Forward* [also known as *The Jewish Daily Forward*], (May 3):4-5.

By a staff member. Newspaper-style article. Begins with an interview with Rabbi Ari Berman, “the religious leader of the Jewish Center, a well-heeled Modern Orthodox congregation” in New York, New York, who warned in a sermon “that Orthodox institutions are often ‘dismissive’ of [sexual] abuse complaints.” Prompted by “the occasion of the [Roman] Catholic Church’s sex scandal.” Notes that Berman’s sermon “comes as the most prominent Orthodox organization in America, the Orthodox Union, attempts to recover from its own sex scandal involving Rabbi Baruch Lanner, a popular leader of it s youth group, the National Council of Synagogue Youth.” Includes statements attributed to Rabbi Steven Dworken, executive vice president of the Modern Orthodox Rabbinical Council of America, Rabbi Avi Shafran, “spokes man for Agudath Israel of America, a leading ultra-Orthodox group, and Rabbi Yosef Blau, “a religious adviser to students at Yeshiva University.”

Editors. (1985). Priest child abuse cases victimizing families; bishops lack policy response. *National Catholic Reporter*, 21 (32, June 7):1, 4.

Introduction to 2 stories in the publication which describe “the tragedy and scandal” of the sexual abuse of minors by Roman Catholic priests and “a related and broader scandal [that] seemingly rests with local bishops and a national Episcopal leadership that has, as yet, no set policy on how to respond to these cases.” [See this bibliography, this section: Jones, Arthur. (1985), and Berry, Jason. (1985).] Noting “the serious nature of the problems involved,” describes the decision to publish the names of priests involved in legal cases. States: “Along with the rest of society, the church must examine the issues of child abuse, drawing most critical attention to those aspects of the problem involving church figures and structures that have victimized the young and their families. The crisis facing the bishops and dioceses, depicted by the stories in this issue,

should help point out the extent to which the institutional church needs to cope with the problem of pedophile priests.” [Significant for its early reporting on, and identification of, the issues.]

Editors. (1988). How common is pastoral indiscretion? Results of a *Leadership* survey. *Leadership: A Practical Journal for Church Leaders*, 9(1, Winter):12-13.

The editors of *Leadership* commissioned Christianity Today, Inc. to conduct a survey of nearly 1,000 pastors on sexual indiscretion [*sic*] and received a 30% response. To the question, “Have you ever had sexual intercourse with someone other than your spouse since you’ve been in local church ministry?”, 12% said yes. To the question, “Have you ever had other forms of sexual contact with someone other than your spouse, i.e., passionate kissing, fondling/mutual masturbation, since you’ve been in local church ministry?”, 18% said yes. Of pastors reporting intercourse or other forms of sexual contact, the other person was identified as: counselee, 17%; ministerial staff member, 5%; other church staff member, 8%; church member in a teaching/leadership role, 9%; someone else in the congregation, 30%; someone outside the congregation, 31%.

Editors. (2002). [For the Record section] From a priest-therapist’s desk: Q&A: Canice Connors and the editors. *Church Magazine* [published by National Pastoral Life Center, New York, NY], 18(2, Summer):48-49.

A brief question/answer format discussion with Canice Connors, “former president of the Saint Luke Institute, a psychiatric hospital for clergy in Suitland, Maryland... [and] currently the minister provincial of the Conventual Franciscans, the Immaculate Conception Province... [and] is also president of the U.S. Conference of Major Superiors of Men.” Among the topics addressed: whether sex abuse by Roman Catholic priests is related to celibacy, homosexuality, or issues of power or control; the percentage of priests that commit abusive behavior, and whether the problem is growing; what has changed in the last 10 years; why there is “another explosion” in 2002; what more the Church can do to prevent abuse; his estimate of the percentage of “priest child abusers” in the future; how to rebuild trust between laity and clergy.

Editors. (2009). Seeking justice. *Commonweal: A Review of Religion, Politics, and Culture*, 136(9, May 8):5.

An editorial that opposes a bill introduced in the New York State legislature by Assemblywoman Margaret Markey that is modeled on California’s “window” legislation that allowed plaintiffs for a set period to file a civil suit in cases of sexual abuse of minors after the state’s statute of limitation had expired. Supports extending the current statute, but opposes the “window” model, in part, because it only applies to private institutions, i.e., the Roman Catholic Church, and not public institutions.

Elliott, Holly Bridges. (1992). Sexually assaulted by the shepherd. *The Witness*, 75(12, December):12-14. Episcopal Church context. An account of an Episcopalian parishioner, married to a priest, who was sexually abused by the diocesan bishop. Describes the intervention process used in Minnesota to support victims and effect victim/offender reconciliation.

Episcopal Diocese of Hawaii. (No date). Policies and Procedures Concerning Allegations and Incidents of Sexual Misconduct. [World Wide Web: <http://www.dfms.org/hawaii/legaldocuments/sex/index>].

Very accessible website. Table of Contents: Introduction; scope; definitions; policies concerning sexual misconduct, protection of children, extended counseling relationships, and spiritual direction; guidelines; procedures for responding to complaints of sexual harassment; procedures for responding to complaints of sexual misconduct; diocesan policy for responding in the congregation to allegations and incidents of sexual misconduct; resource materials and list of appendices.

Episcopal Diocese of Virginia. (November, 1998). Policy and Procedures on Sexual Misconduct in Pastoral Care. [World Wide Web: <http://www.us.net/edov/cpsm/policies>].



A very comprehensive and very accessible website. Includes: definitions; policy; principles; notifications; response team; investigation; report; disposition; healing; checklist; forms; bibliography; appendices.

Episcopal Diocese of Western New York. (February, 1999). "Sexual Misconduct in the Church: Guidelines for Diocesan Response Teams." and "Policies and Procedures: Sexual Misconduct in the Church." Self-published: Episcopal Diocese of Western New York. Available from Episcopal Diocese of Western New York, 1114 Delaware Ave., Buffalo NY 14209-1683. [Not examined; listing based on information from one of the authors.]

2-part package; \$50.; includes hard copy and diskette with copyright privileges.

Erdélyi, Gabriella. (2009). Tales of immoral friars: Morality and religion in an early sixteenth-century Hungarian town. *Social History*, 34(2, May):184-203.

Erdélyi is affiliated with the Hungarian Academy of Sciences, Budapest, Hungary. A case study that examines the expectations and attitudes towards Roman Catholic clergy in the 1500s, focusing "on a particular case of a mendicant convent in a market town situated in western Hungary... Anxiety, anger/hatred and contempt – these are the words that recurred in people's descriptions of their relationships with the [Augustinian] friars." Based on 49 archival depositions that were received in the canon law procedure of *ordo per notorium* from "ordinary people – peasants, petty nobles and their parish priests and altarists from the town [of Körmen] and surrounding villages." Her analysis reveals that "the sexual (mis)conduct of the friars formed the focus of everyday common talk... The moral trespasses of the friars resulted in a neglect or irregular celebration of divine services, which – as they believed – invoked for them the harm rather than the help of the sacred. ...in this the friars disturbed the economy of the sacred, jeopardizing the spiritual and physical security of the community." Comments: "The greatest indignation [of the laity] was displayed by the visiting superiors in the village of Galgócz, where one of the altarists was living with a married woman, while among the long list of the carnal sins of the parish priest of the village of Herestyén we find him eloping with a girl and using the occasion of hearing confessions for seduction." Concludes: "As [the friars] were the professional mediators between the sacred and the physical worlds, which were closely interwoven in late medieval sacramental piety, their immorality jeopardized both the physical as well as the spiritual security and prosperity of the community, and this turned the people's moral disdain into hatred and ontological anxiety." 91 footnotes.

Eshuys, Donna, & Smallbone, Stephen. (2006). Religious affiliations among adult sexual offenders. *Sexual Abuse: A Journal of Research and Treatment*, 18(3, July):279-288.

The authors are affiliated with the School of Criminology and Criminal Justice, Griffith University, Queensland, Australia. "The present study aimed to examine associations between religiosity and offending behavior in a general (i.e., non-clerical) sample of sexual offenders, none of whom had offended in a church or other institutional religious setting." Notes the lack of research in the literature regarding the relationship between religion and sexual offending: "It is therefore unclear whether clergy sexual abuse results from unique situational factors, or whether there may be an individual-level relationship between religiosity and sexual offending." Participants were: 111 adult males serving prison sentences in Australia for sexual offenses and had been accepted into a specialized treatment program for sexual offenders; mean age at time of the last sexual offense was 32.7 years; 38.7% had a prior official history of sexual offenses; 64% had prior convictions for nonsexual offenses; 24% did not identify with a religious group; those who identified with a religious group were Anglican (27%), Catholic (28%), Uniting Church (10%), evangelist (3%), and other (3%). Retrospective self-report methodology used include official records for measures of prior criminality and treatment profiles for 2000-2004. The authors constructed a multi-dimensional measure of religion to create 4 religiosity subgroups: Atheists (low affiliation as child and adult,  $n=45$ ); Stayers (high affiliation as child and adult,  $n=23$ ); Dropouts (high affiliation as child not in adulthood,  $n=27$ ); Converts (low affiliation as child and high in adulthood,  $n=16$ ). Statistical results include: Stayers had more victims and younger victims than the other subgroups; Dropouts and Stayers had the highest percentages of

prior sexual offenses, and Converts the lowest. “The findings provide... evidence that religiosity in sexual offenders is positively related to the number of their sexual offense victims and the number of their sexual offense convictions.” Observes: “Stayers who reported regular church attendance, belief in supernatural sanctions (e.g. ‘God will punish sinners’) and religious salience in their daily life, were found to have more victims, younger victims and more sexual offense convictions than all other groups.” In the discussion section, notes the possibility “that situational dynamics within the church community may lead to a rise in opportunities for [Stayers’] unsupervised access to vulnerable victims.” Notes “the data do not allow for an examination of just how religiosity commitment is associated with an increased number of victims as well as a younger age of victims.” Concludes that “the current findings raise more questions than answers.” 36 references.

Eisler, Peter. (2011). [Century News] When a church’s honesty is a liability. *The Christian Century*, 128(12, June 14):14-15.

Reports on the decision of leaders of the Vienna Presbyterian Church, a Presbyterian Church (U.S.A.) congregation in Vienna, Virginia, “to acknowledge the church’s failures in handling reports of sexual abuse by a youth ministries director,’ a position contrary to the Church’s insurance carrier, GuideOne Insurance. Quotes statements by GuideOne and Church representatives. States that the dilemma as “if [officials of churches] do what they feel is right in the eyes of God, they can put their church at risk of financial claims that could end its existence.” Reports that in 2001, Vienna Presbyterian hired Eric DeVries as director of youth ministries, and that he resigned in 2005 after allegations that he “had ‘crossed the boundary of emotional and physical propriety in his relationship with female students...’ Church officials reported him to authorities; he later pleaded guilty to a misdemeanor charge of contributing to the delinquency of a minor and received a 12-month suspended jail sentence. In 2009, the church began to reexamine what went wrong. The discussions also led to the decision to acknowledge failures in responding to the abuse, apologize to victims and recommit the church to their care.” States that the conflict with the insurance company intensified when it “learned that church officials were cooperating with the *Washington Post* newspaper on a story about the church’s failures.” [The *Washington Post* story was published in April, 2011. For a June, 2011, update, see the newspaper’s World Wide Web site, retrieved 02/04/12: [http://www.washingtonpost.com/local/vienna-presbyterian-church-forces-out-executive-director-in-wake-of-abuse-cases/2011/06/14/AGLAZ7UH\\_story.html](http://www.washingtonpost.com/local/vienna-presbyterian-church-forces-out-executive-director-in-wake-of-abuse-cases/2011/06/14/AGLAZ7UH_story.html)] [See the Church’s posting that describes events, retrieved 02/02/12 from its World Wide Web site: [http://www.viennapres.org/ministries/careprayer/individual\\_and\\_family/newspring/our\\_story/](http://www.viennapres.org/ministries/careprayer/individual_and_family/newspring/our_story/)]

Esters, Stephanie D. (1996). Clergy hard put to get sexual misconduct coverage. *National Underwriter (Property and Casualty/Risk and Benefits Management Edition)*, 100(November 11):10.

Brief newspaper-style article that reports evolving practices in the U.S. insurance industry regarding liability coverage for churches for sexual misconduct by clergy. A number of companies no longer offer the coverage and some that still do are putting limits on amount of coverage. Quotes John Cleary, general counsel of Church Mutual Insurance Company, Merrill, Wisconsin, a leading insurer of churches, that the company receives about 5 sexual misconduct claims per week, and since 1984 has received 1,500-2000.

Estés, Clarissa Pinkola. (2002). A slaughter of innocence. *U.S. Catholic* [published by Claretian Missionaries], 67(6, Jun.):24-28. [Reprinted as: Estés, Clarissa Pinkola. (2005). How sex abuse crisis awakens us to take lay responsibility – Slaughter of innocence. *Journal of Religion and Abuse: Pastoral Care and Prevention*, 7(2):45-55.]

Estés is an author, psychoanalyst, and post-trauma specialist. Brief, eloquent essay written from the point of view of a “Latina grandmother with a fierce glint in her eye who knows several somethings about moral formation.” In light of the recent U.S. national awareness of Roman Catholic priests who used children for sexual gratification, states that the “first task here is to acknowledge that sexual intrusion against children exists and apparently far more than we would ever think to imagine.” Calls for the Catholic community to examine itself. In varying degrees of

responsibility and culpability, “we have been rampantly negligent in questioning our own naïveté” about accountability and justice, vigilance regarding children, true facts about mental disorders, evil, and the accessibility of children to disordered adults. Calls for: listening to the truth of the victims; apologizing fully with exact specifics and naming what effect one’s neglect or actions had on those who were harmed; stating specific ways the entire matter has affected one’s self; naming specifically what one will do to make certain this never happens again; after listening to the victim, ask what one can do now to help; ask for forgiveness in one’s own words; ask God for absolution of one’s sins. The purpose is “to share in the suffering for love’s sake” and so that “peace and healing and justice will be certain to continue.”

Euart, Sharon E. (2003). Clergy sexual abuse crisis: Reflections on restoring the credibility of Church leadership. *The Jurist: Studies in Church Law and Ministry*, 63(1):125-138.

By a Roman Catholic woman religious. An expanded version of a presentation given for the Woodstock Theological Forum on “Restoring Trust in Church Leadership,” May 22, 2003, Georgetown University, Washington, D.C. Responds to the question: “Can the U.S. [Roman Catholic] bishops and religious superiors restore the bonds of trust and rebuild the credibility that have been so deeply wounded in recent times [following media disclosures in 2002 regarding sexual abuse of minors by priests and lack of an adequate response by hierarchy upon discovery]?” Identifies concrete means within the Church to assist leadership “if they and the faithful chose to use them. This article will focus on those structures and processes that are currently in place in our Church, particularly those that either call for or permit the participation of laity and the utilization of lay expertise.” Draws from the Code of Canon Law, including a theological context for its consultative structures. Cites Code provisions for diocesan consultative structures, including the synod, pastoral council, finance council, and other means, e.g., boards, commissions, and committees, and the parish pastoral visit. Briefly describes challenges to the effectiveness of participative structures at the diocesan level. Notes that such structures may have been a failed means of accountability “in light of the tragic events that have rocked our Church in the past years...” 25 footnotes.

Evans, Faith. (1990). Shameful secrets. *The Witness*, 73(7/8, July/August):14-17.

Evans is on staff, Office for Church in Society, United Church of Christ, Washington, D.C. Describes his childhood experiences. He was mentally and physically abused by foster parents, and turned to other adults for attention. One of his teachers was also a minister in the church he attended. Evans went to summer church camp with the minister who had Evans stay in his cabin for 2 weeks. Evans was sodomized nightly, and forced to commit oral sex. Describes his violent reactions to this experience, abuse of alcohol, impact on his relationships with women, effect on his parenting style, his suppression of anger at his abuser due to self-blame, and his relationships to males in authority. Discusses his faith and how survivors cope with shame.

Evinger, James S. (1997). Let justice roll down: Sexual abusers and victims. *Perspectives: A Journal of Reformed Thought*, 12(5, May):3-6.

By a Presbyterian church (U.S.A.) minister and faculty member, University of Rochester Medical Center, Rochester, New York. Presents substantive and due process arguments for Overture 97-6 / Amendment K, a proposal to restore provision for retroactive prosecution of sexual abuse to the Presbyterian Church constitution.

\_\_\_\_\_. (1999). Investigating and prosecuting clergy sexual abuse: A research case study. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 1(1):67-89.

Presents a research case study of an ecclesiastical investigation and prosecution of 2 cases of clergy sexual abuse in the Presbyterian Church (U.S.A.). Documents and analyzes factors critical to the methods and outcomes that have been assessed as effective and possessing integrity.

\_\_\_\_\_. (2001). Investigation and disposition of formal ecclesiastical cases of pastoral misconduct involving sexual abuse: A quantitative study. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 2(4):5-30.

A research study of case investigations and trial dispositions of formal cases of pastoral misconduct involving sexual abuse in one U.S.A. denomination, Presbyterian Church (U.S.A.), in an 8-state region, 1992-97. Among the findings: 17 formal cases were reported; 0 involved incidents pre-1970, 6 involved incidents in the 1970s, 6 in the 1980s, and 12 in 1990-1997. Of 31 victims identified, 31 were female, 31 were laypersons, 30 were of majority age and had capacity, and 1 was a minor. Of 16 perpetrators identified, 16 were male and 16 were clergy. Of the perpetrators, 12 had 1 identified victim, 1 had 2 victims, 2 had 3 victims, and 1 had 11 victims. In 11 of the 17 cases, the victim made the accusation herself; in 8, another person submitted an accusation; in 1, the perpetrator made a self-accusation. Among the role relationships between perpetrator and victim, 26 of the 31 victims (83.8%) were in the role of congregant to the perpetrators' role of pastor, and 9 (29.9%) victims were in the role of counselee to the perpetrators' role as pastor. In all 17 cases, not a single accusation was determined to be false. Of the 8 cases that were presented at a total of 7 trials: in 6 cases, the accused was found guilty; there were no findings of not guilty; in 2 cases, the accused was permitted to plead *nolo contendere*, or no contest. In 11 of the 17 cases, cost to the judicatory was less than \$5,000, and 15 of the 17 cost less than \$10,000. Only 1 of the 17 cases involved media coverage. Only 2 involved parallel adjudication in secular courts.

Evinger, James S., & Cardorette, Curt. (2005). "...nothing bad happened...": A 19th century letter from the Archbishop of Manila to the Cardinal of Toledo, concerning the sexual abuse of an Indian student. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(2):23-36.

Evinger is a clinical research coordinator, University of Rochester Medical Center, Rochester, New York, and a Presbyterian Church (U.S.A.) minister. Cardorette is the John Henry Newman Associate Professor of Roman Catholic Studies, University of Rochester, Rochester, New York. From the abstract: "A facsimile of a previously unpublished 19th century, archival letter from the Roman Catholic Archbishop of Manila, Philippines, to an unnamed Cardinal is presented, making it available for research. The letter reports the sexual abuse of an Indian student by a priest in two church-related contexts. The document is reproduced, translated, and its provenance described. Its significance for the study of the problem of sexual abuse by clergy is identified." The 2 contexts include the sacrament of confession and a dormitory setting where both the priest and the students resided. 15 footnotes.

Evinger, James S., & Darr, Rich. (2014.). [Reflection and Response] Determining the truth of abuse in mission communities: A rejoinder and new agenda. *Christian Scholar's Review*, 43(4, Summer):365-383.

Evinger, a minister of the Presbyterian Church (U.S.A.), is retired from the University of Rochester Medical Center, Rochester, New York, where he held faculty appointments in the School of Nursing and School of Medicine and Dentistry, holds a faculty appointment as a Research Fellow at Colgate Rochester Crozier Divinity School, Rochester, New York, and is an adjunct assistant professor, Division of Medical Humanities, University of Rochester School of Medicine and Dentistry. Darr, the Lead Pastor, First United Methodist Church, Park Ridge, Illinois, was raised in Mali Republic, West Africa, where his parents served as missionaries. While in boarding school at Mamou Alliance Academy, Mamou, Guinea, West Africa, he was among the children abused by Christian & Missionary Alliance-appointed missionaries. As an adult, he co-led the Mamou Steering Committee, an advocacy group that prompted the C&MA to establish an independent inquiry into abuses at Mamou Academy; he helped found Missionary Kids Safety Net, a nonprofit advocacy group with international membership. The article responds to a previous article in the journal (see this bibliography, this section: Priest, Robert J., & Cordill, Esther E. (2012).), critiques its methodology, and "propose[s] a more effective way to reach the goal of achieving just responses when abuse in missionary communities is alleged." Offers an original set of 7 measureable outcomes by which to assess a fact-finding inquiry into allegations of abuse in the context of a faith community or mission-sending agency, including the forms of physical and sexual abuse. Offers an original, interdependent set of "practical, procedural, and conceptual topics" that construct "a robust framework to support determination of the truth" by independent inquiries in mission settings. 49 footnotes.

Evinger, James S., Griffith, Laurie, Masquelier, Paul, & Pritchard, Pamela (with Hendrix, Patricia). (2004). [Guest Viewpoint]. From suffering to hope: Response to sexual abuse. *The Presbyterian Outlook*, 186(25, July 5):10-11, 18.

By the team that developed 11 proposals to change the constitution of the Presbyterian Church (U.S.A.) in regard to how the Church responds to the commission of sexual abuse within it. Magazine-style article that provides the background, context, and history of the proposals that were presented to the Church's national legislative meeting in 2004. Areas addressed by the proposals include: administrative leave; procedural safeguards for victims of sexual misconduct who participate in the Church's disciplinary proceedings; mandatory reporting by Church officers of sexual misconduct against children and adults without capacity.

Evinger, James S., & Yoder, Dortha L. (2002). Sexual abuse, forgiveness and justice: A journey of faith. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(4):71-88. [Reprinted as: "Sexual Abuse, Forgiveness and Justice: A Journey of Faith." Chapter in Fortune, Marie M., & Marshall, Joretta L. (Eds.). (2002). *Forgiveness and Abuse: Jewish and Christian Reflections*. Binghamton, NY: The Haworth Pastoral Press, pp. 71-88.]

Evinger is a clinical research coordinator, University of Rochester Medical Center, Rochester, New York, a chaplain for New York State Office of Mental Retardation/Developmental Disabilities, and a Presbyterian Church (U.S.A.) minister. Yoder is a Presbyterian Church (U.S.A.) pastor, Irondequoit, New York. From the abstract: "The Christian precept of forgiveness is examined in the context of sexual abuse committed against adults and children in Protestant congregations. Two vignettes and accompanying commentary present issues and problems related to an application for reinstatement to office by a minister whose ordination was suspended, and a proposal regarding restitution for victims. A third vignette is an account of an authentic act of forgiveness by a congregation's lay leaders that, as expression of their faith, honors a commitment to make justice for victims." Footnotes.

Exley, Richard. (1988). A support system: Your way of escape. *Ministries Today*, 6(3, May/June):34, 36-38.

By a pastor, Christian Chapel (Assemblies of God), Tulsa, Oklahoma. Magazine-style article. Prompted by "the Jimmy Swaggart tragedy" at the Family Worship Center, Baton Rouge, Louisiana. Notes the incidence of sexual boundary violations by clergy as self-reported in a survey for *Leadership* magazine [see this bibliography, this section: Editors. (1988). How common is pastoral indiscretion? Results of a *Leadership* survey. *Leadership*, 9(1, Winter):12-13.] Comments that for the most part, ministers must live in denial in relation to "the same ego needs and sexual drives as other men [*sic*]..." Identifies a correlation between an increase in a minister's success and the difficulty of his [*sic*] confessing sexual sin. States: "The first step in overcoming ministerial indiscretion is to develop a spiritual network, a support system where we can encourage and strengthen one another. Over the years it has been my experience that temptation loses its mesmerizing power when it is confessed and exposed to the light of Christian love." His analysis suggests a systems model: "By failing to provide a working model for confidential rehabilitation the church has unintentionally contributed to the conditions which have resulted in moral failures like the Jimmy Swaggart tragedy." Commenting on the preponderance of "pastoral indiscretion" in the *Leadership* survey that "involved persons involved in the local congregation" either as staff, counselee, member, or congregant, he suggests that "emotional bonding" is the preceding factor before lust becomes the significant factor. Identifies as conditions which leave a minister emotionally vulnerable as a workaholic pattern, lack of intimacy with family, loneliness, depression, and lack of a relationship with God. Calls for a mentoring system by which a minister could confess "without fear of exposure or recrimination" and submit voluntarily to confidential rehabilitation. If rehabilitation is effective, he would be restored to ministry, and if not, "then public disciplinary action could be taken. If indeed the goal of church discipline is redemptive and not punitive then nothing is gained through public disclosure when the minister voluntarily confesses and seeks help." Calls for the church to refine how it prepares candidates for ministry, and to establish simple guidelines "regarding appropriate boundaries for both ministry and relationships." Offers his personal rules for pastoral counseling. Lacks references.

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\_\_\_\_\_. (1992). Getting to the deeper issues. *Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):127.

By a pastor, Christian Chapel (Assemblies of God), Tulsa, Oklahoma. A sidebar to Frey, William et al. (1992), this bibliography, this section. Briefly describes the case of a colleague whom he counseled, a minister who became involved sexually with a person in a role that is not identified here. The offender's behavior, which led to removal from office, is presented as symptomatic of underlying personal problems. Exley reports that through counseling, the person is being restored to office.

Fager, Chuck. (1992). Two updates: Challenges for ministry and mission. *A Friendly Letter*, 130/131(3/4, March/April):Pagination lacking. [Retrieved 05/02/09 from the World Wide Web: <http://www.afriendletter.com/afl130-131b.html>]

A brief article in the author's "independent monthly Quaker newsletter." Reports that the Friends Meeting in Cambridge, Massachusetts is actively trying to decide how to deal with the impending release of John Van der Meer from prison. Vander der Meer in 1987 "acknowledged [to the Meeting] having had a sexual encounter with a child in the meeting." At that time, he defended his actions "on the basis that sex between adults and children can be beneficial and healthy." The Meeting formally condemned his position, reported him to authorities, and terminated his membership. Van der Meer was arrested, charged with rape of a child, announced he had modified his theoretical position, pleaded guilty, and was sentenced to 20 years in prison. Before he entered prison, he asked to be allowed to continue worshipping at the Cambridge Meeting, and was permitted to attend a midweek meeting, a function usually attended by adults only. Prior to his release, Van der Meer expressed the desire to continue attending the Cambridge Meeting. Among the issues in 1987 was "that some members of Cambridge Meeting had known about Van der Meer's pedophilia for some time, but this had not been made known to others, and some Friends felt betrayed." Fager very briefly reports on the varied and differing points of view in the Meeting regarding Vand der Meer's recent request.

Falkenhain, Marc A., Duckro, Paul N., Hughes, Honore M., Rossetti, Stephen J., & Gfeller, Jeffrey D. (1999). Cluster analysis of child sexual offenders: A validation with Roman Catholic priests and brothers. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 6(4):317-336.

Falkenhain, Hughes, and Gfeller are affiliated with Saint Louis University, St. Louis, Missouri. Duckro is with Saint Louis Behavioral Medicine Institute, St. Louis, Missouri. Rossetti is with Saint Luke Institute, Suitland, Maryland. Based on the first author's doctoral dissertation. Presents results of a study in which methods of "previous cluster analytic [personality] studies of child sexual offenders were replicated with a more restricted population of Roman Catholic religious professionals..." Study participants "were 97 Roman Catholic priests and religious brothers evaluated for allegations of child sexual abuse at a residential treatment center for Roman Catholic religious professionals in the United States from 1989 to 1996." Ages ranged from 31-to-75. Participants had a diagnosis of either pedophilia or ephebophilia and completed the Minnesota Multiphasic Personality Inventory (MMPI-2), the NEO Personality Inventory, Revised, the Millon Clinical Multiaxial Inventory, Second Edition, and a psychosocial history questionnaire including demographic and offense-related information. The findings showed a low representation (5.2%) of those in the cluster termed *significantly psychiatrically disturbed*, a result consistent with the psychological screening practices for those seeking "entrance into the seminary system or religious life." Most participants fell into 3 subgroups, *sexually and emotionally underdeveloped*, *defended characterological*, and *undefended characterological*. The primary treatment implication of the findings regards the heterogeneity of child sexual abusers, "both in the general population and among [Roman Catholic] religious professionals..." Calls for the necessity of integrative and multidimensional treatment approaches. Limitations of the study and future research directions are noted. 24 references.

Farrell, Derek. (2004). An historical viewpoint of sexual abuse perpetrated by clergy and religious. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 6(2):41-80.

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Farrell is senior lecturer in mental health, University of Central England, Birmingham, England, and an accredited psychotherapist. Adapted from the literature review of his doctoral dissertation, a phenomenological study, "Idiosyncratic trauma characteristics experienced by survivors of sexual abuse by clergy or religious." Primary focus is on the Roman Catholic Church. Briefly sketches an overview of clergy sexual abuse. Concludes: "...what does have to be underlined is that the Church has known about its perpetrating clerics for at least 1,700 years, with this characteristic being perpetuated well into both the 20th and 21st centuries." His more contemporary examples also attend to the role of Church leaders and how they responded in the cases he cites. Briefly touches on a number of subtopics: anti-Catholicism, homosexuality, celibacy, nature of the sexual boundary violation, legal ramifications, secrecy, financial compensation for victims, congregational dynamics and discovery, patterns of perpetration, and unique characteristics of the Roman Catholic Church. States: "The vast proportion of material is predominantly American, focused more upon pedophile and hebephilia, though there is increasing emphasis on abuse within fiduciary relationships, ephebophilia and serial adultery. However it is very heavily cleric dominated with surprisingly very little material abuse perpetrated by religious... Yet despite this Catholic dominance, it is not just a Catholic issue... This is a truly multi-denominational issue much wider than clerics alone." 62 references; many of his literature citations are not referenced.

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\_\_\_\_\_. (2009). Sexual abuse perpetrated by Roman Catholic priests and religious. *Mental Health, Religion & Culture*, 12(1, January):39-53.

Reports results of a phenomenological study. The main focus "was to examine the impact that [children's experiences of being sexually abused] have had, and may continue to have, upon survivors of sexual abuse perpetrated by Roman Catholic priests or religious. The purpose of the research was to demonstrate that [these] survivors... experience unique trauma characteristics that are different from those experienced by survivors of sexual abuse of other perpetrators." Interpretative phenomenological analysis (IPA) was used "to explore in detail how participants are making sense of their personal and social world... IPA combines an empathic hermeneutic and a questioning hermeneutic..." Participants were 12 adults living in the United Kingdom with an average age of approximately 44-years-old, and 10 had been treated with a form of psychological therapy. At the time of the semistructured research interview, all 12 "had sufficient symptoms to substantiate a clinical diagnosis of [Post-Traumatic Stress Disorder (PTSD)] as per DSM-IV-TR [Diagnostic and Statistical Manual of Mental Disorders (4th edition, Text Revision).] with the duration of these symptoms an average of 26 years and 5 months." Reports 6 trauma themes that emerged from the interviews that are specific to survivors of sexual abuse by Roman Catholic clergy or religious, and are not covered by the DSM-IV-TR definition of PTSD: theological conflict, idiosyncratic silencing strategies, spiritual identity, existentialism, political anger, and re-traumatization by the Church. Quotes statements of participants. Also reports 5 existential and 6 spiritual aspects of survivors' trauma experiences. Among the conclusions is a call for more extensive research "into more holistic psychodiagnostics that adequately account for survivor's experiences, particularly survivors of sexual abuse by clergy." States: "When perpetrators use God through the use of either explicit or implicit silencing strategies, this has a powerful traumatic effect upon the survivor." 50+ references.

Farrell, Derek, Dworkin, Mark, Kennan, Paul, & Spierings, Joany. (2010). Using EMDR with survivors of sexual abuse perpetrated by Roman Catholic priests. *Journal of EMDR Practice and Research*, 4(3):124-133.

Farrell is affiliated with the College of Medical and Dental Sciences, University of Birmingham, Birmingham, England. Dworkin is in East Meadow, New York. Keenan is affiliated with Edge Hill University, Lancashire, England. Spierings is in Nijmegen, Netherlands. Begins with Farrell's phenomenological research regarding adverse symptoms that are unique to survivors "of sexual abuse perpetrated by clergy or religious" who are Roman Catholic. His 2-part involved: 1.) "in-depth qualitative interviews of 12 clergy abuse survivors throughout the United Kingdom."; 2.) an ongoing study that "involves the utilization of EMDR [eye movement desensitization and reprocessing] with a small cohort sample ( $N = 5$ ) of clergy abuse survivors."

States: "...distinct characteristics that are closely associated to the priestly role that have significance to survivor's traumatic experience includ[e] that of community trust, charisma, patriarchal privilege, and power." An additional characteristic unique to a Roman Catholic priest "is that a priest is ostensibly designated 'God's representative on earth.'" Calling the post-traumatic stress disorder diagnostic criteria of Diagnostic and Statistical Manual of Mental Disorders (4th edition, text revision) as inadequate, proposes a new diagnostic, conceptual framework to "account for symptoms and experiences by survivors who trauma experiences contained political and/or religious attributions." Identifies trauma themes specific to survivors of sexual abuse by Roman Catholic clergy or religious leaders: theological conflict, idiosyncratic silencing strategies, spiritual identity, existentialism, political anger, and re-traumatization by the Church. By on the use of EMDR with 5 clients, "make[s] recommendations about the application of EMDR with these clients." Includes material from a clinical case report. 51 references.

Farrell, Derek, & Taylor, Maye. (1999). Sexual abuse by clergy and the implications for survivors. *Changes: An International Journal of Psychology and Psychotherapy*, 17(1, Spring):52-59.

Farrell is associate lecture in psychotherapy, Clatterbridge Hospital in Wirral, and Manchester Metropolitan University, Manchester, England. Taylor is senior lecturer and director of studies, department of psychology, Manchester Metropolitan University. A brief essay that presents the thesis that some factors that compound the psychological trauma for survivors of child sexual abuse by Roman Catholic clergy, particularly related to religious faith, including the priest as a representative of God and the abuser's incorporation of references to God in order to justify the abuse or silence the victim – "...this potentially impacts upon a survivor's religious faith, theological reality, and spiritual identity." Calls for research "to ascertain whether there is an argument for refining our present understanding of psychological trauma, in particular to pursue further the notion of idiosyncratic traumas, in order to support the hypothesis that sexual abuse by clergy is different. The corollary would be to then examine what the implications would be for appropriate psychological treatment for survivors." Some references.

\_\_\_\_\_. (2000). Silenced by God – An examination of unique characteristics within sexual abuse by clergy. *Counselling Psychology Review*, 15(1, February):22-31.

Farrell is a cognitive behavioural therapist, Directorate of Psychological Therapies, Wirral and West Cheshire Community NHS Trust, Merseyside, England. Taylor is with the department of psychology, Manchester Metropolitan University, Manchester, England. Based on a paper presented at the Sixth European Congress of Psychology, Rome, Italy, 1999. Utilizes case material of a survivor of child sexual assault and rape by a priest [Note: the primary case material first identifies the abusing priest as a Roman Catholic and later identifies him as Anglican.] in order to illustrate the hypothesis that sexual abuse by clergy appears to create unique trauma characteristics, including clerical perpetrators using references to God as a silencing strategy. A potential consequence is that this strategy can "shatter [a] survivor's religious beliefs in a variety of ways, creating a significant theological, spiritual and existential conflict." Discusses the significance of the role of the cleric, including numinous power. Notes that when a cleric invokes references to God to silence a child victim, paradoxically "God is also a victim... ..the principle of manipulation by the perpetrator is the same..." Briefly discusses the ramifications of sexual abuse by clergy in terms of civil, criminal, and Roman Catholic canon law. Briefly considers issues of compensation for victims and outcomes that can result in re-traumatizing victims, the community, and the Church. Another section discusses sexual abuse survivors' trauma symptomatology characteristics that are beyond the Post-Traumatic Stress Disorder model. Based on the experiences of 12 survivors, identifies these unique characteristics as including theological, existential, and spiritual symptoms. Concludes with a brief discussion of a cleric's "power to define a parishioner's status with God" which can give rise to unique trauma features. Lacks footnotes; 14 references.

Fater, Kerry, & Mullaney, Jo Ann. (2000). The lived experience of adult male survivors who allege childhood sexual abuse by clergy. *Issues in Mental Health Nursing*, 21(3, April/May):281-295.



Fater is with the Department of Institutional Nursing, University of Massachusetts – Dartmouth, North Dartmouth, Massachusetts. Mullaney is with the Department of Nursing, McAuley Hall, Salve Regina University, Newport, Rhode Island. They report their qualitative research study of the lived experience of adult male survivors of childhood sexual abuse by clergy. 7 men who were recruited through a New England branch of an international survivor network participated in semistructured interviews. Subjects ranged from 28-to-48-years-old; age at time of abuse ranged from 9-19 years. Their perpetrators were a Roman Catholic priest who abused 4 of the study participants, a Roman Catholic priest who abuse 2 in the study, and an Episcopalian priest who abused 1. Interviews were audiotaped, transcribed, and analyzed using phenomenological methodology. Ten clusters of themes emerged: 1.) attracted by the priest's charisma, survivors engaged in behaviors to please and emulate him; 2.) recalling the trauma of the abuse, survivors vividly described visual, auditory, tactile, and olfactory memories characterized by a pervasive powerlessness; 3.) survivors perceived themselves as different or vulnerable, and remember themselves as quiet young men who craved the attention of the priest; 4.) tormented by fear, guilt, shame, perceived loss of spirituality, and the perpetrator's implied threats and manipulations, survivors "covered up" and maintained a conspiracy of silence while church leadership denied the problem; 5.) as developing awareness continues and defenses decrease, the horror of the abuse overpowers survivors whose emotions had been decentered and blunted to avoid the emotional pain; 6.) overwhelmed with depression, survivors were plagued by thoughts of suicide; 7.) the abuse invades all areas of survivors' lives, resulting in self-sabotage, negative self-perceptions, altered relationships, and estrangement from support systems; 8.) survivors felt that clergy victimization caused loss of spirituality, mistrust of the church, and a rage expressed as rejection of self and others; 9.) accepting their feelings empowered the survivors and hopefulness enhanced the capacity for emotional growth; 10). while emotional confusion still "clouds" survivors' present and future directions, the healing process leads them to express their caring towards others. Authors briefly describe the abuse was experienced as trauma and the resultant bifurcated rage was both outwardly- and self-directed. Authors acknowledge that the small sample size, including that 4 of the 7 subjects were from 1 perpetrator, is a weakness. References.

Faulkner, Brooks. (1989). Ethics and staff relations. *Review and Expositor* [published by Southern Baptist Theological Seminary, Louisville, KY], 86(4, Fall):547-559.

Faulkner is senior manager, church staff support section, The Sunday School Board, Nashville, Tennessee. Briefly describes 7 maxims: "The first three suggest what ethics on a church is 'not.' The succeeding four suggest what ethics 'is.'" His 2nd maxim is: "Being ethical on a church staff does not mean confidentiality at all costs." To illustrate, cites a 1988 example of a Roman Catholic priest in Maryland, Fr. Paul M. Norton, who "refused to answer questions in depositions in a \$12 million civil lawsuit against a fellow priest and the Archdiocese of Washington, D.C., claiming confidentiality privileges." The colleague of Norton had been "arrested and pleaded guilty in 1986 to molesting three youths... The [court's] judgment was that both Norton and the officials of the archdiocese knew of the pedophile's activities, but did nothing. Doing nothing means withholding pertinent evidence." Also cites the example of an unidentified Baptist pastor whose minister of music confessed to being "emotionally and sexually involved with a member of the congregation. With the encouragement of the pastor, the relationship ended," and the staff person remained in place. Reports that 2 years later, "the minister of music was emotionally and sexually involved with another member." When the pastor went to a congregational leader to gain an ally in addressing the problem, the individual "did not understand why more stringent actions had not been taken in the first relationship," nor why the information was not communicated. While the pastor "felt he had the obligation of confidentiality," the congregation's response was that he "was incompetent in dealing with irresponsible behavior." Both the minister of music and the pastor were terminated. Takes the position that regardless of ethical intent, Norton placed his "own categorical imperative" regarding confidentiality above secular law, which is contrary to I Timothy 1:8, and that the Baptist pastor used poor judgment regarding confidentiality, thus jeopardizing his effectiveness as a leader. 24 endnotes.

Felipe, Rina. (1999). Through a looking glass, painfully. *Igorota*, 13(2, Fall):9ff. [Retrieved 03/14/04 from Contemporary Women's Issues academic database.]

A brief magazine article published by the Igorota Foundation, Inc., The Philippines. Felipe "is a worker who worked closely with the Foundation..." First person perspective regarding her work with Beth, a 14-years-old girl who reported being raped by a visiting Roman Catholic priest: "We were not ready to encounter the realities that a rape victim had to face. Most of our knowledge about it was intellectual and academic. Much more so in Beth's case, since we had to deal with the fact that her perpetrator at the time she came to us belonged to the clergy. ...[the church] did not have any mechanisms or program to deal with girls/women who have been sexually violated by the clergy. Nor did they have any program to rehabilitate priest-perpetrators. In the case of Beth's priest-perpetrator, the institutional church did not even have any plans of pulling him out of his parish to prevent the possibility of more girl children being victimized." [For further contextual details and commentary, see accompanying sidebar: de la Cruz, Maddie. (1999).] [See also this bibliography, Section IV: Bayaua, Michelle. (2003).]

Ferder, Fran, & Heagle, John. (1995). Clergy pedophiles and ministry: Another perspective. *America* [a Jesuit publication], 173(14, November 4):6-10.

Ferder is a member, Franciscan Sisters of Perpetual Adoration; Heagle is a diocesan priest, LaCrosse, Wisconsin. They are co-directors, TARA Center, a counseling and consulting agency, Archdiocese of Seattle, Washington, that assesses clergy sex offenders, works with victims, and conducts prevention workshops. [Written in response to an article; see this bibliography, this section: Rossetti, Stephen J. (1995) The mark of Cain: Reintegrating pedophiles.] Their critique expresses 3 areas of concern. First concern is about a confusing use of terminology and clinical research and data: he uses terms interchangeably and without defining them; regarding clinical research, he does not draw on recidivism studies that would be the most relevant to cases of priest perpetrators; he minimizes the possibility of recidivism underreporting by priest pedophiles whom Rossetti's program has treated; he presents nothing more than anecdotal data that priest pedophiles are more treatable than pedophiles as a whole; he fails to specify his terms when he advocates reintegrating priest pedophiles into ministry; he draws from no scientific data to support his position regarding reintegration into ministry. Second concern is about his use of scripture: his use of the banishment of Cain as a metaphor for the treatment of priest sex offenders is misapplied and overstated; they suggest that the biblical image of exile or banishment is better suited for the way victims are treated. Third concern is about unaddressed questions, including Rossetti's own question, "What could possibly justify [the risk of returning a priest pedophile to active ministry in a parish]?" Includes a brief sidebar reply to Ferder and Heagle by Rossetti.

\_\_\_\_\_. (2002). Clerical sexual abuse: Exploring deeper issues. *National Catholic Reporter*, 38(27, May 10):6-7.

Ferder, who is with the Franciscan Sisters of Perpetual Adoration, and Hedge, who is a Roman Catholic priest, are co-directors, Therapy and Renewal Associates, a counseling and consultation center, Seattle, Washington. An analysis of issues related to clerical sexual abuse. Identifies common theories that others put forth to account for the behavior: ancient history; rotten fruit; ontological sameness; secular culture; 'gays did it'; lax morals; media conspiracy; celibacy. States that while the first 3 minimize the gravity of the problem and victims' anguish, and the rest minimize culpability of the institution by blaming outside forces, all these theories "deflect attention away from the deeper issues that underlie the current crisis." Identifies what needs to be changed as the Church's way of governing, which "is a system of control and secrecy – a closed network that has placed more importance on maintaining [the Church's] authority and guarding its image than protecting the needs of its most vulnerable members." Calls for greater inclusivity of all the Church's people in governance, and greater openness, changes which lead to greater accountability. Defines greater inclusivity as including "welcom[ing] sacramental ministers from all lifestyles and both genders", and links the reassignment of priests who sexually abused minors to the limited pool of clergy who are male and celibate.

Ferguson, Harry. (1995). The paedophile priest: A deconstruction. *Studies: An Irish Quarterly Review*, 84(334, Autumn):247-256.

Ferguson is a senior lecturer, Department of Applied Social Studies, University College Cork, Cork, Ireland. "The aim of this paper is to analyse the construction of the 'paedophile priest' and examine its implications and broader meanings by placing it in the context of discourses about men, masculinity and the dynamics of sexuality, organisations and power in Irish society."

Catalyst is the case of Fr. Brendan Smyth, a Roman Catholic priest, Norbertine Order, who was convicted in 1994 in Ireland "on 17 counts of sexual abuse going back over thirty years." An investigative journalist later "showed that the clerical authorities had known for years of Smyth's crimes, but dealt with it by moving him on and essentially covering up his crimes. A series of extraordinary political events concerning the mis-handling of the case in the Attorney General's office led to tensions which eventually brought down the government." States that the term *paedophile priest* "is the selective construction of symbols of danger which serve certain social ends." States: "The construction of the 'paedophile priest' and framing of the debate in terms which discuss sex abuse solely in relation to clerical celibacy can be understood in terms of the threat that disclosures of child abuse by fathers ('good family men') represents to normative structures of patriarchal society. At the heart of this is a process of subordination and marginalization of clerical celibacy as a form of masculinity by linking it with paedophilia." States that the term is of "a demon figure who personifies how new potent symbols of dangerous sexualities are socially constructed. ...the social reaction has less to do with changes in the behaviour of clerics than with the projection of a more generalised social anxiety onto this traditionally sacred community of men." Concludes by rejecting "the insidious construction" of the term "in the interest of justice," allowing "explor[ation of] the issues of masculinity, sexuality and organisations in a way that promotes the personal development of all men and ensures the safety and well-being of children and women everywhere." 30 endnotes.

\_\_\_\_\_. (2000). *States of Fear*, child abuse, and Irish society. *Doctrine and Life*, 50(1, January):20-30.

Prompted by the 1999 broadcast of *States of Fear* by Radió Telefís Éireann (RTÉ), the Irish Public Service Broadcasting Organisation, and book by Mary Raftery, the producer, and Eoin O'Sullivan, *Suffer the Little Children*, regarding the physical and sexual abuse of Irish children "in industrial and reformatory schools run by religious orders," he reflects on the history of child protection in Ireland. States that *Suffer...* placed the source of systemic abuse "within the ideology of a religious system which demanded sexual repression, strict obedience and secrecy, and of a wider system of power relations which saw the children of the poor as second-class citizens and blamed them for the 'sins' of their parents, especially unmarried mothers." Offers a more nuanced history of child protection since 1880 to argue that the societal reality of child neglect and abuse was a factor in children being sent to the institutions. His historical research leads him to conclude that the awareness and concealment of child sexual abuse since 1889 was more subtle and "was contained in other categories of abuse, especially neglect, and never came to be seen as a separate social reality." States: "The assumed deviancy of the children justified not treating them as victims of child abuse in the industrial schools, and provided a (hidden) rationale for further abusing them. While this had disastrous implications for all abused children, it helped create a context where, for those children who were sexually as well as physically abused within the schools, their true victimisation was never understood or responded to, and remained hidden behind a veil of secrecy, repression and social fear." Concludes that this is "crucial that we learn from the scandal and critique, and develop Raftery and O'Sullivan's work... The more we are able to understand the complexities of perceptions and trust and power-relations in the past the less likely we will be to repeat such tragic system failures today. ...none of this [kind of critique] diminishes in any way the horrific experiences that so many vulnerable children underwent in the institutions, their pain as adults, or the need for those responsible to be made accountable for the terrible crimes that were perpetrated." 22 footnotes.

\_\_\_\_\_. (2007). Abused and looked after children as 'moral dirt': Child abuse and institutional care in historical perspective. *Journal of Social Policy*, 36(1, January):123-139.

Ferguson is with the Faculty of Health and Social Care, University of West of England, Bristol, England. Following a recent “endless stream of controversies and inquiries involving the abuse of children in institutional care,” he focuses on the maltreatment of children in Ireland. “...my aim is to tell an important story in its own right and also to reflect on the broader lessons for how we understand child abuse and institutional care, past and present.” Cites the Irish state television broadcast in 1999 of *States of Fear*, a “shocking exposé of the abuse of children in industrial schools in Ireland until their closure in the early 1970s,” as “offer[ing] compelling evidence that children in care of the State, who were reared in industrial and reformatory schools run by religious orders, were systematically abused,” including abused sexually. He examines the abuse of children in institutional care settings “by placing it in the context of the history of child abuse and protection in the [United Kingdom] and Ireland.” Draws on archival reports, case files, and other records. Calls the industrial and reformatory school system “a regime of enormous scope, especially in a country so small as Ireland.” Notes that apart from a few exceptions, “these schools were run by [Roman] Catholic religious orders,” with the Sisters of Mercy the “biggest single provider” with 40,000+ children. His position is that accounts of why the abuse occurred have overlooked the abuse in families “at a time when beating children and corporal punishment were routinely practised... When child abuse did go on, be it in institutions or families, threats, violence and the coaching of children to give false accounts of their injuries were used to try and conceal it. These are the very dynamics that made disclosure and discovery of the abuse so difficult.” His argument is “that children were treated harshly in the industrial schools *because* they were victims of cruelty. This is perhaps the most painful aspect and paradox of this entire history.” Factors include “understanding the concept of neglect and its links with sexual morality and the notion of ‘moral danger.’” States: “Treatment was framed in terms of moral reclamation and a return to the lost state of childhood innocence.” Girls who had been sexually abused in the community were regarded as corrupted and contaminated, “as future threats to social order.” Moral conversion through the religious beliefs and structures of the institutions was the way “moral damage” was treated. States: “The assumed deviancy of the children was used to justify them not being treated as victims of child abuse or childhood adversity in the schools, and provided a (hidden) rationale for further brutalising them. While this had disastrous implications for all abused children, it helped create a context where for those children who were sexually as well as physically abused within the schools, their true victimisation was never understood or responded to and remained hidden behind a veil of secrecy, repression and social fear.” Notes that post-1922, independent Ireland was influenced by “a particular Catholic Christian moral economy” to differentiate “the Irish from the former British coloniser... The treatment of the children mirrored the freeing of the State from the contaminating influence of the oppressor group.” Among his concluding remarks: “A defence by the religious orders or other carers that they were doing no different than anyone else in the context of the norms of child welfare of the time simply does not hold up. For nowhere does it say that moral reclamation or religious conversion should involve starving children, humiliating them, beating them or not whistleblowing on those who were known to have sexually as well as physically assaulted children. In most respects, such appalling institutional child abuse thrived because it was so well hidden by those who knew they were doing wrong... The prevention of institutional abuse today requires nothing less than a radical reconstruction of the painfully low status children in care have historically had to endure.” 34 references.

Fieguth, Debra. (1994). After all these years... *Faith Today* [published by The Evangelical Fellowship of Canada], 12(2, March/April):29-30. [One of several stories in the issue on the topic of professional ethics and churches.]

Fieguth is assistant editor, *Christian Week*, and lives in Winnipeg, Manitoba, Canada. *Faith Today* is self-described as a news/feature magazine. Magazine-style article. Briefly addresses reasons for lack of reporting or delays between the occurrence of sexual abuse by a professional, including a pastor, and the reporting of it by the victim. Based on an interview with Tammy Schultz, “a therapist at Winnipeg Christian Counselling Group.” Reasons include: the victim feels special “because she was chosen by a person in a position of authority and trust”; the victim “might feel as though she was having an affair, thinking she had consented to what took place”; guilt, fear, shame, and self-contempt “because she believes the abuse was her fault”; “When a

pastor is accused of abuse, a whole church organization sometimes suggests that the woman had some responsibility in the matter, when in fact there was an unequal balance of power in the relationship”; fear of loss of relationship to the professional; if the offender was a counselor or “pastor who counseled her, she has already entrusted herself to him... If her counselor abuses her, she is shattered. Why should she then tell someone else? Whom could she trust?” threats by the abuser; suppression of a traumatic memory; doubt that anyone would believe the accusation; denial, rationalization, or minimization; imposition of secrecy. Also discusses the topic of the victim confronting the abuser and the attendant difficulties. Identifies reasons to confront: potential as a healthy act for the victim and the abuser; interruption of abuse of others; bringing a violator to justice. Notes that the process of confrontation “will bring heartache to a whole church body or community, with repercussions well beyond those immediately involved. It could cause divisions in a church or organization when people began taking sides.” Schultz concludes that “the pain of confrontation is worth it. ‘To me, the bottom line goes down to justice.’” [Includes a sidebar article. See this bibliography, this section: Clark, Janet. (1994). Steps to take.]

\_\_\_\_\_. (2003). [North American Report] Denomination thwarts bankruptcy: Anglicans cut a deal regarding residential schools abuse suits. *Christianity Today*, 47(5, May):25.

Magazine-style article. Very briefly reports that the Anglican Church of Canada signed an agreement with the Canadian government that “caps the church’s financial responsibility at \$25 million for lawsuits alleging physical and sexual abuse in Indian residential schools” in Canada. The agreement puts pending civil cases into an alternative dispute resolution process. 2,200 plaintiffs attended 26 Anglican schools operated by 11 dioceses. Lacks references.

Fields, Rick. (1991). The changing of the guard: Western Buddhism in the eighties. *Tricycle: The Buddhist Review*, 1(2, Winter):43-49. [Excerpted from 3rd revised edition of How the Swans Came to the Lake, scheduled for publication in 1992.]

Fields is editor-at-large for the journal, and former editor of *The Vajradhatu Sun*. Comments on the status of Buddhism in the U.S. following the deaths of many first generation Asian teachers who helped establish Buddhism in the West. Focuses on events related to discoveries: “A number of teachers, American *dharma* heirs, as well as their Asian teachers, fell into a very American trap, namely the abuse of power – particularly in sexual and financial areas; moreover, they found the details of their personal lives subject to an equally American scrutiny and outrage.” Notes incidents and accusations involving, among others: Richard Baker *Roshi* of the San Francisco Zen Center, Taizan Maezumi *Roshi* of the Zen Center in Los Angeles, and Ösel Tendzin, regent appointed by Chögyam Trungpa, founder of Vajradhatu International Buddhist Church. Cites a 1985 article by Jack Kornfield in *Yoga Journal* that reports results of a survey of 54 Buddhist, Hindu, and Jain teachers: 34 had had a sexual relationship with a student, and half the students “felt that the relationship with the teacher had ‘undermined their practice and their feelings of self-worth.’” Briefly describes a conversation Fields had with Tendzin following discovery that Tendzin had AIDS and had transmitted HIV to some of his sexual partners. Briefly analyzes “the unraveling of institutional Buddhism” which “has resulted in a valuable re-examination of the place of Buddhist practice in American society.” Quotes Peter Rutter’s Sex in the Forbidden Zone on the abuse of power in a professional relationship. Lacks footnotes.

Fife, Janet. (1999). Sexual abuse and the spirituality of the Christian survivor. *Contact: The Interdisciplinary Journal of Pastoral Studies*, 130:20-26.

Fife is Anglican chaplain to the University of Salford, Salford, Greater Manchester, England. [While this article does not directly address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, one that is not common in the literature.] Emphasis is on child sexual abuse. Considers ways “that general aspects of Christian spirituality... can complicate the survivor’s recovery...” Very briefly traces typical thoughts, feelings, and reactions of survivors – particularly guilt, shame, and clinical issues of responsibility –in relation to Christian images, texts, liturgy, doctrines, and practices that are therapeutically contrary to the survivor’s well-being. 11 footnotes.

Finkelhor, David. (2003). [Commentary] The legacy of the clergy abuse scandal. *Child Abuse and Neglect*, 27(11, November):1225-1229.

Finkelhor is with the Crimes Against Children Research Center, University of New Hampshire, Durham, New Hampshire. Assesses the complex impact that the “clergy [sexual] abuse scandal in the [Roman] Catholic Church” has had on child protection efforts in the United States. Notes that “this news helped by keeping the topic of child maltreatment in public view” and that “it overrode much of a negative press the child maltreatment field was getting.” Identifies 3 helpful aspects: 1.) “...alerted parents again of the need to talk to children about sexual abuse and about the risk at the hands of people who are known and respected by children and families.”; 2.) “...this scandal has furthered the destigmatization of sexual abuse and lowered the barriers to disclosure.”; 3.) “...this scandal has certainly put organizations and administrators on notice about their affirmative responsibilities for dealing with problematic employees in a responsible way.” Identifies 6 “negative effects on our field...”: 1.) “...the scandal continued and exacerbated the elevation of the problem of sexual abuse above all other forms of child maltreatment.”; 2.) “...the clergy abuse scandal reinforced and compounded many of the most insidious stereotypes about sexual abusers and child molesters.”; 3.) “...the scandal also reinforced people’s exaggerated impressions about the riskiness and incorrigibility of sex offenders.”; 4.) “...the scandal reinforced the idea that homosexuals are to blame for child molesting...”; 5.) “...the media and the child maltreatment field in general have failed to come to grips with the issue of what is being called by some ‘compliant victims’ and what I prefer to call ‘statutory victims’...”; 6.) lawsuits and civil litigation by plaintiff’s attorneys in the child maltreatment field has not been subject to evaluation and requires “far more scrutiny of the process and best practice standards for litigation” and “signals the need for more study about the impact of this process on survivors, their families and their recovery process. And it signals the need for some assessment of the consequences of litigation and civil damage awards on insurance costs and hiring practices.” 4 references.

Firestone, Philip, Moulden, Heather M., & Wexler, Audrey F. (2009). Clerics who commit sexual offenses: Offender, offense, and victim characteristics. *Journal of Child Sexual Abuse*, 18(4, July)/August:442-454.

Firestone is professor, School of Psychology, University of Ottawa, Ottawa, Ontario, Canada. Moulden is a clinical forensic psychologist, Forensic Service, St. Joseph’s Healthcare Hamilton, and assistant professor, Department of Psychiatry and Behavioural Neurosciences, McMaster University, Hamilton, Ontario, Canada. Wexler is a registered clinical psychologist, B. C. Children’s Hospital, Vancouver, British Columbia, Canada. Presents results of an exploratory study “examining the crimes of [Canadian] clerics who sexually offend.” “...information from Royal Canadian Mounted Police (RCMP) crime reports was used to compile descriptive information regarding the offender (e.g., marital status, age), offense (e.g., location of offense, sexual acts in offense, extent of victim physical injury), and victim characteristics (e.g., age, gender, residence).” In contrast to “the majority of empirical studies [that] have tended to focus on psychopathology and sexual deviance of sexually offending clerics in treatment,” this “study focused on the characteristics of the crime rather than the offender and includes all offenders rather than only those participating in treatment.” Sample was 33 adult males whose relationship to the victim was identified by the RCMP crime report as *clergy*. Time period was 1995-2002. Of the 33 clerics, 39% had multiple victims (2 or more) resulting in 101 offender/victim pairs. Range of the number of victims was 1 to 20. Mean age of cleric offenders was 44+ years. Regarding marital status: never married (24); married or in a common law relationship (4); divorced (1); unknown (4). Of the 33, sexual orientation was coded for 31: homosexual (20); bisexual (6); heterosexual (5). Regarding “the offender’s method of establishing contact with the victim,” the 3 most frequent forms of contact were: used authority (90.9%); befriended the victim (45.5%); offered job, money, gift (24.2%). The victims were mostly male (67%) with a mean age of 11+ years. Regarding residence at the time of offense: living with both parents (40%); attending residential schools/group homes (23%); living with single parent (20%); living in a correctional facility (13%). Regarding location of offense, the 5 most frequent were: clergy’s residence (63.6%); religious facility (42.4%); offender’s workplace (36.4%); school (24.2%). Regarding the sexual acts attempted and/or completed, the 4 most frequent were: fondling (81.8%);

masturbation (51.5%); fellatio (36.4%); anal intercourse (33.3%). Results are also reported for a statistical comparison of 31 clerics who offended “against single versus multiple victims.” No significant differences were found regarding victim gender, marital status, or strategy to make contact. “[...]these] clergy generally offended against more males than females (68% and 32%, respectively).” Offenders with multiple victims were more likely to offend at their residence. A strong association was found “for offenders with multiple victims and masturbation of the victim.” A strong association was found “between offenders with only one victim and victims living with both parents.” In the discussion section, notes that victim residence and offense location “were identified as variables to examine when classifying more predatory types of offenders,” and thus “identifies situations that represent a greater risk to potential victims.” 12 references.

Fischer, Norman. (1991). On teachers and students. *Buddhist Peace Fellowship Newsletter*, (Spring):21.

Fischer is *Tanto* (Head of Practice) at Green Gulch Farm, California, and lineage holder in the Suzuki *Roshi* line of Zen. Brief reflections on the topic of “Zen teachers becoming involved sexually with Zen students.” States that this interaction should not happen, that “it doesn’t do anyone any good,” that both teacher and student should know better. States that “the sexual issue is just a particularly lurid and mythic eruption of the contradictions and difficulties that underlie the relationship from the beginning.” Calls for more thinking about the teacher-student relationship.

Fishburn, Janet F. (1982). Male clergy adultery as vocational confusion. *The Christian Century*, 99(28, September 15-22):922-925.

By an assistant professor of Christian Education, Theological School of Drew University, Madison, New Jersey. An essay that discusses male clergy adultery as a sign of confusion about the professional role and status of ministers. Explores historical images of male clergy and contemporary metaphors of ministerial roles.

\_\_\_\_\_. (1989). The sexuality of pastors: What is the issue? *Church & Society*, 80(2, November/December):69-77.

By a professor of American church history and ministry studies, Theological School of Drew University, Madison, New Jersey, and a member of the Presbyterian Church’s 1987 General Assembly Special Task Force on Human Sexuality. Reviews current literature since 1976 regarding clergy sexual misconduct, and notes emerging themes. Devotes attention to the 1984 report of the Washington Association of Churches. Focuses issues in the context of the Presbyterian Church.

Fisher, Kenneth E. (1989). *Respondeat superior redux*: May a diocesan bishop be vicariously liable for the intentional torts of his priests? *Studia Canonica: A Canadian Law Review*, 23(1):119-148.

By the academic dean, Benedictine High School, Cleveland, Ohio. Considers whether “relevant [Roman Catholic] canonical provisions [create] a continuous employment situation [between a bishop and a diocesan priest], and therefore, apply the [legal] doctrine of *respondeat superior* to subsequently find the bishop a “master” [of his priests] and as such liable.” Premise is that “numerous complex variables contribute to uncertainty and confusion when attempting to apply the doctrine of *respondeat superior*” to the relationship of a bishop and priest. Intent is to heighten awareness of “inherent contradictions resulting in divergent positions on both sides of the issue.” Briefly traces the legal concept of vicarious liability. Reviews the 1983 Code of Canon Law in order to examine the canonical relationship between a bishop and diocesan priests, including pastoral removal of an offending priest from office. Among the cases cited is a California civil case, *Milla v. Tomayo* (1987), involving sexual activity by a group of diocesan priests, Archdiocese of Los Angeles. The claim was filed on the grounds of conspiracy, fraud, and clerical malpractice; the bishop was not held liable. Examines contrary view of the priest as an independent contractor. Concludes with a brief analysis of the current status of immunity statutes relative to non-governmental charitable organizations. References.

Fitchett, George, & Johnson, Marilyn. (2001). Intimate sexual contact in the CPE supervisor-student relationship. *Journal of Supervision and Training in Ministry*, 21:90-112. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Fitchett is a Clinical Pastoral Education (CPE) supervisor, Association for Clinical Pastoral Education (ACPE), and associate professor and director of research, Department of Religion, Health and Human Values, Rush-Presbyterian-St. Luke's Medical Center, Chicago, Illinois. Johnson is a clinical psychologist in private practice, Oak Park, Illinois, and has held academic appointments. Reports the results of a survey that was conducted "to determine the extent of intimate sexual contact between Association for Clinical Pastoral Education (ACPE) supervisors and their students, to describe the effects of such conduct on the student and supervisor, and to identify any factors that may be associated with supervisors' or students' engaging in intimate sexual contact within this relationship." In addition, they "sought to determine the extent of supervisors' comments about sexuality and their impact upon students." Surveys were sent to 866 CPE supervisors and 830 CPE clinical members in May, 1993, and 62% (1,049) returned surveys, 58% (503) from supervisors and 66% (546) from clinical members. Female supervisors (70%) were more likely than males (54%) to return surveys. Female and male clinical members had approximately equal return rates (67% and 64%). Supervisors certified between 1965-1979 were more likely to return surveys (73%) than those certified between 1980-1993 (38%). Average of supervisors was 55, and of clinical members 49. "Among both the clinical members and supervisors, the vast majority of the respondents were Caucasian (96% and 97% respectively)." Includes demographics on marital status, sexual orientation, and status as supervisors. Similar methodological and demographic information for former CPE student respondents is not provided. Regarding students' reports of sexual contact with their CPE supervisor: 30 (28 women and 2 men, "3% of all former student respondents, reported intimate sexual contact, defined as petting (reported in 90% of the cases), genital stimulation (60%), or sexual intercourse (37%) with their direct individual or group CPE supervisor. Ten percent of all female and .3% of all male respondents reported intimate sexual contact with their supervisor." Of the 30, 18 (60%) reported that the intimate sexual contact occurred after their training, 5 (17%) reported it occurred after training, and 7 (23%) reported that it occurred both during and after training. Of those who reported contact with a direct supervisor, nearly 3/4 indicated more than 1 encounter. "In 80% of the cases, respondents reported the contact was with a person certified as a CPE supervisor, 7% with an acting or associate supervisor, and 13% with a supervisor-in-training. All of the reported sexual contacts were with male supervisors." Regarding students' feelings over time about the contact: the proportion "who felt uncomfortable 967%) or confused (60%) initially decreased retrospectively to 33% and 10% respectively. The proportion who initially felt guilty (50%) or delighted (47%) also declined substantially to 17% and 3% respectively, while the proportion who reported feeling angry about the contact increased from 27% to 60%." Students also indicated their views of the ethics of the contact: "In retrospect, only one student was unsure if it was ethical or unethical, only 10% felt it was not unethical, while 86% now believe the contact constituted serious (83%) or moderate (3%) professional misconduct." Reports on various ways that students processed the experience, and notes that: "None of the students reporting initiating a written complaint to ACPE." Of supervisors, "51 men and give women, 11% of all supervisor respondents, reported intimate sexual contact, defined as petting (reported in 70% of these cases), genital stimulation (50%), or sexual intercourse (54%), with their direct individual or group CPE students. Thirteen percent of all male supervisors and 5% of all female supervisors reported intimate sexual contact with one of their students." Includes when the contact occurred, how long the relationship lasted, and the level of CPE that the student was in. "The sexual contact was between a female student and a male supervisor in 87% of the cases." In retrospect, the proportion of supervisors who regarded the contact as not constituting professional misconduct had "dropped almost by half to 27%" and those "who believe it constituted moderate or serious professional misconduct has doubled to 65%." Very briefly reports how supervisors processed the experience and their experiences regarding complaints. Very briefly reports on contextual factors for the sexual contact. Reports on students' experience with sexual comments from supervisors. In the discussion section, notes methodological limits and cautions that despite the high response rate, "the results cannot be used to determine the prevalence or incidence of supervisor-student sexual contact." Compares the survey results to similar research about other professional groups and



other clergy studies. Identifies 4 implications for ACPE: clarify what is appropriate and inappropriate sexually; address the matter of utilization of complaint procedures; attend to “the unexpressed and unresolved feelings some of these sexual contacts have engendered among our members.”; consider “the harmful effects that sexual comments can have on students.” Concludes: “...the results of the study suggest to us that, in most cases, the passion of the student-supervisor relationship is best not expressed in intimate sexual contact.” Footnotes. This survey is notable for its large size, high response rate, and depth of topics examined. [For reflections on this article, see this bibliography: Brown-Daniels, DeLois. (2001); Davis, Patricia H. (2001); Lawrence, Raymond J. (2001); Schmidt, Arthur. (2001).]

Fitzpatrick, Frank L. (1994, June 12). Isolation and silence: A male survivor speaks out about clergy abuse. [Excerpt from his presentation at the 6<sup>th</sup> Annual Eastern Regional Conference on Abuse and Multiple Personality, Alexandria, Virginia, June 12, 1994.] [Retrieved 09/29/09 from the World Wide Web site of HAVOCA (Help for Adult Victims of Child Abuse):

<http://www.havoca.org/Quietcorner/Isolation%20and%20Silence%20A%20Male%20Survivor%20Speaks%20Out%20About%20Clergy%20Abuse.htm>] [See also the September/October issue, Vol. 3, No. 1, of *Moving Forward* newsjournal.]

First person account. Traces the gradual recovery in 1989 of his memories of being sexually assaulted in the early 1960s at age 12 by Fr. James R. Porter, a priest in his Roman Catholic parish, North Attleboro, Massachusetts. Regarding Fitzpatrick's view of Porter: “Besides being a caring, loving person, he was someone special, a uniquely wonderful person by reason of his appointment as God's representative on earth. I looked up to James Porter as a secondary father figure, but at the same time I held him in high respect and was in awe of him because of his position. My admiration grew to the point where I wanted to become a priest myself, thinking to emulate his apparent loving kindness to everyone.” As he dealt with the memories, Fitzpatrick became concerned that Porter might still be a danger to children, and he sought information on Porter's whereabouts. When he approached the Fall River diocese of the Church and reported what had happened to him as a child, the chancellor “had the nerve, in effect, to tell me to let it go, to forget about it.” Fitzpatrick used his insurance investigator skills to discover other of Porter's victims from multiple parishes, and to track Porter to Minnesota. He talked to police and child protective services representatives to alert them, and then reached Porter by phone. He taped the conversations, including Porter's admission of having multiple victims. By October, 1990, Fitzpatrick had identified approximately 30 victims. He filed a formal criminal complaint in Massachusetts, but the district attorney refused to prosecute. Through another of Porter's victims, Fitzpatrick and others obtained legal representation from Eric MacLeish, a Massachusetts attorney. Through MacLeish, Fitzpatrick and 7 other Porter victims appeared in a 1992 Boston television newscast, and, using their names, told of being abused by Porter. This led to Porter's convictions in Minnesota and Massachusetts, and his being sentenced to prison in Massachusetts. Part of the story included the cover-up of Porter's actions by the Church. Fitzpatrick reports that 130 male and female survivors of Porter have come forward. Fitzpatrick's efforts led to national media coverage. He and his wife formed a nonprofit organization, Survivor Connections, started a newsletter, developed a peer/peer support group model, and promoted legislative reform among other activities. Reports that 1,480+ survivors from 48 U.S.A. states and 6 countries have made contact.

Fitzpatrick, Mark, Carr, Alan, Dooley, Barbara, Flanagan-Howard, Roisin, Flanagan, Edel, Tierney, Kevin, White, Megan, Daly, Margaret, Shevlin, Mark, & Egan, Jonathan. (2010). Profiles of adult survivors of severe sexual, physical and emotional institutional abuse in Ireland. *Child Abuse Review*, 19(6, November/December):387-404.

Authors Fitzpatrick through Daly are affiliated with the School of Psychology, University College, Dublin, Dublin, Ireland. Shevlin is affiliated with the School of Psychology, University of Ulster, Londonderry, Northern Ireland. Egan is affiliated with The Arches (National Counselling Centre, HSE), Tullamore County, Ireland. Reports the results of a research study that was commissioned by the Commission to Inquire into Child Abuse (CICA), which was commissioned by the government of Ireland in response to “allegations of child abuse perpetrated within religiously

affiliated residential institutions in Ireland.” The research follows the release of CICA’s report in 2009, Report of the Commission to Inquire into Child Abuse (also known as the Ryan Report) and finding “that physical and sexual abuse and neglect within these institutions were widespread.” The study sought “to throw light on the adjustment of adults who suffered institutional abuse in childhood in Irish religiously affiliated residential reformatories and industrial schools. These institutions were originally established by religious nuns, brothers and priests [of the Roman Catholic Church] for children whose families could not financially support them or provide them with a morally appropriate upbringing. They had the aims of reforming deviant children and providing them with skills to support themselves through manual labour.” The study created 3 subgroups “of survivors who identified severe sexual, physical or emotional abuse as the worst form of child abuse to which they had been subjected in institutions,” and sought “to profile these subgroups in terms of their histories of maltreatment in childhood and functioning in adulthood on indices of psychological adjustment.” Participants were 274 adult survivors recruited through the CICA. Exclusion factors included “known to be in poor health or to have a significant disability” and homelessness. 8 clinical instruments were used to assess the history of child abuse and current psychological functioning. While “[a]ll participants had experienced multiple forms of abuse and neglect,” their responses to the question, “What was the worst thing that happened to you in the institution?”, were used to determine whether their most traumatic experience was either *severe sexual abuse*, *severe physical abuse*, or *severe emotional abuse*. The basis for *severe sexual abuse* was the use of the words *sexual abuse* or *rape*, “or if they reported genital, anal or oral sex, masturbation or other coercive, contact sexual activities involving either staff or older pupils.” 60 participants were classified as reporting *severe sexual abuse*, 102 as reporting *severe physical abuse*, and 85 as reporting *severe emotional abuse*. Statistical analyses were used to analyze the data and compare the 3 subgroups on results for 5 demographic and 12 clinical variables. Among the demographic findings regarding those in the *severe sexual abuse* subgroup compared to the other subgroups: their gender ratio of male (81.7%) to female (18.3%) was significantly higher; the ratio of the demographic of “religious brothers or religious brothers and priests” as the institution’s management (51.7%) was significantly higher. Regarding the clinical findings for those in the *severe sexual abuse* subgroup: their mean score on the physical abuse scale was no different from the subgroup classified as experiencing *severe physical abuse*, meaning that they “had suffered high levels of physical abuse.”; they had the highest rates of post-traumatic stress disorder, alcohol and substance abuse, antisocial personality disorder, total symptoms, total life problems, and interpersonal anxiety. The relationship between worst abusive experience and overall level of abuse was confounded, “and so the outcomes in adulthood may have been due to either factor or a combination of both.” Identifies the study’s limitations, which include a non-representative sample, absence of control groups, reliance on self-report data, and the retrospective childhood data. States that the study is the largest of its kind “and the only such study conducted within an Irish context... The most important finding of the study was the higher rates of PTSD, alcohol and substance use disorders, and antisocial personality disorder among those for whom severe sexual abuse was their worst abusive experience, compared with those for whom severe physical or emotional abuse was their worst experiences.” Identifies implications for research, clinical practice, and policy. 50 references.

Flanagan-Howard, Roisin, Carr, Alan, Shevlin, Mark, Dooley, Barbara, Fitzpatrick, Mark, Flanagan, Edel, Tierney, Kevin, White, Megan, Daly, Margaret, & Egan, Jonathan. (2009). Development and initial validation of the Institutional Child Abuse Processes and Coping Inventory among a sample of Irish adult survivors of institutional abuse. *Child Abuse and Neglect*, 33(9, September):586-597.

All authors are with the School of Psychology, University College, Dublin, Belfeld, Dublin, Ireland, except Shevlin who is with the School of Psychology, University of Ulster, Magee campus, Londonderry, England, and Egan who is with The Arches National Counseling Centre, Tullamore, County Offaly, Ireland. “The present paper is specifically concerned with institutional abuse which occurred within the context of religiously affiliated residential institutions. Institutional abuse may involve physical, sexual or emotional maltreatment; it entails an abuse of power and a breach of trust; and typically, institutional abuse is an ongoing process rather than an isolated incident...” Reports on research “commissioned by CICA (the Commission to Inquire

into Child Abuse), a statutory body established by the Irish Government in 2000 to investigate and report on institutional abuse.” “The overall objective of the research described in this paper was to develop a set of multi-item [factor] scales to assess psychological processes and coping strategies associated [sic] the experience of child abuse within the context of religiously affiliated institutions.” Participants in the study were: 247 adult survivors recruited through CICA who had reported institutional abuse; males (54.7%), females (45.3%); mean age of 60 years. Based on the “worst form” of institutional abuse experience, 3 groups were identified: sexual abuse,  $N = 60$ ; physical abuse,  $N = 102$ ; emotional abuse,  $N = 85$ . Participants were interviewed regarding processes and coping strategies used in childhood while living in institutions and as adults. Results supported the reliability, discriminate validity, and construct validity of the factor scales, the Institutional Child Abuse Processes and Coping Inventory. The scales assessed traumatization, re-enactment, spiritual disengagement, positive coping, coping by complying, and avoidant coping. Limitations of the study are described. Practice implications include the use of the scale in research and clinical practice. 22 references.

Flatt, Bill. (1994). The misuse of power and sex in helping relationships. *Restoration Quarterly*, 36(2):101-110.

Flatt is with the Graduate School of Religion, Harding University, Searcy, Arkansas. Presents a sketch of the extent of the problem of clergy sexual misconduct. Briefly discusses the nature of these relationships as contrary to scripture, contrary to professional ethics, and as destructive emotionally and spiritually to those involved. Offers practical suggestions oriented at prevention. References draw significantly from clinical literature.

Flynn, Harry J. (2003). Keynote: Dallas and beyond – Perspectives of a bishop and pastor. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):13-21. [Reprinted as: “Keynote: Dallas and Beyond – Perspectives of a Bishop and Pastor.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). (2003). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 13-21.]

Flynn is the Archbishop, Roman Catholic Archdiocese of Saint Paul and Minneapolis, Minnesota. As chair of the U.S. Catholic Conference of Bishops (USCCB) Ad Hoc Committee on Sexual Abuse, he helped develop the guidelines for responding to clergy sexual abuse that were approved at the USCCB meetings in Dallas, Texas, and Washington, D.C., in 2002. He participated in a symposium, “Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct,” Sienna College, Loudonville, New York, March 29, 2003, the focus of which was the Roman Catholic Church. This is his keynote at the symposium. A broad reflection from the perspective of the role of a bishop. Refers to his first experience with child sexual abuse by priests and misguided responses by the Church that began in the Diocese of Lafayette, Louisiana, where he was coadjutor bishop, beginning in 1986, and diocesan bishop, beginning in 1989. [He is referring to the notorious case of Gilbert Gauthe without using that priest’s name. See this bibliography, Section I.: Berry, Jason. (1992; 1994; 2000).] Briefly traces the impact of those events which led to national discussions among U.S. bishops, a think tank gathering in 1993 in which he participated, and establishment in 1993 of the U.S. Catholic bishops’ Ad Hoc Committee on Sexual Abuse. Acknowledges that not all bishops handled situations well – e.g., removing priests who offended, reporting to civil authorities, placing too much confidence in the effectiveness of clinical treatment for offenders – but states that due to the media, “a largely distorted impression was created in the mind of the general public about how seriously the bishops individually and as a national body had already confronted the problem.” Identifies 5 principles that “became the core of the developing diocesan policies” and led to the Charter for the Protection of Children and Young People (Revised edition). Identifies 3 primary actions by the United States Conference of Catholic Bishops beginning in 2002, emphasizing that it is an association and not a governing body: 1.) created a set of national standards, embodied in the Charter, that are intended “to assure a homogeneity of response [throughout U.S. dioceses] to the [sexual abuse] problem.”; 2.) established the Office for Child and Youth Protection; 3.) altered the bishops’ practices on the issue of reassignment of priest abusers. Notes that a bishop “cannot look at this situation only with the eyes of the priest. With psychological and spiritual empathy, he must look at the pain

confronting him as much as he possibly can with the eyes of the victim and the eyes of the parent whose child has been molested.” 4 references. [For responses to this essay, see this bibliography, this section: Bland, Michael J. (2003); Fortune, Marie M. (2003). What is the agenda? A response to Archbishop Harry J. Flynn; and, Newberger, Carolyn Moore. (2003). The sexual abuse crisis: What have we learned? A response to Archbishop Harry J. Flynn.]

Flynn, Kathryn A. (2008). In their own voices: Women who were sexually abused by members of the clergy. *Journal of Child Sexual Abuse*, 17, (3/4):216-237. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Flynn is an associate professor, Program Evaluation, Defense Language Institute, Presidio of Monterey, Monterey, California. “This article gives voice to the experience of women abused [sexually] by clergy.” Based on the study described in her book. [See this bibliography, Section I: Flynn, Kathryn A. (2003).] States in the introduction: The scope of the problem of clergy-perpetrated sexual abuse (CPSA) “for women has remained minimally assessed... Additionally, the problem of CPSA of women has too often been normatively misunderstood and believed to be one of sexual ethics rather than professional misconduct. This formulation of the problem often places blame on the entrenched notions of the woman’s deviant or seductive character rather than on the aberrant behavior of the offending clergyman.” Endorses Marie Fortune’s conceptualization on “identifying abuse as a grave violation of a clergyman’s professional boundaries. ...like rape, CPSA is not an issue of sexuality but rather one of a power imbalance that negates any possibility of ‘consensual’ mutuality.” Notes that “sexism found in the hierarchical structure of many institutional churches and resident broader cultural norms” can contribute to defining the CPSA relationship “as ‘affairs’ and not as occasions of interpersonal violence arising from a disparate power dynamic...” Presents a brief overview of trauma, drawing upon Judith Herman’s work. Describes “how trauma was manifested in a sample of women who experienced CPSA as either children or adults.” Very briefly describes the demographics of participants in the qualitative study. Findings are presented in relation to post-traumatic stress disorders (PTSD) symptoms and Herman’s trauma dialectic concept. Also presents findings of complex PTSD symptoms. In addition, describes 5 clergy-specific factors related to the participants’ symptoms, and “relational protective factors that mitigated the negative impact of the trauma exposure for some women.” Concludes: “This study offers evidence that those women who survive CPSA experience noteworthy symptoms of psychosocial distress that can lead to long-term and possibly permanent impairment in functioning.” Calls for churches to expand an abuse paradigm to include women. 26 references.

Fogler, Jason M., Shipherd, Jillian C., Clarke, Stephanie, Jensen, Jennifer, & Rowe, Erin. (2008). The impact of clergy-perpetrated sexual abuse: The role of gender, development, and posttraumatic stress. *Journal of Child Sexual Abuse*, 17, (3/4):329-358. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Fogler is clinical associate, Brookline Community Mental Health Center, Brookline, Massachusetts. Shipherd is staff psychologist, Women’s Health Sciences Division, National Center for Posttraumatic Stress Disorder, Boston, Massachusetts, and assistant professor, Department of Psychiatry, Boston University School of Medicine, Boston, Massachusetts. Clark is a doctoral student, Developmental Psychopathology and Clinical Science, University of Minnesota-Twin Cities, Minneapolis, Minnesota. Jensen is project manager, Women’s Health Sciences Division, National Center for Posttraumatic Stress Disorder. Rowe is project manager, Institute on Urban Health Research, Northeastern University, Boston, Massachusetts. States: “When considered with other forms of sexual abuse, CPSA (clergy-perpetrated sexual abuse) is part of a widespread problem of nearly epidemic proportions.” Observes that “the psychological sequelae and treatment of sexual abuse has been examined to a much greater degree in other survivor populations” than child survivors of CPSA. The authors’ “goal is to synthesize what is currently known about the effects of other types of sexual abuse while also considering those effects that might be unique to CPSA.” Identifies “gender and development as potentially important client-specific factors in CPSA outcomes. ...quantitative and anecdotal evidence suggest that the two modal populations of CPSA survivors are latency-age and pre-to-early

adolescent boys and adult women. ...the common ground for these survivor populations is the psychologically damaging and pathogenic effects of the perpetrating clergyman's abuse of role and power." Briefly observes: posttraumatic stress disorder (PTSD) and trauma; relevance of PTSD to CPSA; developmental domains of physical maturation, cognitive maturation, and psychosocial developmental stages as moderating factors in CPSA; gender as a moderating factor; implications for treatment; special considerations for the treatment of CPSA survivors. Concludes with a call for further research. 115+ references.

Fogler, Jason M., Shipherd, Jillian C., Rowe, Erin, Jensen, Jennifer, & Clarke, Stephanie. (2008). A theoretical foundation for understanding clergy-perpetrated sexual abuse. *Journal of Child Sexual Abuse*, 17, (3/4):301-328. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Fogler is clinical associate, Brookline Community Mental Health Center, Brookline, Massachusetts. Shipherd is staff psychologist, Women's Health Sciences Division, National Center for Posttraumatic Stress Disorder, Boston, Massachusetts, and assistant professor, Department of Psychiatry, Boston University School of Medicine, Boston, Massachusetts. Rowe is project manager, Institute on Urban Health Research, Northeastern University, Boston, Massachusetts. Jensen is project manager, Women's Health Sciences Division, National Center for Posttraumatic Stress Disorder. Clark is a doctoral student, Developmental Psychopathology and Clinical Science, University of Minnesota-Twin Cities, Minneapolis, Minnesota. "We seek to stimulate future hypothesis-driven clinical research into CPSA [clergy-perpetrated sexual abuse] by providing a discussion of a few applicable (and we believe, testable) theoretical models derived from research into other forms of sexual abuse, as well as CPSA." States that "a theoretical foundation for understanding CPSA is the first step toward developing and testing effective interventions for survivors, perpetrators, and religious communities." Conceptualizes CPSA as an interactive dynamic process of relationships between perpetrators, survivors, and religious communities. Their theory draws upon inclusive models, including Summit's 1983 article on child sexual abuse accommodation syndrome, Finkelhor and Browne's 1986 article on traumagenic dynamics model of sexual abuse, and Pyszczynski and colleagues' 1997 article on terror management theory. Discusses 3 overlapping thematic categories based on relationships. Thematic category 1 is the abusive relationship between perpetrator and survivor, which is shaped by "the abuse of clerical power, the use of God to leverage the abusive relationship, the relationship's impact on self-concept, and the role of predatory clergy." Thematic category 2 is the relationship between the survivor of CPSA and community following disclosure, a relationship "that may contribute to the development and perpetuation of distress and impaired functioning for survivors," based on the factors of the impact of others' disbelief, role of shame, and community exclusion. Thematic category 3 is the relationship between the clergy-perpetrator and community following disclosure, which is based on factors of community ambivalence toward the perpetrator, perpetrator's cognitive style, and perpetrator's cognitive adaptability. Concludes with a call for further qualitative and quantitative research. 85+ references.

Foley, Edward. (2012). Leadership and lament: Ritualizing a Roman Catholic response to abuse. *Liturgy* [journal of The Liturgical Conference], 27(4, October/December):37-46.

Foley, priest in the Province of St. Joseph of the Capuchin Order, Roman Catholic Church, is professor of spirituality and professor of liturgy and music, Catholic Theological Union, Chicago, Illinois. States: "The full repertoire of liturgical meaning making seems to be absent in the face of the current sexual abuse crisis in the Roman Catholic Church in the United States. It is a path that should be followed, not as a way to gain back religious expatriots, nor to appease the disgruntled masses and public critics, but as an admission of spiritual chaos and leadership disordered in the hope of creating a space for authentic reconciliation." Discusses the religious language of lament as the only appropriate language for such ritualizing. As a positive example, cites a liturgy of lament and repentance for a prayer service in 2011 that "was offered by the Roman Catholic Archdiocese of Dublin [in Ireland] for victims sexually abused by Irish Roman Catholic priests and religious." Briefly discusses lamentation as it is expressed in the Hebrew scriptures, as described in contemporary analyses, and the lack of aesthetic competency of Church

leaders who do not demonstrate “that the poetic, analogical, vitalistic, broadly sacramental, and enchanted imagination is more potent than the prosaic, flat, doctrinal church-speak...” Very briefly discusses a contemporary example of a bishop “who excelled in analogical leadership,” noting the absence of applied symbolic competency by Church leaders “to the public arena in response to the sexual abuse crisis that has wracked the Roman Catholic Church over the past few decades,” and identifies possibilities for symbolic expression. 20 endnotes.

Fones, Calvin S.L., Levine, Stephen B., Althof, Stanley E., & Risen, Candace B. (1999). The sexual struggles of 23 clergymen: A follow-up study. *Journal of Sex and Marital Therapy*, 25(3, July/September):183-195.

Fones is with National University of Singapore, Singapore; the other authors are with the Center for Marital and Sexual Health, Inc., Beachwood, Ohio. [This is a follow-up study to the original study. See this bibliography, this section: Levine, Stephen B., Risen, Candace B., & Althof, Stanley E. (1994).] Of 23 male clergy referred for evaluation and treatment for sexual offenses between 1992 and 1997, 19 consented to participate in follow-up evaluations to answer whether the original treatment had a lasting impact, and whether the evaluation methods need to be changed. Of the 6 in the original 23 who were diagnosed as sexually compulsive, none met criteria for excessive sexual expression at follow-up and none had re-offended. The majority of the 19 had returned to vocational functioning. References.

Formicola, Jo Renee. (2007). The further legal consequences of Catholic clerical sexual abuse. *Journal of Church and State*, 49(3, Summer):445-465.

Formicola is professor of political science, Seton Hall University, South Orange, New Jersey. Discusses a variety of legal consequences of the “[Roman] Catholic clerical sexual abuse” story as revealed in the U.S. media since 2002. States: “To many within the Church, these aggregated unanticipated legal consequences have placed the Church’s spiritual mission in jeopardy, challenging its future moral authority, credibility, and relevance as an integral participant within the American, pluralistic, religious, and political culture.” Identifies recent investigations conducted by district attorneys throughout the U.S. as resulting in “the Church [being] increasingly subject to the authority of the state” as illustrated by 4 trends: 1) increased use of subpoenas for Church records; 2) extension of criminal and civil statutes of limitation for sexual abuse victims; 3) banning of Church confidentiality agreements with victims; 4) state oversight of Church programs related to child protection. Regarding grand juries’ and district attorneys’ subpoenas, cites recent California and Ohio cases. Concludes: “No longer can any claim of separation of Church and state be made in matters of sexual allegations, and no longer can a religious organization, as an association or a corporation, be held to a different standard than any other legally constituted institution.” Regarding attempts to extend statutes of limitations, notes a number of states that have considered legislative action since 2002. Regarding confidentiality agreements, very briefly notes recent grand jury calls in several states to end the Church’s use of those agreements in settlements with victims. Regarding oversight of Church programs, cites a New Hampshire investigation by the state attorney general of the Diocese of Manchester. Also cites a number of other actions called for by grand juries. Concludes: “The protection of minors has become the critical linchpin between civil and religious authority today, as well as the civil justification for the shift in power in the traditional, separate, relationship of church and state in America.” The next section discusses the civil liability consequences of sexual abuse claims against the Church, and related policy dilemmas, e.g., issues regarding bankruptcy of dioceses as a corporation. Notes contrast between the Church’s point of view based on canonical authority and civil authorities’ point of view based on serving compelling state interests. Predicts continuing church/state tensions in the U.S. 72 footnotes.

Fortune, Marie M. (1985). Confidentiality and mandatory reporting: A clergy dilemma? *Working Together* [quarterly newsletter of the Center for the Prevention of Sexual and Domestic Violence], 6(1, Fall):1-3. [Retrieved 12/29/14 from: [http://www.vawnet.org/Assoc\\_Files\\_VAWnet/ClergyReporting.pdf](http://www.vawnet.org/Assoc_Files_VAWnet/ClergyReporting.pdf)]

Fortune is with the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. Addresses “the hesitancy by many clergy” to report suspected physical or sexual

abuse of children, which is due to “a perceived conflict of the ethics of confidentiality and the ethics of reporting certain harmful behavior in order to protect children.” Analyzing “this perceived conflict of ethical demands,” she examines the context of “the understanding of confidentiality which comes to the religious professional from multiple sources: pastoral, legal and ethical.” Drawing on the work of Sissela Bok, describes the ethical basis and practical values that sustain a professional’s commitment to confidentiality. Very briefly notes “the context of spiritual issues and expectations” that also inform expectations of confidentiality in relation to “the pastor/priest/rabbi.” Very briefly identifies legal conditions regarding clergy/penitent communication as privileged. Briefly distinguishes between confidentiality and secrecy. Discusses ethical principles from a Jewish and Christian faith perspective regarding “one’s professional responsibility to victims of abuse” – that of the hospitality code in Hebrew scripture, and that of justice-making in Hebrew scripture and the New Testament. Regarding the perceived conflict, observes that in ministerial practice, it is seldom that “an offender against children come[s] forward voluntarily and ‘confess[es]’”. It is much more likely that a child or teenager who is being abused or a non-offending parent or other family member will come to a clergyperson seeking assistance. Hence what is presented is not confessional on the part of an offender but a cry for help from a victim. Confidentiality is still a concern but not in the sense of the ‘confessional seal’. Instead it is a matter of respecting the victim’s control of the information which she/he shares.” Presents a composite story that “illustrates the conflict of obligations which many clergypersons feel when faced with information about abuse within a family and also the possibilities of utilizing the available systems to have the most positive and lasting impact on a destructive situation.” By identifying the purpose of the ministerial role as “to protect the one who is victimized by the actions of another and to hold the offender accountable,” confidentiality “becomes a means to accomplishing this end rather than a means to sustain the secret of the abuse.” Concludes: “...the expectations of mandatory reporting and the expectations of pastoral confidentiality may not be as contradictory as they at first appear.” 4 endnotes.

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\_\_\_\_\_. (1986). Confidentiality and mandatory reporting: A false dilemma? *The Christian Century*, 103(20, June 18-25):582-583.

Discusses U.S.A. state laws that require clergy to report physical or sexual abuse of children in relation to the apparent clash between the ethical goal of protecting children and the pastoral ethic of confidentiality. Notes the tradition of clergy confidentiality and the act of Christian confession. Distinguishes between *confidentiality* and *secrecy*. States: “The ethic of confidentiality is intended to assist people in getting help for their problems; it is not intended to prevent people from being held accountable for their harmful actions or to keep them from getting the help they need. Shielding people from the consequences of their behavior is likely to endanger others and only postpone the act of repentance that is needed.” Raises, from the perspective of faith, the ethical principle of one’s responsibility to victims of abuse and the ethical principle of justice-making. Considers the reality of “what we know about those who sexually and physically abuse children” in relation to clergy confidentiality and the clear purpose for a pastor “to protect the one who has been victimized and to hold the offender accountable. Confidentiality should be seen as a means of accomplishing this end rather than a way of keeping the abuse secret and avoiding the fact of accountability.”

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\_\_\_\_\_. (1991). Professional ethics and clergy sexual abuse: A progress report. *Chicago Theological Seminary Register*, 81(2, Spring):17-21.

Brief history and current status of efforts to address the problem; brief analysis of resistance; identifies as a gift the truth as spoken by victims/survivors.

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\_\_\_\_\_. (1991). Is nothing sacred? *Touchstone: Heritage and Theology in a New Age*, 9(3, September):13-20.

Concise overview of the subject: scope of problem, conceptually and reported incidence; consequences psychologically and spiritually; ethical analysis, progress since 1983, including factors that contribute to resistance; theology and faith, prevention and intervention.

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\_\_\_\_\_. (1994). Therapy and intimacy: Confused about boundaries. *The Christian Century*, 111(17, May 18-25):524-526.

A careful review of Carter Heyward's When Boundaries Betray Us: Beyond Illusions of What Is Ethical in Therapy and Life. Discusses issues concerning abusive professionals, the nature of healing relationships, role and personal boundaries, power, contextual analysis, and intimacy.

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\_\_\_\_\_. (1994). Is nothing sacred? The betrayal of the ministerial or teaching relationship. *Journal of Feminist Studies in Religion*, 10(1, Spring):17-26. [Reprinted in: Adams, Carol J., & Fortune, Marie M. (Eds.). (1995). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: Continuum Publishing Co., pp. 351-360.]

A paper delivered to the American Academy of Religion, annual meeting, Nov. 23, 1992. Addresses the problem of professional misconduct, i.e., "conduct within the professional role of minister, teacher, or administrator that betrays the trust of the professional relationship." Focuses on ministry and teaching as professions with parallel dynamics and potential for harm. Defines the task of an institution that bears responsibility for the conduct of its professionals as: "to maintain the integrity of the ministerial, teaching, or mentor relationship and to protect those persons who, due to a variety of life circumstances, are vulnerable [in the context of their participation in the professional relationship]." Brief sections include: scope of the problem; ethical analysis; dual relationship; progress and developments since 1983. Discusses why there has been so little constructive action within some institutions: "I used to think that the primary reason for the lack of action was ignorance... My assumption that leaders, when informed and prepared, would be eager to act has not been borne out... I have concluded that the primary reason for inaction is that for some, there is little will and less courage." To solve the problem "will require a commitment to challenge the patriarchal core of our collective religious and academic life." References.

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\_\_\_\_\_. (1996). Reactions to efforts to address clergy misconduct involving sexual abuse. *Journal of Family Ministry*, 10(3, Winter):21-26. [Reprinted from *Congregations: The Alban Journal*, (September/October), 1996.]

Begins by critiquing the backlash against attempts by denominations and judicatories "to the respond to the problem of clergy misconduct involving sexual abuse and to the crisis of credibility that it is creating." Some reactions about efforts to end clergy sexual abuse and protect vulnerable people are expressed as complaints about a "new Puritanism." Fortune observes: "The backlash is indicative that long-standing patterns of dominant power and clerical privilege are being challenged and changed." Notes that the most common response of male clergy "to a discussion of boundaries, ethics, and abuse" is expressions of lack of power in relation to congregants and resistance to "requirements that they carefully preserve the boundaries of their pastoral relationships." In contrast, she notes women clergy talk of not wanting power in relation to their congregations, which is a position "often in reaction to past experiences of the misuse of power in patriarchal structures." Comments: "Avoidance of a power analysis arising from either political persuasion allows for avoidance of any real change in the structures of power that have allowed clergy misconduct involving sexual abuse to go on for generations." Observes that "the institutional response to this crisis of credibility within ministry has played to the backlash" in responses based in fear and institutional self-protection." Calls for denominations and judicatories to take 5 steps: 1.) adopt an unequivocal policy regarding sexual boundaries in a pastoral, professional relationship; 2.) adopt a fair and careful procedure for those who believe they have been harmed by clergy misconduct involving sexual abuse and other forms of sexual malfeasance to bring a complaint that will be adjudicated; 3.) enact appropriate discipline of those found to have violated the policy, or exoneration and restoration of those found not to have committed a violation; 4.) contribute to the healing process for those victimized by clergy misconduct; 5.) training for those in leadership, clergy and laity, and for laity "to enable clarification of roles, boundaries, how power shapes roles and responsibilities, and what the judicatory policies and procedures mean and how they will be utilized." Lacks references.

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\_\_\_\_\_. (2000). Spare us the false shepherds. *SIECUS Report*, 28(3, February/March):14-16.

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Brief reflections on: impeachment of President Bill Clinton, and parallels to clergy sexual exploitation; trends over the last 15 years in religious communities in response to the problem; her involvement since 1983, particularly education, training, and advocacy. Identifies the lack of courage on the part of those who had knowledge and responsibility to act as her biggest disappointment. Identifies survivors, particularly, as a source of hope. Concludes that it is not reasonable to expect perfection of institutions and their leaders, but it is reasonable to ask responses to the problem of exploitation that serve the welfare of those served by the institution.

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\_\_\_\_\_. (2001). Pastoral responses to sexual assault and abuse: Laying a foundation. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 3(3/4):91-112.

[While not directly related to clergy sexual abuse, the article is very relevant to the topic.] Notes that while sexual assault and abuse are statistically common, “the pastoral care resources for victims, survivors and perpetrators remain few and far between.” To set a foundation for pastoral responses, makes an analysis of sexual violence. Examines “the persistent confusion which haunts our collective understanding of sexual violence and dramatically shapes our ability to respond to those most affected by it.” States that the confusion in the church’s understanding of the nature of sexual ethics is its reliance on patriarchal values. Presents a pointed series of answers to the question, “Why is it unethical to violate the sexual boundaries of another person?” Her focus is on the violation as harm to another person and suffering as its consequence. The basis for her understanding is deeply grounded in biblical scripture. Discusses issues that challenge a pastoral response: accountability of perpetrators, moral agency for victims, justice-making, and forgiveness. Notes that “confusion about what to do with perpetrators often clouds our vision about how to respond to victims and survivors.” Explores various factors that tempt the religious community to “avoid dealing with blatant misconduct by a member of our community.” Cites the strong basis in Hebrew and Christian scripture for expressing judgment about wrongful deeds. Her discussion of forgiveness draws from the work of Frederick W. Keene. Concludes: “Our pastoral response to victims, survivors and perpetrators of sexual violence and abuse must be grounded in sound analysis of what has occurred and in a clear understanding of the ethical and theological issues that arise. Then a pastoral response focuses on a justice-making agenda which holds the most promise for real healing and even, perhaps, some semblance of reconciliation.”

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\_\_\_\_\_. (2002). Sexual abuse in the church is far more than a PR problem. *CLGS Special Report, Clergy Sexual Misconduct: Perspectives* [published by the Center for Lesbian and Gay Studies in Religion and Ministry, Pacific School of Religion, Berkeley, California], (June):2 & 12.

Brief article in a theme issue in response to media reports in 2002 regarding sexual abuses perpetrated by Roman Catholic priests on children and adolescents, particularly in the U.S. and following investigative reporting in 2002 by *The Boston Globe* regarding the John Geoghan case in the Boston, Massachusetts, archdiocese. Discussing the actions of leaders of the archdiocese, she comments on why it has taken so long for leadership “to get its act together? The answer: Because the church has tended to deal with reports of clergy abuse as a public-relations problem rather than as a real problem of abuse, injustice and corruption.” Emphasizes that that response is shared by other denominations and religions. Concludes: “If the church really intends to restore trust and confidence in its leadership, then it had better get busy fixing not its image, but itself.”

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\_\_\_\_\_. (2003). What is the agenda? A response to Archbishop Harry J. Flynn. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):31-34. [Reprinted as: Fortune, Marie M. (2003). “What is the Agenda? A Response to Archbishop Harry J. Flynn.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 31-34.]

A brief, direct response to: Flynn, Harry J. (2003), this bibliography, this section. Focuses on “two agendas [that are] available in response to sexual abuse by clergy: an institutional protection agenda or a justice-making agenda.” In succinct and pointed language, identifies how each agenda uses scripture, language, the law, policies, liturgy, and finances to pursue its respective goals. In the context of the U.S. Catholic Church, observes the impact of early efforts of some bishops and cardinals to protect the Church from scandal: “Ironically, their mismanagement now undermines

the credibility of all priests, compromises the image and moral capital of the whole church, and will cost far more financially than it needed to. In other words, even the institutional protection agenda doesn't really protect the institution in the long run."

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\_\_\_\_\_. (2003). Ethics and legalities: A response to Fr. Donald B. Cozzens. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):53-58. [Reprinted as: Fortune, Marie M. (2003). "Ethics and Legalities: A Response to Fr. Donald B. Cozzens." Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 53-58.]

A brief, direct response to: Cozzens, Donald B. (2003), this bibliography, this section. A concise commentary on strategic directions the Roman Catholic Church's leadership can take in relation to victims of clergy sexual abuse who present accusations. Critiques the legal strategy that has included "[n]ot reporting allegations of child abuse to authorities, secret settlements which place gag orders on survivors, harassment of complainants, retention of pedophile priests and no notification of the parishes in which they serve... None of this serves the interests of the church or its members." Suggests concrete ways for how lawyers can assist bishops and judicatories to develop a "justice-making response [that] is actually in the best interest of their client, the diocese. It is consistent with the stated values of the institution. It addresses a very real internal problem of misconduct and seeks to limit its impact. It ultimately saves money and protects the financial and moral assets of the institution." Presents an analysis that provides "a fundamental understanding of the nature of the problem and the ethics at stake" and consists of 4 factors: violation of role, misuse of authority and power, taking advantage of vulnerability, and absence of meaningful consent. Critiques the U.S. bishops' reliance on the Sixth Commandment in Hebrew scriptures regarding adultery as their policy definition of sexual abuse: "The bishops got the wrong commandment. Instead of the 6th, they should have gone to the 7th: 'You shall not steal.' To steal is to take something that doesn't belong to you. To sexually abuse a child is to steal their innocence and their future, often with profound and tragic consequences."

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\_\_\_\_\_. (2010). Healthy boundaries, healthy ministry. *Reflective Practice: Formation and Supervision in Ministry*, 30:24-33.

States at the outset: "Maintaining the integrity of the pastoral relationship and protecting those who are vulnerable are two essential dimensions in the practice of ministry. In order to fulfill these goals, one must have healthy boundaries sustained by self-awareness, self-discipline, and accountability. Accountability is a recognition that we function within an institution with standards and expectations as to our behavior in a pastoral role of leadership within a community that is vulnerable to and trusting of us. Ultimately we are accountable to our faith community and to God, but practically we are accountable to those who credential us to serve." In the context of supervision of students preparing for ministry, in general, and the Association for Clinical Pastoral Education, Inc. (ACPE) training programs, in particular, discusses how to teach and support supervisees regarding 5 dimensions of ministry: power in the ministerial role; transparency in ministry; vulnerability in a ministerial relationship; crossing boundaries in ministry; particular boundaries in ministry, which include sex, among others. Topics briefly addressed include: ways to teach and support supervisees about the dimensions; policies as a teaching tool in supervision; fiduciary responsibility; confidentiality versus secrecy; the gatekeeping role and the relationship between seminaries, student training settings, like ACPE, and the credentialing bodies of religious denominations or movements; boundary crossing in ministry. Discussing policies as teaching tools in supervision, states: "There are three areas that call for accountability in pastoral relationships: conduct, intent, and impact. Impact is the bottom line ethical issue: What is the impact or potential harm to the congregant, student, client, staff member of the minister's conduct? Therefore the conduct is the thing that can be measured against a standard [in a policy]. The intent is only secondary... Power and vulnerability are the core issues of healthy boundaries. Impact usually includes the betrayal of trust in the relationship which is perhaps the most damaging result of boundary violations. Policies should be both general and specific with the intent to guide us in our conduct but also with the intent to provide a standard against which to judge our conduct." Regarding fiduciary responsibility, cites the hospitality code in Hebrew and

Christian texts as a fiduciary obligation. Addresses transparency in ministry in relation to confidentiality and secrecy. Regarding boundary crossing in ministry, states: “We cannot do ministry without crossing boundaries. The point of policies, training, and discussion of boundaries is to help us understand when it is appropriate and necessary to cross boundaries in ministry and when it is a violation of boundaries that can cause harm.” Concludes: “Structures of accountability within our various settings of ministry or supervision are vital to the maintenance of healthy boundaries. Policies and procedures provide us with a valuable framework for understanding our ethical responsibilities and reflecting on our behavioral choices. Colleagues who share our commitment to healthy boundaries can help us think through our confusion about a particular situation. If we are not taking care of ourselves physically, emotionally, and spiritually, we jeopardize our capacity to use good judgment regarding healthy boundaries.” 4 endnotes.

Fortune, Marie M., & Moore-Orbih, Aleese. (2008). *Assessment of the Impact of Specialized Theological Education on Pastoral Ministry*. Seattle, WA: FaithTrust Institute, 12 pp. [Retrieved 09/19/13 from the World Wide Web:

[http://www.umsexualethics.org/LinkClick.aspx?fileticket=Zs%2FX2hSP398%3D&tabid=7537\]](http://www.umsexualethics.org/LinkClick.aspx?fileticket=Zs%2FX2hSP398%3D&tabid=7537)

Unpublished report of the assessment of the Seminary Project, which was conducted 1997-2008 by FaithTrust Institute, Seattle, Washington. The Project trained 106 faculty and administrators from 54 U.S.A. seminaries “in the basic concepts and root causes of ethical issues within pastoral and laity dynamics as well as the denominational policies” to the end that they “carry this training into their seminaries and curriculum to teach future pastoral ministers.” The catalyst for the Project is stated in the introductory paragraph: “The problem of inappropriate or unethical and abusive conduct by clergy in pastoral ministry is now squarely before the churches which continue to deal with the tragic consequences in terms of harm to persons, broken relationships, damage to congregations and huge financial liabilities for denominations. These same denominations are asking seminaries to help take leadership in more effective preparation of students for pastoral ministry that incorporates healthy boundaries and good judgment in pastoral relationships.” The report is based on a survey and discussion at a consultation with representatives from 12 seminaries. The assessment determined that the Project “was successful: faculty and administrators at seminaries have been able to incorporate FaithTrust Institute training and educational materials into their curriculum on a permanent basis.” Among the findings regarding seminary curriculum and teaching in relation to student needs: “Students express concerns about boundaries, dual relationships and are surprised by the concept of ‘power’ in the ministerial role.” Among the recommendations regarding seminary curriculum and teaching: “Regardless of format, curricula should focus on ministerial ethics as an issue of power and abuse and preparation for a healthy ministry rather than an issue of ‘sexual morality.’” Among the findings regarding seminary policy and procedure: “Some but not all have policies addressing ‘fraternization’ or romantic relationships between faculty or administrators and students.” Among the recommendations regarding seminary policy and procedure: “As an ongoing administrative issue, work needs to be done on the responsibility of gatekeeping with regard to credentialing students as ready for ministry. This is a conversation needs to include ordaining bodies and seminaries.” Includes recommendations for seminaries and for FaithTrust Institute.

Fox, Marion. (1996). British child migrants in New South Wales Catholic orphanages. *History of Education Review*, 25(2):1-17.

Fox is not identified. Reviews the Roman Catholic Church’s program for child migrants who came to Australia as part of the country’s post-World War II immigration program that saw 3.3 million migrants arrive from 100+ countries. By 1951, Catholics comprised 66% of the postwar migrants. “This review of the scheme in New South Wales will consider central themes including the rationale for Catholic participation in the Commonwealth program; the children’s institutionalization; responsibility for their welfare; and the care and education provided.” Draws from archival research. Very briefly describes structure, funding, and staffing of the Catholic orphanages. Notes the criticism directed at the facilities operated by the Christian Brothers, a religious order, in Western Australia regarding the physical, emotional, and sexual abuse of children in their care. Concludes: “The Australian community is beginning to understand the

injustice and trauma suffered by Aboriginal children separated from their families and cultures. The experience of child migrants should also be acknowledged.” 113 footnotes.

Fox, Thomas C. (1992). Sex and power issues expand clergy-lay rift: Pedophilia crisis feeds surging discontent. *National Catholic Reporter*, 29 (4, November 13):17-19.

Fox is editor of the newspaper, an independent newsweekly. His larger themes is a “potentially crippling rift [that] is growing between U.S. lay Catholics and their clergy, and the issues involve sex and authority in the church.” Notes that while the issues have previously consisted of the Church’s teachings on both birth control, exclusion of women from the clergy role, abortion, and homosexuality, the issue of clergy sexual abuse “may be causing more lay Catholics to question the health of their church leadership than any of the earlier sex-based or related issues.” The basis for the article is his report of the first national gathering of clergy sexual abuse victims on October 16-18, 1992, in Arlington Heights, Illinois, that was sponsored by VOCAL (Victims of Clergy Abuse Linkup), “a lay network that claims to be in touch with about 3,000 clergy sexual-abuse victims or supporters...” Reports that the consistent pattern expressed by conference participants was of sexual abuse committed by a priest followed by the Church’s institutional denial and cover-up, the latter of which was more painful. Describes the role of Jeanne Miller, organizer of the conference and “the mother of a child who has been sexually abused by a Catholic priest.” Reports on presentations by some of the speakers, including A.W. Richard Sipe, Jeffrey Anderson, Thomas P. Doyle, Andrew Greeley, and Jason Berry.

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\_\_\_\_\_. (2002). What they knew in 1985. *National Catholic Reporter*, 38(28, May 17):3-7.

Describes the landmark May, 1985 report to the U.S. Roman Catholic bishops that was prepared by Fr. Michael Peterson, Fr. Thomas Doyle, and F. Ray Mouton, Jr. on clergy sex abuse and covered civil, canonical, and psychological aspects. Peterson was a priest, physician, and director, Saint Luke Institute, Silver Spring, Maryland; Doyle was a Roman Catholic priest, a Dominican, and a canonist at the office of the papal nuncio in Washington, D.C.; Mouton was an attorney who represented the notorious Fr. Gilbert Gauthe who was charged with pedophilia in Louisiana. Fox highlights the significant themes, findings, and warnings in the report, and traces the bishops’ response which included rejecting the recommendations and minimizing the warnings. Fox notes the professional price Doyle paid for being direct and outspoken about the issues. Pages 4-5 are excerpts from the report. [See this bibliography, Section I: Peterson, Michael R., Doyle, Thomas P., & Mouton, F. Ray, Jr. (1985).]

Fox-Genovese, Elizabeth. (2003). Crisis in the Church, Church in crisis? [Part of a special section, Symposium: “Church, Sex, and American Agonies.”] *Society (Transaction)*, 40(3, March/April):10-12.

By a professor of the humanities and history, Emory University, Atlanta, Georgia. In a brief essay, her position is that “the reaction against priestly pedophilia among cultural progressives and liberals seemingly has more to do with opposition to – or, more accurately, hatred for – [Roman] Catholicism than with the pedophilia *per se*.” Endorses a number of the anthropological perspectives of Philip Jenkins in the lead article to the symposium [See this bibliography, this section: Jenkins, Philip (2003).], including: the ‘abuse crisis’ is not a problem of celibacy; sexual permissiveness in U.S. culture influenced some Catholics who are using the current scandals “as an excuse for pressing their longstanding agenda for a radical liberalization of the Church’s sexual teachings and restriction of the priesthood to single and theoretically celibate men.” Her assessment is that: “The current crisis represents the logical outcome of the American Church’s steady absorption of the values of the world it is intended to counteract... The chronicle of abuses represents a massive betrayal of trust, but we draw entirely the wrong conclusions if we see that betrayal as essentially a matter of sexual abuse. The real betrayal concerns the betrayal of the sacrament of holy orders – the betrayal of vows on the part of one who had been enjoined to ‘feed my sheep.’” Lacks references.

Frame, Marsha Wiggins. (1996). The influence of gender and gender-pairings on clergy’s identification of sexually ambiguous behavior as sexual harassment. *Pastoral Psychology*, 44(5, May):295-304.

By an assistant professor, counseling and psychology and counselor education, University of Colorado at Denver, Denver, Colorado, and a United Methodist minister. Reports an empirical study of 371 United Methodist clergy from Florida that examined their perception of sexual harassment, and variables of gender, age, and gender-pairing among staff. Findings include: females were more likely to perceive sexual harassment in a hypothetical scenario between a senior pastor and an associate pastor; males were significantly more tolerant of sexual harassment; younger clergy were less accepting of sexual harassment; no significant interaction effects between gender and age were found. References.

Frame, Marsha Wiggins, & Shehan, Constance L. (2004). Care for the caregiver: Clues for the pastoral care of clergywomen. *Pastoral Psychology*, 52(5, May):369-380.

Frame is associate professor, counseling psychology and counselor education, University of Colorado at Denver, Denver, Colorado. Shehan is professor, sociology, University of Florida, Gainesville, Florida. Reports on the results of a qualitative “study of 190 United Methodist [Church] clergywomen who were asked to respond to questions regarding affect of gender on their work, special challenges they faced, unique stressors they experienced, and ways in which they coped with the demands of their pastoral responsibilities.” Of the respondents: 93% were White, 4% were African American, and 3% were Asian American; average age was 44.7 years; 63.9% were married for an average of 16.1 years; 75% of their husbands were professionals or managers; 33% had dependent children under 19 living at home; on average, they had more than 11 years of service to the UMC; 84% were pastors in local churches with an average membership of 500; nearly all held positions requiring a Master of Divinity degree. Among the negative ways gender influenced performance of pastoral duties, one respondent wrote: “[The challenge is] the ‘good ol’ boy’ behavior that borders on sexual harassment from male colleagues. [There is] a lack of understanding and support from older male colleagues and a lack of role models and mentors from women in our conference.” 30 references.

Francis, Perry C., & Baldo, Tracy D. (1998). Narcissistic measures of Lutheran clergy who self-reported committing sexual misconduct. *Pastoral Psychology*, 47(2, November):81-96.

Presents the results of Francis’ 1997 doctoral study: see this bibliography, Section IX.

Francis, Perry C., & Stacks, James. (2003). The association between spiritual well-being and clergy sexual misconduct. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(1):79-100.

Francis is assistant professor of counseling, and Stacks is interim assistant professor of counseling, Texas A&M University-Commerce, Commerce, Texas. They define ‘clergy sexual misconduct’ as “any activity in which a clergyperson, single or married, engaged in sexual behavior (sexual intercourse, kissing, touching or hugging with sexual intent, use of sexually explicit language) with a parishioner, client, or employee of the church...” Reports on a part of Francis’ doctoral study [see this bibliography, Section IX: Francis, Perry Clark. (1997).]. The study “sought to provide an understanding concerning the area of the spiritual well-being of the pastor who commits sexual misconduct. ...the purpose of this part of the study was to investigate the level of spiritual well-being between those pastors who have committed sexual misconduct, including sexual intercourse, those pastors who have committed sexual misconduct, excluding sexual intercourse, and those pastors who have not committed sexual misconduct.” Self-report surveys were sent to 1,000 of 27,596 clergy in 3 Lutheran denominations: Evangelical Lutheran Church in America (ELCA), Lutheran Church – Missouri Synod (LCMS), and Wisconsin Evangelical Lutheran Church (WELS). Of the 420 surveys returned, 411 were usable. Demographically, the study participants were: male, 398 (96.8%), and female, 13 (3.2%); married, 361 (87.8%), single, 24 (5.8%), and separated, divorced, or divorced and remarried, 26 (6.3%); ELCA, 270 (65.7%), LCMS, 117 (28.5%), and WELS, 24 (5.8%). Regarding sexual misconduct: 368 (89.5%) participants reported no sexual misconduct; 16 (3.9%) reported sexual misconduct without intercourse; 27 (6.6%) reported sexual misconduct with intercourse. Of those who identified themselves as having committed sexual misconduct: 43 (100%) were male; 30 (69.9%) were 51-years-old or older; 37 (86%) were ELCA, 5 (11.6%) were LCMS, and 1 (2.3%) was WELS.

Persons against whom the clergy committed sexual misconduct were identified as: member of the church, 14 (32.6%), non-member of the church, 20 (46.5%), and person in multiple roles, 6 (14%). Regarding spiritual well-being and sexual misconduct: “The results did not show that the clergy who self-reported having committed sexual misconduct, including intercourse, have a lower level of spiritual well-being than clergy who self-reported committing sexual misconduct excluding intercourse.” Regarding participants’ spiritual well-being scores: “There was a [statistically] higher frequency of participants in the group who reported sexual misconduct with intercourse who scored below the median on the spiritual well-being scale, and significantly fewer who scored above the median, relative to the frequencies of participants scoring above and below the median in the group reporting no sexual misconduct.” Notes as a limitation of the study that the results “do not tell us if sexual misconduct erodes the spiritual well-being of the clergyperson or if having a low sense of spiritual well-being leaves one open to sexual misconduct. The results do not tell us which came first... Taken by itself, one’s level of spiritual well-being is not a clear indicator of a person’s propensity to commit sexual misconduct.” Regarding offenders: “The analysis of the data reveals that those clergy who have self-reported committing sexual misconduct are more likely to have served more than three churches in their current careers.” Based on the study, 3 recommendations are made regarding clergy and self-care, denominations and screening of applicants, and congregations and interactions with pastoral leadership and denominational leaders. 48 references.

Francis, Perry C., & Turner, Nancy R. (1995). Sexual misconduct within the Christian church: Who are the perpetrators and those they victimize? *Counseling and Values*, 39(3, April):218-227.

By 2 campus pastors, University of Northern Colorado, Greeley, Colorado. Reviews mostly ecclesiastical literature discussing clergy sexual misconduct, and compiles brief emotional and psychological characteristics of perpetrators and women who are their victims. Concludes that clergy perpetrators fall into 2 broad categories: those who are naïve and those marked by personality disorders. Summarizes emotional, psychological, and spiritual affects on the victims. Reports briefly on how 2 Protestant denominations are responding. References.

Frankfurter, David. (2003). The Satanic Ritual Abuse panic as religious-studies data. *Numen: International Review for the History of Religions*, 50(1):108-117.

Frankfurter is with the Department of History, University of New Hampshire, Durham, New Hampshire. His concern is the uncritical response by those in religious studies to the kinds of data that emerged in the 1980s and the 1990s regarding reports of “widespread Satanic cults, engaging in sexual abuse, infant sacrifice, perverse ceremonies, and mind control.” Comments on the data that was offered to substantiate the claims: “...it is important to realize that actual, historically tenable forensic evidence for the alleged Satanic cults and crimes has *not* yet appeared...” Calls for scholars of religion to review “their methods and assumptions in approaching controversial data.” References.

Franz, Thaeda. (2002). Power, patriarchy and sexual abuse in the Christian church. *Traumatology*, 8(1, March):4-17.

Franz is identified as affiliated with Liberty University, Lynchburg, Virginia. Begins with a very brief review of research on the prevalence and long-term effects of sexual abuse on victims, focusing on children. Drawing heavily on the work of C.H. Heggen, discusses the “hindrance the patriarchal structure of the [Christian] church has been in giving victims a spiritual place of healing.” Offers suggestions for how churches can respond to the problem of sexual abuse: identify the problem of sexual abuse “as a serious and pervasive problem...”; utilize “rituals, laments or prayers which name the sin of abuse and acknowledge the tremendous suffering endured by its victims.”; take preventive steps to decrease the occurrence of sexual abuse. Very briefly discusses how ‘secular traumatologists’ can help “victims of sexual abuse by clergy” in terms of psychological and spiritual issues. 25 references.

Frawley-O’Dea, Mary Gail. (2004). The history and consequences of the sexual-abuse crisis in the Catholic Church. *Studies in Gender and Sexuality*, 5(1, January):11-30.

By the co-director, Manhattan Institute for Psychoanalysis, New York, New York, where she is executive director of its Trauma Treatment Center. Roman Catholic context. The first part is a very brief overview of “the [U.S.] Catholic Church’s contemporary sexual-abuse scandal” which identifies the Gilbert Gauthé case in Louisiana in the 1980s as the first in “a deadeningly repetitive paradigm of perpetration and cover-up... lived out for decades across the United States.” Very briefly sketches the responses of bishops and the U.S. Conference of Catholic Bishops, the emergence of victims networks, civil litigation, and responses following investigative reporting in 2002 by *The Boston Globe* regarding the John Geoghan case in the Boston, Massachusetts, archdiocese. The second part is a strongly-worded “examination of the consequences for victims of clergy sexual abuse” which she calls “a sexual and relational betrayal perpetrated by the father of the child’s extended family...” She notes that the “traumatogenic sequeale of sexual abuse by priests were exacerbated for many victims by the dishonesty of Church officials and by their willingness endlessly to cover up the criminal behaviors of their priests.” Begins with a case from her clinical practice of a boy who was sexually violated by his parish priest beginning at age 8 following a mass, and continued until he was 11. Identifies typical elements of the experiences of victims: vulnerability; maintenance of silence about the events; clinical organization of the victim’s images of self and others, including dissociation, trauma symptoms, and other coping mechanisms; interpersonal relationships, including the relationship with the Catholic Church; cognitive functioning; affective life, including “states of chaotically intense hyperarousal and deadened states of psychic numbing”, and self-destructive behaviors. Concludes that how the Church proceeds from its current crossroads can further a process of its “fragmentation and diminished integrity of mind and soul” or it can choose “a path of recovery, growth, and restored faith.” 38 references.

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\_\_\_\_\_. (2004). Psychosocial anatomy of the Catholic sexual abuse scandal. *Studies in Gender and Sexuality*, 5(2, April):121-137.

Rejects others’ simple explanations for “the sexual abuse scandal in the [U.S. Roman] Catholic Church [which] captured headlines throughout 2002 and into 2003...” States: “...it must be recognized that the root causes of the crisis are embedded in an intricate matrix of power relationships, traditions, and teachings, that, in combination, rendered the abuse scandal almost inevitable... This article introduces a comprehensive view of the underpinnings of the scandal.” Regarding the hierarchy, identifies the contributing factors of centralized power, clericalism, reliance on an insular approach to responding to sexual abuse, crisis responses of protecting the institution rather than being pastoral, rejecting modernity, shortage of priests, and a belief in self-redemption by priests after their abuse was discovered. Regarding the priests who committed abuse, very briefly identifies several cohorts based on a clinical framework. Offers clinical interpretations regarding abusive priests and priestly culture. Regarding clerical sexuality, points to the problem of the “priesthood [being] electively mute about the sexuality in its midst.” The final factor identified is that “Catholic laity were socioculturally and psychologically constructed to enable priests to abuse minors sexually and to cover up for them afterward.” 33 references.

Frawley-O’Dea, Mary Gail. (2011). The John Jay study: What it is and what it isn’t. *National Catholic Reporter*, 47(20, July 22):10-11.

Analyzes the 2011 study conducted by researchers from John Jay College of Criminology, [The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010: A Report Presented to the United States Conference of Catholic Bishops by the John Jay College Research Team](#) [see this bibliography, Section I]. States that the report “confirms a number of important theses about the crisis [in the Roman Catholic Church related to the sexual abuse of minors by priests] already offered in the non-empirical literature,” and that it provides empirically based insight about several topics. Begins by identifying “some meaningful results, conclusions and recommendations [in the report] that indeed shed light into a corner of the [Roman Catholic] church that has long been shrouded in shadow.” Very briefly cites: “There is no correlation between a homosexual identity and the sexual violation of a minor.”; “...celibacy in and of itself is not correlated with sexual abuse.”; the sexual violations included “explicit sexual activity.”; sexual abuse is devastating to the victims; “There are no tests that reliably predict who

will abuse and, on standard psychological assessments abusers do not look more pathological than a 'normal' population."; certain findings "suggest the need for careful evaluation during pre-seminary application processes."; inadequate seminary formation of priests regarding human development and psychosexual development left seminarians ill-prepared to function maturely; there is a lack of ongoing assessment and formation of priests after 5 years following seminary; "...sexual abuse of a minor is primarily a crime of opportunity."; opportunity-reducing actions and strategies could be implemented and monitored by Church authorities; the bishops' responses to discovery of abuse were inadequate. The last section briefly discusses areas in which the study is weak: insufficient qualification of the limitations of the study, e.g., reliance on self-report data, and the wording of assertions regarding the number of victims and perpetrators; the wording of the distinction between perpetrators who were pedophiles or ephebophiles versus generalist perpetrators did not convey the danger of "'generalists' who would violate whoever was handy at the moment..."; the narrow definition of *crisis* as perpetration in the past did not adequately address the failure of Church leadership in its responses; failure to discuss the possible multiple causes for the decrease of the incidence of sexual abuse by priests in the period studied; the lack of empirical support for the study's "assertion that the bishops failed to understand the scope of sexual abuse in the church or the damage it did to victims..."; misrepresentation of the role of the media; lack of a comprehensive bibliography that would include "the many and mostly convergent clinical, theoretical and narrative works on the topic." Concludes that the study is "a valuable contribution to the literature, one that combines excellence and rigor with incompleteness and omissions. Such is the nature of research. The bishops, therefore, cannot point to this as the consummate and final analysis of their sexual abuse crisis nor should critics devalue the entire report because of its failings."

Frey, Betsy. (1996). Some thoughts on the misconduct mess. *Lutheran Forum*, 30(3, September):12-15.

By a doctoral student, Yale Divinity School, New Haven, Connecticut, and associate editor of the journal. Essay that analyzes clergy sexual misconduct cases in the Evangelical Lutheran Church as symptomatic "of a wider institutional pathology best described as a therapeutic style of management or the bureaucratic assimilation and exploitation of the language and techniques of interpersonal relations."

Frey, William. (1992). A legal affair. *Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):124-125.

By an Episcopal bishop and president, Trinity Episcopal School for Ministry, Ambridge, Pennsylvania. [Sidebar to Frey, William et al. (1992), this bibliography, this section.] Briefly comments on an unnamed civil case in which he as bishop was named a defendant (see *Tenantry v. Diocese of Colorado*). The case began with an assistant priest who was involved sexually with a parishioner. After various interventions by the bishop, the parishioner sued the bishop and the diocese for negligent hiring and supervision, vicarious liability, and breach of fiduciary duty. A jury awarded the parishioner \$1.2 million. At the time of publication, the verdict was under appeal. [See this bibliography, this section: Wallace, Jennifer L. (1994).]

Frey, William, DeVries, Jim, Exley, Richard, & McBurney, Louis. (1992). *Leadership forum: Creating a restoration process. Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):122-134.

Frey is an Episcopal bishop and president, Trinity School for Ministry, Ambridge, Pennsylvania; DeVries is a layperson, Calvary Church, Grand Rapids, Michigan; Exley is pastor, Christian Chapel (Assemblies of God), Tulsa, Oklahoma; McBurney is a psychiatrist and founder of Marble Retreat, a Christian program for troubled clergy, Marble, Colorado. Roundtable discussion on themes posed by journal staff: which sins by a pastor require restoration? how do we go about restoration? how do we know the person is ready to resume ministry? Different points of view reflect participants' denominational affiliations and experiences with the topics.

Friberg, Nils C. (1993). A denominational survival kit for afterpastors. In Hopkins, Nancy Myer. (Ed.). (1993). *Clergy Sexual Misconduct: A Systems Perspective. Special Papers and Research Reports series*, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.



Friberg is part of the Parish Consultation Service, St. Paul, Minnesota. Based on a meeting in 1992 under the leadership of the Parish Consultation Service. Briefly presents an outline of a strategy to prepare an afterpastor to enter a congregation after a clergyperson has had to leave due to sexually inappropriate actions. The strategy is a set of guidelines, practices, and information to be utilized by denominational leaders.

\_\_\_\_\_. (2001). Insuring a fair hearing. *Journal of Supervision and Training in Ministry*, 21:86-89. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Friberg is a professor of pastoral care, Bethel Theological Seminary, St. Paul, Minnesota. A brief response to a case study presented in the issue. [See this bibliography, this section: Duensing, Donna. (2001).] His position that the student's seminary "ought to have a policy and procedure in place to respond to such complaints [of sexual harassment], and the ecclesiastical clout to achieve justice for her." In order that due process is achieved, he recommends that an investigation be conducted by a bi-gender "team of well-trained people" who will be thorough and fair. Offers brief, practical suggestions, and analyzes various aspects of the cases. 2 footnotes. [For other reflections on Duensing's article, see this bibliography, this section: Kleingartner, Connie. (2001); von Fischer, Thomas. (2001).]

Friesen, Delores. (1991). Misconduct: Missed compassion. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(2, Spring):8-9.

Friesen teaches pastoral counseling, Mennonite Brethren Biblical Seminary, Fresno, California. Brief essay offers 7 practical steps for how congregations and denominations may take responsible action for responding to and preventing clergy sexual misconduct: 1.) Determine to take some action; 2.) Work at preventive strategies; 3.) Learn to recognize the signs, symptoms, and results of abusive behavior; 4.) Insist on appropriate circumstances; 5.) Engage in healing acts of prayer, counseling and restoration; 6.) Require training of pastors and church leaders; 7.) Care for the congregation. Includes specific faith-based actions. Lacks references.

Froese, Doris Dyck. (1994). The waves of hurt. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):5-6.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Froese lives with her family in British Columbia, Canada, and "[a]lthough no longer a conference Mennonite, [she] has chosen to attend South Abbotsford Mennonite Brethren Church." Brief first person account by a victim who "was violated sexually, emotionally and spiritually by a well-known and respected teacher, counsellor and speaker" when she was 20-years-old and attending a Mennonite conference-supported Bible college. Topics very briefly addressed include: self-blame, preserving the secret of the relationship as "the only deterrent for his suicide," reactions to her disclosures, failure of the Mennonite conference and church leaders to respond in ways that supported her, making contact with other victims of her abuser, and sources of support for her.

FutureChurch. (2002). A Liturgy of Lament for the Broken Body of Christ. [Retrieved 09/08/03 from the World Wide Web site of FutureChurch: <http://www.futurechurch.org/downloads/lament/index>]

FutureChurch is based in Cleveland, Ohio, and "is a national coalition of parish-based [Roman] Catholics who seek the full participation of all baptized Catholics in the life of the Church." The director is Sister Chris Schenk. The liturgy was developed in response to a survivor of clergy sexual abuse who asked FutureChurch to sponsor a healing service for victims. The liturgy was used in a service that "was held in Cleveland on October 14, 2002 and involved 22 co-participants from northeast Ohio including nine parishes, six religious communities of women, and seven other Catholic organizations including schools, retreat centers and volunteer groups." The liturgy includes "music and prayer written by a Cleveland survivor of sexual abuse who is also a musician." The complete liturgy is provided in PDF format so that is available to be downloaded. It "includes a detailed planning guide, diagrams of that stations that were set up in the worship

space, a participants' booklet, the message that was preached, and original music composed specifically for this service..."

Gagnon, John H. (2003). Changing times, changing crimes. *Sexualities*, 6(1, February):41-45. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

By a retired professor of sociology, State University of New York, Stony Brook, New York. Reflects as a sociologist on "the attribution of the causes of individual actions to social conditions" in relation to incidents and prevalence of sexual abuse of minors by Roman Catholic priests. Very briefly sketches a history of Catholicism in the U.S., the role of the priest, and celibacy. Noting societal changes after W.W. II, states: "...sexuality was now an attractive and hopefully fulfilling option for which celibacy was now a serious denial. It was easier to be celibate in a world in which there was less sexual stimulation... The pathway to the priesthood, those called to take this path and the costs of the job had changed since the bad old days." Concludes: "...the problem is probably not the sex, but the practice of an old occupation in new circumstances. The issue is the character of the job, not sexuality, though it is the latter that will attract the most attention and comment." 2 references.

Gall, Terry Lynn. (2006). Spirituality and coping with life stress among adult survivors of childhood sexual abuse. *Child Abuse and Neglect*, 30(7, July):829-844.

Gall is affiliated with Saint Paul University, Ottawa, Ontario, Canada. Reports results of a research study that "explored the use of spiritual coping in response to current negative life stress by adults survivors of CSA [childhood sexual abuse]." In the literature review section, notes the lack of studies that "have addressed the issue of spirituality in relation to the life functioning and well-being of adult survivors of CSA." Participants "consisted of 101 self-identified adult survivors" of CSA, >17% of whom were men, >85% of whom were Caucasian, most of were Christian (>44% Roman Catholic, >23% Protestant). The convenience sample was "drawn from the city of Ottawa, Canada and surrounding area" over a 5-month period, 2003-2004. Most completed a questionnaire; a few were interviewed by telephone. Most "reported that they did not attend religious service at all or attended infrequently (62.4%). ...while spirituality was considered as very important for 72.3% of survivors." The term *sexual abuse* was self-defined by the participants. While >60% reported the perpetrator as a close family member, >44% reported having been abused by a perpetrator in more than 1 category, which included close family member, non-family member (e.g., teacher), and stranger. >77% "rated the abuse as having had a severe or very severe impact on their life as a child..." Quantitative analyses were performed, including Pearson correlation coefficients and hierarchical regression analyses. Findings included "evidence of both negative and positive forms of spiritual coping in relation to survivors' experiences of current distress." States: "Findings also suggested that the timing or onset of abuse in terms of the child's development may be key to its impact on an adult's use of spiritual support. That is, children who were abused at a younger age may have experienced a disruption in their development of a strong and secure sense of a benevolent God and so as adults are less likely to turn to God and others for spiritual support." Also reports differences between survivors who had experience "a greater sense of resolution of their CSA." Concludes that "spiritual coping can be a complex process for adult survivors of CSA." States: "Overall, the results... suggest that there may be two general forms of spiritual coping: helpful and harmful. Helpful forms of spiritual coping include spiritual and congregational support, collaborative coping and benevolent religious reframing while harmful forms of spiritual coping refer to spiritual discontent." Identifies therapeutic, clinical implications. 57 references. [While this article does not directly address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, one that is not common in the literature.]

Gangler, Daniel R. (1996). Staff-Parish panels to be informed of past financial or sexual misconduct by clergy. [World Wide Web: United Methodist Church website, "Reporter Interactive." Dated December 19, 1996. <http://www.umn.org/HTmiscon>].

Magazine-style report of the decision by the United Methodist Church's General Council on Finance and Administration to implement new guidelines that require the disclosure of

information to congregations (i.e., Pastor/Staff Parish Relations Committees) regarding financial and sexual misconduct by ministerial candidates, ordained and diaconal ministers. The guidelines went into effect in 1998. The guidelines include a requirement adopted by the Church's 1996 legislative General Conference, effective 1997, that each new entrant into ordained ministry be required to sign a disclosure statement detailing any written accusations or convictions for felony, misdemeanor, or incident of sexual misconduct, or provide certification that s/he has no such accusations or convictions.

Garland, Diana R. (2006). When wolves wear shepherds' clothing: Helping women survive clergy sexual abuse. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(2):37-70. [Reprinted from: Garland, Diana R. (2006). When wolves wear shepherd's clothing: Helping women survive clergy sexual abuse. *Social Work and Christianity* [published by the North American Association of Christians in Social Work], 33(1, Spring):1-35.]

By the dean, School of Social Work, Baylor University, Waco, Texas. Written from the point of view that social workers and clinicians are in positions to assist adult women who have been exploited sexually in clergy/congregant relationships, and therefore need to know "the dynamics and frequent patterns of clergy sexual abuse... This article reviews the developing literature of clergy sexual abuse and suggests resources both for professionals and for the women themselves as they seek to understand their experiences and as they make the difficult decisions that will have an impact on their survival." The first section presents "patterns that characterize clergy sexual abuse: organized topically: grooming the victim, the victim being caught and unable to extricate from the attachment, trauma bonding, self-blame and shame, physiological and psychological symptoms of stress, entrapment, discovery, the church's response, forgiveness, and self-description as a survivor. The next section is on professional responses and intervention organized topically: stages of trauma recovery, possibility of legal counsel, acceptance, family relationships, and healing. Concludes with a brief annotated list of key resources of World Wide Web sites and books. 36 references.

\_\_\_\_\_. (2009). Application to the church. *The Journal of Family and Community Ministries*, 23(1, Spring):18-20.

A brief commentary on the preceding article in the journal: see this bibliography, this section: Collins, Wanda Lott. (2009). While Collins addressed *sexual misconduct* in churches, in addition to *sexual harassment*, Garland's focus is *sexual harassment*. States: "The biggest challenge to dealing with this topic is overcoming the denial that it is a problem at all." Calls *sexual harassment* in churches" a life-threatening wound to the body of Christ." Using Collin's awareness and prevention strategy recommendations, proposes placing an emphasis first on education for congregations. In addition to *sexual harassment* as "crossing of a personal boundary," states it is also about the sin of adultery: "It is looking at another as an object of self-gratification rather than as a human being worthy of respect..." Calls for consideration of "the broader issues that sexual harassment represents – the distortion of sexuality and power." Also call for churches to "learn how to be real communities" in which "when people see behavior that makes them uncomfortable or that raises questions, they speak up." 2 references.

Garland, Diana R., & Argueta, Christen. (2010). How clergy sexual misconduct happens: A qualitative study of first-hand accounts. *Social Work & Christianity: An International Journal*, 37(1, Spring):1-27.

Garland is dean and professor, Baylor University School of Social Work, Waco, Texas. Argueta is a research associate at the School. Reports on a qualitative study based on the question, "What are the social systemic conditions that allow [clergy sexual misconduct] CSM to occur?" Telephone interviews were conducted with 46 people "who were directly offended [sexually by clergy], all from different congregations," 15 people "who were secondarily offended," and 2 offenders. Of the 46 offended, 4 were male, and all 4 of their offenders were male; of 42 women offended, 40 of their offenders were male. Offended's religious affiliation at time of offense was, in descending order of numbers: "Catholic Baptist, Methodist, Lutheran, Seventh Day Adventist, Disciples of Christ, Mormon, Apostolic, Calvary Chapel, Christian Science, Church of Christ, Episcopal, Friends, Mennonite, evangelical non-denominational, and Reformed Judaism." 5

respondents “were African-American.” An unstructured interview protocol was used, and the interviewer typed a transcript during the interview. Analysis resulted “in five common themes concerning the contents and situations in which CSM takes place.” The 5 were: 1.) “Lack of Personal or Community Response to Situations that ‘Normally’ Call for Action.” States: “In retrospect, the interviewees and those close to them realized that there were signs of the pending or already occurring misconduct that they ignored. They had no cognitive categories for understanding a religious leader acting sexually toward them or a loved one...” 2.) “Culture of Niceness.” States: “By ‘nice,’ we mean overlooking or ignoring the behavior of others that *we know to be socially inappropriate* rather than naming the behavior and risking embarrassing, angering, or hurting them.” 3.) “Lack of accountability.” States: “These religious leaders [who offended] evidently had no one to whom they accounted for the use of their professional time.” 4.) “Overlapping and Multiple Roles.” States: “Most of the offended (57%) report that in addition to being a religious leader and often a counselor or spiritual director as well, the offender was a friend, confidante, or family-like figure.” 5.) “Trust in the Sanctuary.” States: “Interviewees recalled that one of the ways the offender gained closeness that led to sexual activity was by using knowledge gained from their confessions as a way to breach what would have been their ability to protect themselves.” Describes study limitations. Very briefly identifies implications for social work practice. Offers prevention and intervention strategies: community education, developing prevention policies and codes of ethics, advocacy for legislation, and developing intervention strategies. Integrates quotes by participants. 49 references.

Gardner, Laura Mae (2000). Child abuse in missions... What can be done? What must be done? *Interact* [published by Interaction, Inc.], 8(3, February):14-16.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. Gardner “and her husband Dick have served as International Coordinators for Member Care for Wycliffe Bible Translators and SIL International since 1998.” Written in the format of a personal letter. Addresses 4 questions. 1.) Does the abuse of MKs occur? States that it does “and will continue to happen unless we take strong and decisive action.” Identifies 3 sources of sexual perpetration: national children and adults; the MK’s family of origin; the missionary or expatriate community, e.g., boarding school staff or a teacher in a mission school, which “makes the abuse more like incest than molestation.” 2.) What are the kinds of abuse in the overseas context? Identifies physical, sexual, neglect, and emotional as the forms of abuse. 3.) Where does it occur? States that it can occur anywhere, in any setting. 4.) What can be done? Identifies 6 preventive topics: protection by parents, preparation of parents, screening of missionary staff, reporting policies and guidelines, mission-sending organization responses, and mission-sending organization legislation [*sic*] and procedures. 1 reference.

Gartner, Richard B. (2002). Effects on boys of priest abuse. *The Psychologist-Psychoanalyst*, 22:15-17.

Gartner, a psychologist, is supervising analyst, faculty, and founding director of the sexual abuse program at the William Alanson White Institute, New York, New York, and president of MaleSurvivor, formerly the National Organization on Male Sexual Victimization. Prompted by the first anniversary of the September 11, 2001, attack on New York City, he briefly contrasts the situations of September 11 survivors and the families of those who died with the situation of sexual abuse victims, in general, and those who were abused by Roman Catholic priests, in particular: “It is futile and divisive to think about whether trauma from an attack on a city (and country) is ‘better’ or ‘worse’ than that from childhood sexual victimization. Nevertheless, it is instructive to reflect on what helped people start their lives again after September 11th, and to consider the disparity between their recovery arc and that of people trying to salvage their lives after childhood sexual abuse.” The first contrast is the recognized and understood need of September 11 survivors “to be grieving, needing to talk about their losses and shocks” and were largely tended to be professionals and extended personal networks. However, sexual abuse victims, he notes, “are often not noticed as having had out-of-the-ordinary experiences... By and large, their experience is a lonely one, especially since abusers often choose victims they know to be already isolated for one reason or another.” His next contrast is “that September 11th victims were traumatized by enemies” while victims of childhood sexual abuse “are often traumatized by

people they believe to be friends, guardians, trusted caretakers of one sort or another... For the child, the result may be nearly the same as betrayal by a parent: a shattering of the natural trust he has in the adults who care for him.” Very briefly considers the role of the Roman Catholic priest in this context: “Psychologically, then, victims of priests deal with incest.” The remainder of the text describes the cases of 2 men, Lorenzo and Julian, who were sexually abused as boys by priests. The cases are from one of his books. Describes their vulnerability, their mixed thoughts and feelings, and the impact of their experiences on their faith and religious practice. 2 references. [See also this bibliography, Section I: Gartner, Richard B. (1999).]

\_\_\_\_\_. (2004). Predatory priests: Sexually abusing Fathers. *Studies in Gender and Sexuality*, 5(1, January):31-56.

Written in response to publicity in the U.S.A. that began in 2002 regarding child sexual abuse by Roman Catholic priests. Notes that media, public, and the Church have “paid far more attention to the effects of the scandals on the Church than to the effects of the abuse on its victims.” He “track[s] the effect of sexual abuse on boys, with particular attention to the specific aftereffects of abuse by priests.” Begins by describing the 2-part movie, *The Boys of St. Vincent* [See this bibliography, Section VIII: Grana, Sam, & Luca, Claudio. (Producers). Smith, John N. (Director). (1992, 1994, 1996).], which he considers “a paradigm for what happens when boys are sexually abused by priests... [It] is a harrowing film that tellingly reveals both the facts of the boys’ sexual victimizations and its later impact on them.” Briefly reviews “common aftereffects of boyhood sexual trauma.” These include: dissociation “as an effective means... to defend against psychic disintegration” and to deal with anxiety; isolation in the form of interpersonal distance based on a mistrust of people in positions of power and authority, an inability to form appropriate attachments, and difficulty “differentiating among sex, love, nurturance, affection, and abuse; compulsive sexual acts; potential for exploitative relationships; ragefulness that is related to an inability “to be emotionally needy or to process emotional trauma...” Discusses the “specific meanings for victims in having been abused by priests” and identifies as contributing factors Catholic families’ encouragement of children to consider the clergy as part of the family and the teaching that priests are “a living re-presentation of Christ.” For many victims, he writes, they are psychologically “dealing with incest.” If the victim blames himself for the priest’s actions, and thus thinks that he caused the priest to break his vows of chastity, the victim “may literally feel that he is betraying God.” States: “Boys who are most easily preyed upon by priests are likely to come from families with deep religious convictions.” From his published work, presents cases of 2 males abused by priests, each of whom “poignantly, ...had crises of faith superimposed on the more usual damaging sequelae of childhood sexual abuse.” [See the previous entry in this bibliography.] Also presents a case of a man he interviewed who, as a child, was abused by a priest, and is now a mental health professional, and who began to identify the experiences as abusive after he entered therapy. Includes direct quotations regarding the impact on his spirituality and how the role of priest allowed access to vulnerable children. All 3 cases involve strong psychological conflicts and ambivalence toward the abusers. 30 references.

Gavrielides, Theo. (2012). Clergy child sexual abuse and the restorative justice dialogue. *Journal of Church and State*. [Published by Oxford University Press online 04/23/12: doi:10.1093/jcs/css041]

Gavrielides is the director of Independent Academic Research Studies, London, England. “This essay focuses on clergy child sexual abuse within the Roman Catholic Church” because its “sex abuse crisis” emerged before that of other denominations, its scale (number of clergy offenders, number of victims, size of civil suit compensations), and the international scope of its incidents. He sees the Church as possibly “entering a phase of open dialogue and constructive sharing” with survivors. “This essay explores whether one of these forms of dialogue could be restorative justice.” Makes 3 arguments: 1.) “...clergy child sexual abuse has an additional dimension not identifiable within other child sexual abuse cases... It relates to the violation first of an individual’s faith and basic human right to dignity, and second to the sacramental culture of Catholicism.” 2.) “...due to the unique nature of these cases, user-led processes of justice [sic] might offer alternative solutions for all parties involved in a conflict... This article also provides a critical review of what the parties involved in these cases really want.” 3.) “...user-led-processes

can be delivered by various forms of dialogue, one of them being restorative justice.” Applies resource and research mobilization theories to give insight into the adequacy of survivors achieving justice through state civil and criminal law systems. Summarizes and analyzes research studies regarding “what the parties in clergy child sexual abuse cases truly want from justice processes.” Cautions that restorative justice, as he presents it, is “relevant only to survivors who have come forth (or who wish to come forth) and the dioceses that are willing to relinquish control of justice processes and investigations.” States: “Admittedly, the testing of restorative practices with this type of case is extremely limited.” Utilizes the trauma transmission model of Charles R. Figley to support the value of user-led restorative justice processes. While advocating for the alternative of restorative justice, notes in his conclusion: “The providence in this gray area of practice is, however, still minimal, and the existing projects are extremely limited.” 89 footnotes.

Gavrielides, Theo, & Coker, Dale. (2005). Restoring faith: Resolving the Roman Catholic Church’s sexual scandals through restorative justice (Working Paper I). *Contemporary Justice Review*, 8(4):345-365.

The authors are, respectively, the Academic Director and Managing Director of Independent Academic Research Studies (IARS), London, England. Reports on the desk research in a joint project conducted by the IARS, an international, not-for-profit research network, and the Justice and Reconciliation Project, a not-for-profit organization working with crime victims and offenders. The project “is investigating the possibility of using restorative practices to disentangle the sexual offending cases that occurred within the [Roman] Catholic Church [in the U.S. and Canada]. ...this article will argue that with regard to the sex abuse crisis, the Roman Catholic Church has moved through two identifiable phases and may be entering a third. The first stage included the series of hidden crimes and their cover-up by the hierarchy. The second began with the entrée of traditional criminal justice investigation in specific cases. As the results of these punitive procedures focus on monetary compensation rather than psychological and emotional restoration, other alternatives are being sought. More importantly, having been forced to accept responsibility publicly, the Catholic Church may be entering a phase of open dialogue and constructive shaming. This opens the door restorative justice.” Briefly describes the 2 phases, including a case digest “of the most famous prominent abuse cases against the North American Catholic Church,” and “develop[s] a normative discussion explaining how the principles and practices of restorative justice may be engaged in disentangling this crisis.” States that the normative and practical concept of restorative justice and its practices “do not distinguish criminal acts from torts but deal with them collectively with an emphasis on amending rather than imposing pain of any kind.” Notes that sexual offending “has a number of characteristics which make its handling by restorative or even traditional criminal justice processes very difficult.” Briefly cites 3 examples “where restorative justice was used within the context of sexual offending and rendered positive results for all its targeted audiences: victims, offenders, and the community.” The first is the Mount Cashel Orphanage, Newfoundland, Canada, and the St. Joseph’s Training School for Boys, Uxbridge, Ontario, Canada, both of which were operated by the Christian Brothers, a Roman Catholic order. The second is work of the Fraser Region Community Justice Initiatives Association, British Columbia, Canada, although no Church-related cases are mentioned. The third is the work of the School of Criminology and Criminal Justice, Griffith University, Brisbane, Australia, although no Church-related cases are mentioned. Concludes that the article is “the first step towards the construction of a theoretical model that IARS aims to use for its next research phases, which will be carried out through fieldwork.” 36 references.

Geary, Brendan. (2010). Resurrection themes in the care of sex offenders. *Practical Theology*, 3(1, April):9-22.

Geary is “Provincial Leader of the Marist Brothers’ Province of Europe Centre – West,” “has worked as a therapist with sex offenders, victims of sexual abuse and the mothers of victim,” and “is an accredited therapist in the United Kingdom.” “...the focus of tis paper: the experience of a sex offender who has been caught, imprisoned and released into the community. What might a theology of Resurrection have to say to it?” States: “The Churches, too, have suffered from the behaviour of sex offenders within their ranks; hence the relevance of faith to this secretive,

damaged and damaging activity.” Identifies 3 ways practical theology is useful in addressing the topic: 1.) A source “from Scripture and Christian theology for the pastoral work of the Church.” 2.) A source for “find[ing] ways of understanding ministry in theological and biblical metaphors...” 3.) A source “to use theology to reflect critically on ministerial practice.” Explores each “in considering the care of sex offenders, thinking about the Resurrection as event, narrative and critical engagement.” Draws upon clinical literature regarding sex offenders. Very briefly discusses the Circles of Support and Accountability program. Concludes: “Work with sex offenders involves managing our perceptions in a [way similar to Paul Ricoeur’s hermeneutic of suspicion]: we engage in the building of new lives as an act of faith, but we also retain a strong dash of suspicion that no one is ever permanently cured and therefore scrutiny and vigilance are an ongoing necessity.” 41 footnotes.

Geary, Brendan, Ciarrocchi, Joseph W., & Scheers, N.J. (2004). Spirituality and religious variables as predictors of well-being in sex offenders. *Research in the Social Scientific Study of Religion*, 15:167-187.

Geary, a Marist brother in the Roman Catholic Church “was recently a therapist at the National Institute for the Study, Prevention, and Treatment of Sexual Trauma (Baltimore, Maryland) where he worked with victims and perpetrators of sexual abuse.” Ciarrocchi is professor and chairperson, graduate programs in pastoral counseling, Loyola College of Arts and Sciences, Loyola University Maryland, Baltimore, Maryland, and is a former Roman Catholic priest. Scheers is director, Office of Planning and Evaluation, and a senior statistician, U.S. Consumer Product Safety Commission. In the literature review section, states: “There are currently no empirically published articles examining the unique contribution of spirituality to well-being in [persons who are sex offenders].” Reports the results of their study which was conducted “to measure the relationship between spirituality and attendance at religious services, to positive affect (PA), negative affect (NA), and satisfaction with life (SWL) in sex offenders in outpatient treatment programs, over and above selected demographic variables and personality as measured by the NEO Five-Factor Inventory (NEO-FFI).” Hierarchical multiple regression analyses were utilized. Data is reported for a convenience sample of 195 males who were “mostly Christian and Caucasian,” in an outpatient treatment program, between 18- and 75-years -old, and from “a cross-section of only one area of the United States.” The outpatient treatment programs did not include a spiritual component. The men’s therapists were asked to report the diagnoses for each patient, based on the 1994 Diagnostic and Statistical Manual of Mental Disorders (4th edition) (DSM-IV), however, the therapists were inconsistent regarding their utilization of DSM-IV categories. “The information on diagnosis and sexual offense/behavior lacked the specificity necessary to make useful group comparisons.” The study did not measure the effects of antiandrogenic and/or other psychotropic medications on well-being. Among the results: “Spirituality predicted to the positive components of well-being, and attendance at religious services predicted independently to cognitive but not emotional components of well-being. Spirituality was a more powerful predictor than attendance at religious services.” 48 references.

\_\_\_\_\_. (2006). Sex offenders, spirituality, and recovery. *Counselling and Spirituality*, 25(1):47-71.

Geary is a Marist Brother, Roman Catholic Church, and teaches at Ushaw College, Durham, England, where he is the Director of Human Formation. Ciarrocchi is professor and chairperson, graduate programs in pastoral counseling, Loyola College of Arts and Sciences, Loyola University Maryland, Baltimore, Maryland, and is a former Roman Catholic priest. Scheers is director, Office of Planning and Evaluation, and a senior statistician, U.S. Consumer Product Safety Commission. Begins by reporting their literature review of “quantitative data from the United States, Canada, and England regarding the issue of religion and sex offenders.” They present their “qualitative analysis of data from a study conducted in the United States regarding ways in which religion an/or spirituality may be helpful to sex offenders as part of the recovery process.” Notes that there is “sparse data [in the academic and clinical literature] about the religious dimension of the lives of sex offenders, before and after treatment, or the place of spiritual themes in treatment.” Among sources that report cautions in their review are those that cite the cognitive distortions of religion by sex offenders who are active in churches. Notes that distortions can result in the

rationalization of deviant behavior and resistance to therapeutic treatment, and that “churches can inadvertently support these distortions and thereby collude with the offender.” Cites specific examples of religious-based distortions. The qualitative analysis is an exploratory study that used a grounded theory approach to explore which aspects of *religion* and of *spirituality* were helpful in the lives of 195 male sex offenders in outpatient treatment in community-based psychotherapy programs who were surveyed between June, 2002, and January, 2003. Of 129 for whom data was available about the nature of their offenses, 100 had committed “Child related” offenses, and 9 had committed “Sexual aggression/rape.” Because participants did not make distinctions between *religion* and *spirituality* in their responses, the results for each were analyzed together. 51 themes emerged and were organized into 15 major categories. Provides examples of participants’ responses. 2 categories – *religion* and *spirituality* as a support to recovery and as supporting moral and behavior change – accounted for 25% of the total sample of responses. In the discussion section, relates specific results to the clinical literature. States: “The data from the present research suggests that religion and spirituality can support recovery and well-being, but they can also be part of the denial and deceit which can be at the heart of offending behavior and thinking.” 51 references.

General Commission on the Status and Role of Women. (No date). Interviews with leaders on issues of importance to women in the church: Nancy Werking Poling and James Poling. Reproduces an interview in *The Flyer*, undated, the newsletter of the Commission, United Methodist Church. World Wide Web: no date of posting. [www.umc.org/gcsw/features/default](http://www.umc.org/gcsw/features/default)]

Highlights the forthcoming book by Nancy Werking Poling, *Victim to Survivor: Women Recovering from Clergy Sexual Abuse*. Question/answer format: why undertake this project; who are the women whose stories are presented; how were the stories gathered; how does this book compare with others; why is it hard for victims to identify the pastor’s actions as abusive; how does clergy sexual misconduct affect a survivor’s relationship to the church; are there examples of reasonable responses by the church; what are the rationales of perpetrators; have things changed in regard to clergy sexual misconduct; where does the church go from here.

Geraghy, Michael C. (1995). Litigating against distant insurance carriers. *The Catholic Lawyer*, 36(1):91-96. [Retrieved 12/23/04 from LexisNexis Academic database.]

Geraghy is a principal in the law firm of Turner, Stoeve, Gagliardi, & Goss, P.S., Spokane, Washington, and has represented the Roman Catholic Church’s Diocese of Spokane since 1977. Introduces the article: “In apportioning liability between dioceses and their insurers in cases of past sexual misconduct by members of the clergy, issues often arise regarding lost or distant insurance policies. This discussion illustrates some of these issues by reviewing a case recently filed against the Diocese of Spokane, and examining three recent decisions which impact this topic.” Part 1 very briefly describes the case. A civil suit was filed in 1992 against a Franciscan Brother, the Diocese of Spokane, its bishop, the Franciscan Friars Province of Santa Barbara, California, and the Roman Catholic Church. The plaintiff alleged that “she was sexually abused, harassed, and intimidated by [the] Brother who served both” a parish in the Diocese and a girls high school of the Diocese while she was a parishioner of the former and a student of the latter from 1968 to 1973. The basis of the claims against the other defendants centered on negligent supervision. Compensatory damages were sought for “severe physical, psychological, and emotional pain, suffering, and distress; reimbursement for psychological treatment; and compensation for loss of family relationship, loss of the woman’s marriage, and loss of her religious faith.” (The Diocese’s insurance company represented the Diocese and the bishop. The case was settled through mediation.) Part 2 very briefly reviews the issue of *first encounter* theory: “This theory is applied to determine the exact amount of coverage available for older claims, where an insurance company that provided coverage at the time can actually be located.” Considers 3 case precedents. One case involved the Roman Catholic Church’s Archdiocese of Portland in Oregon and a priest who pleaded guilty and was sentenced to jail for sexually abusing several children. At issue was the Archdiocese’s liability for negligence in retaining and supervising the priest. Another involved the Church’s Archdiocese of St. Louis in Missouri and a basketball coach who allegedly sexually abused students in 1982. The third case involved “a



teacher employed by the insured Church and school [who] was accused of molesting a minor student.” Concludes: “Dioceses required to locate the distant insurance policies to recover claims may encounter difficulties similar to those experienced in the Diocese of Spokane. Once policies are ascertained, though, the coverage available may depend on whether the liability is viewed as separate occurrences spanning multiple policy periods, or a single occurrence beginning with the first encounter of misconduct. Depending on the terms of the particular policy, either interpretation may help the diocese maximize the coverage it is entitled to.” 28 footnotes.

Gerard, S.M., Jobes, D., Cimbalic, Peter, Ritzler, B.A., & Montana, Steve. (2003). A Rorschach study of interpersonal disturbance in priest child molesters. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(1, March):53-66.

The first 2 authors are affiliated with Catholic University of America, Washington, D.C.; Ritzler is with Long Island University, Brooklyn, New York; Montana is with St. Luke Institute, Silver Spring, Maryland. “...this study investigated an area of sexual abuse whose prevalence and importance remains considerably underestimated: ephebophilia... [which] involves the sexual abuse of a pubescent or adolescent child...” The study “compared 76 [Roman Catholic] priest same-sex ephebophiles with a comparison group of 74 priests in treatment for a nonsexual psychiatric disorder using archival Rorschach protocols that were administered during a one week inpatient intake evaluation.” Measures of interpersonal functioning included the Human Representational Response and the Mutuality of Autonomy Scale. The measure of sexual disturbance was the Rorschach sexual scores. Statistical results are reported. While the ephebophile group gave more pathological responses on the measures than the comparison group, “an equivalent number of good or neutral responses was given by both groups on the two interpersonal measures.” The study found “that important, clinically meaningful differences among priests in treatment for same-sex ephebophilia and priests in treatment for some other form of psychiatric disorder can be detected through the Rorschach Inkblot method. These differences can be found in the areas of emotional relatedness, the quality of object relationships, and sexual disturbance.” Notes “that the source and etiology of the Rorschach differences are unknown. Calls attention to “the heterogeneity of the priest ephebophiles.” 31 references.

Gerdes, Karen E., Beck, Martha N., Cowan-Hancock, Sylvia, & Wilkinson-Sparks, Tracey. (1996). Adult survivors of childhood sexual abuse: The case of Mormon women. *Affilia: Journal of Women and Social Work*, 11(1, Spring):39-60.

Gerdes is assistant professor, School of Social Work, Arizona State University, Tempe, Arizona. Beck is faculty associate, American Graduate School of International Management, Phoenix, Arizona. Cowan-Hancock is visiting professor, School of Social Work, Brigham Young University, Provo, Utah. Wilkinson-Sparks is a recent graduate, Graduate School of Social Work, Brigham Young University, Provo, Utah. “This article reports on a [qualitative] study of the experiences of 71 Mormon [formally, The Church of Jesus Christ of Latter-day Saints] women [who were sexually abused in childhood]. It describes the church’s reactions to revelations of abuse, the reception the women received in their churches, and the healing paths the women chose... In addressing the question of how Mormon women perceived the connection between the effects of abuse and their religious culture, we hope to shed light on how social workers can effectively assist victims of sexual abuse who are members of a patriarchal religion.” The study focused on “Mormon women who had been sexually abused in a geographic area (Utah’s Wasatch Front) where members of this church constitute a clear majority (67%) of the population.” Subjects were obtained through therapist’s referrals (purposive sampling), a nonprobability snowball sampling, and public flyers. The average age at which the subjects’ abuse began was 5.3-years-old, with a range of 2-17 years. Grounded theory guided the ethnographic methodology. Analysis was based on audiotape transcriptions. 4 themes and patterns emerged in the analysis. The first was interactions with church leaders, all of whom were male: 12 women had positive interactions with church leaders, 49 had negative interactions, and 10 chose not to communicate with leaders about their abuse. Identifies 3 key factors as to the leaders’ responses that were experience as positive, and 4 that were related to negative experiences. Of those who spoke to church leaders, 5 were disciplined by being disfellowshipped or excommunicated for behaviors

related to their abuse. Notes: “Of the 80 Mormon perpetrators, only 3 were disciplined in any way... Some of the perpetrators remained priesthood holders in good standing after they were *legally* convicted of molesting children.” The second theme was the admonition to forgive: “Fifty women expressed frustration or guilt for being admonished by the highest church authorities or local leaders to ‘forgive’ their perpetrators.” The third theme was the women’s relationship with God, and includes their differentiation between “the church’s leadership structures from its doctrinal or spiritual content...” The final theme was the women’s relationship to the church culture “and its problematic or mixed effect on healing... The women indicated that the cumulative effect of the code of silence and the Mormon cultural prohibition against the expression of anger and unpleasantness created a division between the ‘public identity’ and the ‘private self’ of survivors of abuse.” Observes that the subjects who used a “personal empowerment model of social integration” had “a more effective route to psychological healing” than those who relied on the church’s “benevolent protectorate model...” Concludes with recommendations for social workers who seek to assist women who are members of patriarchal religions regarding sexual abuse. Includes a very brief overview of church teachings, structure, and practices. 30 footnotes.

Gerdes, Karen E., Beck, Martha N., & Miller, Heidi. (2002). Betrayal of a sacred trust: ‘Sanctuary trauma’ in sexual abuse survivors. *Social Work Today*, 2(7, April 1):6-11.

Gerdes is associate professor, Arizona State University School of Social Work, Phoenix, Arizona. Beck is a sociologist and author. Miller “is a counselor for the juvenile justice system” in Maricopa County, Arizona. Written so that social workers may “be aware that, while organized religion can be a powerful support system for survivors of sexual abuse, it may also be a negative and traumatic experience for some.” The purpose “is to examine what is referred to as *sanctuary trauma*... and to identify the social dynamics surrounding sexual abuse survivors in religious communities...” Social workers can play a role in preventing and, when necessary, ameliorating the effects...” Describes *sanctuary trauma* as occurring “when a victim of a ‘psychologically traumatic experience’ seeks safety in what is believed to be a ‘supportive and protective’ environment, only to encounter circumstances that emphasize guilt, encourage repression, and prevent catharsis...” At best, the victim feels disappointed and disillusioned. At worst, he or she experiences a secondary trauma that, in some cases, is worse than the original victimization.” Notes: “Because they have invested their religion with so much importance, power, and moral authority, survivors who turn to spiritual leaders for healing open themselves to either powerful assistance or severe retraumatization.” Draws from clinical literature related to post-traumatic stress disorder. Reports results of their study based on qualitative interviews with members of the Church of Jesus Christ of Latter-day Saints (LDS): “We set out to determine whether sanctuary trauma did, in fact, occur in this context, why and how it happened, and what the effects on the survivors were.” Nonrandom sampling techniques were used in northern Utah to interview 71 women who were sexual abuse victims: 10 had not revealed their abuse history to church leaders; of 61 who did disclose, “12 had positive interactions with leaders, while 49 described negative experiences.” Findings in the positive scenarios included 2 conditions in all 12 respondents’ experiences: the leaders were at least minimally educated about long-term negative effects of sexual abuse, and “the leader was not concerned about damaging the perpetrator’s reputation or the reputation of the church organization.” Findings in cases involving *sanctuary trauma* noted several patterns: church leaders generally were uneducated about sexual abuse, and “the likelihood of a negligent or punitive response toward the survivor seemed closely linked to the role the perpetrator played in the religious community. The higher the status of the perpetrator, the more likely the victims were to be retraumatized when they sought help.” Negative reactions, such as supportive but ineffective responses, or active attacks on the survivor’s credibility, motivation, and sanity, were divided into 3 categories: benign ignorance, social embarrassment, and defensive antagonism. Examples of each category are presented from published literature, including non-LDS cases, rather than the authors’ study. Cites unpublished data from a previous study [see this bibliography, this section: Gerdes, Karen E., Beck, Martha N., Cowan-Hancock, Sylvia, & Wilkinson-Sparks, Tracey. (1996).] to illustrate defensive antagonism reactions. Concludes: “The patterns and logic of the social dynamics at work in the religious communities studied show that understanding the power structure and legitimacy base of a given religion would allow social

workers to comprehend and perhaps anticipate situations in which sanctuary trauma of sexual abuse victims is likely to occur.” Also calls for attention to the role of theology “in shaping leaders’ responses to survivors of sexual abuse.” 30 references.

Geyer, Melanie C. (1994). Dual role relationships and Christian counseling. *Journal of Psychology and Theology*, 22(3, Fall):187-195.

Geyer is a therapist, Fillmore Center, Evanston, Illinois. “The purpose of this article is to explore dual role relationships between counselors or therapists and their clients within a Christian context.” States: “There seems to be considerable agreement within both secular and Christian circles that romantic or sexual relationships are always unethical concurrent with or during counseling and virtually always unethical afterwards.” This article presumes that this particular form of dual relationship is to be avoided without question.” Draws upon mostly secular and a few religious-based sources. Proposes 11 “guidelines for dealing with dual relationships for Christian therapists and counselors.” 20 references.

Gibson, David. (2012). [Century News section] Catholic official jailed for sexual abuse cover-up. *The Christian Century*, 129(17, August 22):15-16.

Reports that Fr. William J. Lynch, “the first U.S. [Roman] Catholic official convicted for covering up the sexual abuse of children, has been sentenced [in Philadelphia, Pennsylvania,] to three to six years in prison.” [He was convicted 06/22/12 on 1 count of child endangerment, a 3rd degree felony.] Lynn had been head of priest personnel for the Archdiocese of Philadelphia. States that Lynn “was charged with recommending that James J. Brennan and another former priest, Edward Avery, be allowed to live or work in parishes in the 1990s despite indications that they might abuse children. Avery later sexually assaulted a ten-year-old altar boy. He pleaded guilty before the trial and is serving up to five years in state prison.” Quotes Common Pleas Court Judge M. Teresa Sarmina as saying to Lynn at the sentencing “that he enabled ‘monsters in clerical garb... to destroy the souls of children, to whom you turned a hard heart’”

Giles, Thomas. (1993). [Update] Coping with sexual misconduct in the church: Victims find policies are only a place to start. *Christianity Today*, 37(1, January 11):48-49.

Magazine-style report that “[a]fter years of ignoring the issue, several [U.S.A. religious] denominations are adopting sweeping guidelines for coping with clergy sexual misconduct.” Also reports that there is a “gap between denominational policies and local practices.” Illustrates the gap through interviews with 2 survivors of clergy sexual boundary violations. Notes that survivors who feel betrayed by how a church responds to an incident may seek redress in civil court; quotes an attorney for survivors: “Courts are increasingly willing to consider these cases, and the victims are increasingly willing to bring them.” Also quotes a United Methodist Church staff attorney regarding secular courts as increasingly holding churches accountable in sexual misconduct cases, “especially in regard to the protection of minor children.” Quotes the general counsel for Church National Insurance Company regarding insurance companies limiting or excluding coverage for sex abuse cases. Very briefly reports the recommendation of the Center for the Prevention of Sexual and Domestic Violence (CPSDV), Seattle, Washington, that “church sexual misconduct policies be clear, codified, and accessible to church members.” 2 brief sidebars are included. Pg. 48 displays “a rundown of recent action by [7] denominations in developing clergy misconduct policies.” Pg. 49 displays 7 ways to respond to misconduct as identified by the CPSDV: 1. Tell the truth. Acknowledge the violation. 3. Show compassion. 4. Protect the vulnerable. 5. Establish accountability. 6. Make restitution. 7. Provide vindication.

Gill, James J. (1995). Priests, power, and sexual abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 16(2, Summer): 5-9.

Gill, a Jesuit priest and psychiatrist, is the magazine’s editor-in-chief. Written to explore the relationship between power and sexual abuse, “particularly regarding cases in which priests are the perpetrators and their victims are children.” Utilizes as a theoretical framework economist John Kenneth Galbraith’s *The Anatomy of Power*. The instruments for wielding or enforcing power are condign power, compensatory power, and conditioned power. A priest uses condign power to

obtain a victim's submission by promising or threatening punishment. Compensatory power is used by a priest to obtain a victim's compliance through rewards. Conditioned power, in both explicit and implicit forms, is used by a priest to change a victim's preference, conviction, or beliefs about what is natural, proper, or right in order to obtain submission. The sources of power are personality, property, and organization. Notes that "through their well-developed personalities, priests can often exercise both the conditioned and condign forms of power – especially in relation to small children." Regarding property, he notes: "If a priest has enough money (and many priests do) to buy gifts or to pay for excursions that children enjoy, experience shows that it is all too easy to purchase sexual compliance, especially from children who are poor or deprived of affection or pleasure within the context of a dysfunctional family life." Discussing organization as a source of power, he quotes Galbraith's citation of the Roman Catholic Church as an obvious example of power and the 3 instruments for exercising it. The exceptional deference displayed by the culture toward priests is a factor in abuse: "It is usually the persuasive power of the priest, along with his highly respected role, that draws the child to submit himself or herself, even when the behavior is objectively abusive." Briefly draws from Elaine Pinderhughes' Understanding Race, Ethnicity, and Power regarding powerlessness and abuse, and James Newton Poling's The Abuse of Power: A Theological Problem regarding power inequities, role relationships, and social structures as related to the sexual exploitation of women and children. Concludes by recommending a workshop by the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington, as a helpful preventive measure. Calls for education and training on issues of sexuality and power for candidates for the priesthood and for women religious.

Giardino, Angelo P. (2012). Epidemiology of clergy sexual abuse in the U.S. Catholic Church. *APSAC Advisor* [published by American Professional Society on the Abuse of Children], 24(3, Summer):2-9.

Giordano is chief medical officer, Texas Children's Health Plan, and chief quality officer for medicine, Texas Children's Hospital, Houston, Texas, and serves on the National Review Board created by the Charter for the Protection of Children and Young People, adopted in 2002 by the United States Conference of Catholic Bishops (USCCB). Sacks is program director and professor of criminology, Becton College of Arts and Sciences, Farleigh Dickinson University, Madison, New Jersey. Terry is a professor, Department of Criminal Justice, John Jay College of Criminal Justice, City University of New York, New York, New York. The article "review[s] the results of a large-scale study undertaken by the John Jay College of Criminal Justice addressing the quantitative aspects of the sexual abuse crisis in the [Roman] Catholic Church [in the U.S.A.], which was released in 2004." The study was commissioned by the United State Conference of Catholic Bishops (USCCB). Begins with a brief introduction, focusing on the USCCB 2002 document, Charter for the Protection of Children and Young People. Presents a summary of the core findings of the John Jay College team's 2004 report, The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002, and a 2006 supplementary report. Notes in particular the peak in the 1970s of reported cases of clergy sexual abuse of minors, and the distribution of male victims by age – the majority of victims were males who were 12-years-old or older, a "pattern of abuse characteristics [that] is so different from the expected data within the society at large." Also reports very briefly on the annual audit process regarding implementation of the Charter. Among the authors' conclusions: clergy sexual abuse of minors "is a unique subset of the more general social problem of" child sexual abuse; the Church leaders' institutional response since 2002 is an "uncharacteristic and welcome" transparency "because secrecy and poor communication surrounding the problem of clergy abuse were heretofore hallmarks of how the problem was handled."; the USCCB's population-based study is "somewhat unique among child-serving and faith-based organizations" in the U.S.A. regarding publicly disclosed, comparable incidence and prevalence data. Also briefly notes inconsistent implementation of the Charter, and some continuing problems in the Church. Due to the situation in the Church since 2002, briefly cites some negatives consequences regarding the problem of child sexual abuse. Concludes by identifying helpful next steps. 37 references.

Gjøn, Judith Van Der Weele. (1992). Childhood sexual abuse: A new challenge in the care of missionary children. *Interact* [published by Interaction, Inc.], 2, (2, December):2-8.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. The article spells the author’s name as Judith van der Weele Gjoen; the spelling here is Norwegian, consistent with her residence. She is a psychologist in private practice who “works with many individuals who have been sexually abused.” She was an MK from the Netherlands. States: “I believe that sexual abuse in childhood is part of the reality for a number of missionary children... Worldwide, many former MKs as well as young MKs on the field today have been sexually abuse or are being abused.” Topics include: what sexual abuse is and is not; prevalence of child sexual abuse worldwide; factors increasing the risk of child sexual abuse; offenders; signals of sexual abuse in children; impact of the abuse; mechanisms which keep abuse from being disclosed. Regarding risk factors and missionary children, notes: MKs interact with a large network of adults and older children; parental unavailability; Christian teaching that “emphasizes respect and obedience to those who are in authority over you.”; symptoms of sexual abuse “can be easily disguised by other types of problems,” e.g., homesickness, difficulty adjusting to a new culture, or worry about parents. Regarding underreporting of sexual offenses, states that she believes “that this is as true in the environment of missionary schools as it is elsewhere.” Concludes: “The barriers that children have to cross if they are to share their secret are enormous. As adults, we are responsible to create an environment in which children feel safe enough to share with us their shameful secrets.” Lacks references.

\_\_\_\_\_. (1993). Counseling and sexual abuse. *Interact* [published by Interaction, Inc.], 2(3, February):1-6.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. States: “If missionary children (MKs) are to be protected [from sexual abuse], schools, mission boards, educators and parents must work together to deal with this problem.” Identifies steps that must be taken, including: assigning responsibility in a mission-sending agency or mission school for investigating and handling claims of sexual abuse; a child protection mechanism that advocates on behalf of the abused child, rather than the interests of the mission organization or school community; an intervention plan for how the school and mission field administration will respond to abuse cases, the development of which includes “professionals who have specialized in the area of sexual abuse.”; prevention programs for children that are educational and age-appropriate, and for adults that focus on recognizing signs of children in distress, and how to talk with children. Very briefly lists 6 counseling guidelines for talking to children who disclose abuse. Very briefly addresses the concern as to whether children tell the truth about having been sexually abused. Lacks references.

\_\_\_\_\_. (1993). Sexual abuse and the wider community. *Interact* [published by published by Interaction, Inc.], 2(3, February):7.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. Very briefly lists 5 guidelines for counseling adult survivors of sexual abuse: 1.) Treat respectfully and considerately, recognizing that “their personal borders have been crossed forcefully many times.” 2.) Let the counselee be in control. 3.) Believe the counselee. 4.) Focus on helping the person to survive the abuse. 5.) Give sensitive and direct feedback. Concludes: “All those working with missionary children should receive the necessary training to provide support and encouragement to these people.” Lacks references. [A list of resources for “MK educators and schools as well as mission boards in wrestling with the complex issues raised by childhood sexual abuse and in developing policies” is on p. 20.]

Goldberg, Carl. (2003). The adulterous minister: A clinical examination of moral responsibility. *International Journal of Psychotherapy*, 8(3, November):175-182.

Utilizes a clinical case study from Goldberg’s psychotherapy practice to suggest “some of the critical emotional factors at play in moral dilemmas in which a client has difficulty behaving in a moral responsible way.” Contends that psychoanalytic theory is not sufficient to explain moral

behavior. Focuses on morality as reflective consciousness. The case study is of a Protestant minister in Maryland who 20 years prior in his first position as a parish minister sexualized a relationship with a parishioner, “an unmarried woman of 19” whom he described to Goldberg as having “a life of neglect, an abusive father, a well-meaning, but weak and ineffectual mother, and a fervent wish for warmth and companionship with another loving person.” At the time, he kept the relationship hidden and imposed secrecy on her. During the therapy, the minister discovered he had impregnated the woman and she had raised the child on her own. Goldberg reports how he worked with the man’s therapeutic issues to help him choose to act “constructively and responsibly undo (or lessen) the harm caused by his improper behaviour.” Goldberg calls this the assumption of *personal agency*: “A moral agent is a person who takes responsibility for his actions and inactions.” He proposes self-inquiry as a guide to redress and correction in contrast to “our prevailing notions of guilt” which seek blame and accept guilt, but are not helpful to victims. 10 references.

Golden, Paul E. (2006). Advocacy for clerics accused of sexual abuse of minors. *Canon Law Society of America Proceedings*, 68:129-148.

Golden is director Vincentian Canonical Services, Denver, Colorado. Describes himself as having taught and practiced Roman Catholic canon law for 38+ years. Presents “a practical guide for advocates of clergy (priests and deacons) accused of sex abuse of minors.” Topics include: role of the advocate, establishing and maintaining a relationship with the accused, advocate’s responsibilities, issues facing the advocate, the judicial trial, the administrative penal process, and appeals. 327 footnotes; select bibliography.

Goldner, Virginia. (2004). [Introduction] The sexual-abuse crisis and the Catholic Church: Gender, sexuality, power and discourse. *Studies in Gender and Sexuality*, 5(1, January):1-9.

Goldner is clinical professor of psychology, postdoctoral program in psychotherapy and psychoanalysis, Gordon F. Derner Institute of Advanced Psychological Studies, Adelphi University, Garden City, New York. Introduction to a “two-issue symposium [in the journal] on the [sexual abuse] crisis in the [Roman Catholic] Church...” Written in her role as 1 of 2 guest editors. “We have chosen to tell this story from three perspectives that reflect the three paradigmatic subject positions that are enacted in any such transgression: that of the victim/survivor, the abuser/perpetrator, and the bystander (family member, professional/clergy, community/culture, etc.). “The theme of volume 5, issue 1 is “Parishioners,” and consists of “three clinical papers that focus on congregants who have been sexually victimized,” and of “two that reflect on the abuse scandal through the lens of gender...” The essays “address the experience and aftereffects of sexual violation as well as the institutional and discursive context that permitted, if not fomented it.” The theme of volume 5, issue 2 is “Priests,” and consists of 3 clinical papers that focus “on the psychodynamics of priestly abusers,” and 3 essays that “consider the cultural and institutional position of priests in the Catholic and the Episcopal traditions...” Theoretical perspectives in the 2 issues include psychological and psychoanalytic feminism, Foucauldian, and queer. 12 references.

Goodich, Michael. (1976). Sodomy in ecclesiastical law and theory. *Journal of Homosexuality*, 1(4, Summer):427-434.

Goodich is a lecturer, Department of General History, University of Haifa, Mount Carmel, Haifa, Israel. The first section very briefly cites sources, including documents from the Middle Ages, and authorities to demonstrate that in 13th century Europe, *sodomy*, i.e., homosexuality, “was generally regarded as a clerical [Roman Catholic priests and religious] vice.” Examples cited include allusions to sexual behavior by monks of the Cistercian order against children. The second section very briefly reviews scholastic theology and the attempt “to justify on reasonable grounds, the enormity of the penalties exacted for sodomy.” The last section very briefly describes the introduction after the 12th century to Roman Catholic canon law of penalties commensurate to the severity of the crime. Comments: “The standard gloss by Hostiensis (125) elaborated little; he merely added that *stuprum* (deflowering of a virgin)... could also be

committed against a boy; and if violence was employed, capital punishment could also be inflicted..." 37 references.

Goetz, David L. (1992). Is the pastor's family safe at home? *Leadership: A Practical Journal for Church Leaders*, 13(4, Fall):38-44.

Based on a 1992 (? – date is unspecified) survey of 300+ pastors (of 748 contacted, half responded; precise numbers were not reported). To the question, "While married, have you ever had sexual intercourse with someone beside your spouse?", 9% replied yes. 19% reported having an affair or "inappropriate sexual contact with someone other than your spouse." The survey did not indicate whether these incidents involved an individual from the respondent's congregation.

\_\_\_\_\_. (1995). Sins of the family: She claimed this godly pastor had sexually harassed her. Could it be true? *Leadership: A Practical Journal for Church Leaders*, 16(3, Summer):52-65.

Presents in a narrative-style a case of clergy sexual harassment and a parish's response.

Gordon, Donna. (1993). When the sacred becomes profane. *The World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):20-24.

Gordon is a manuscript editor for the journal. Interview format; interview is with Marie Fortune. Gordon's topics include: defining inappropriate behavior for the purpose of a policy statement; conditions that encourage sexual abuse by clergy; common characteristics of an abusive minister; imbalance of power between clergy and a parishioner; congregational response after discovery of professional misconduct; institutional responses after discovery; forms that denial takes (Fortune discusses 'shooting the messenger,' misnaming the problem, and blaming the victim); what fosters healing; consequences for victims who are not helped to heal through the church; healing of congregations; the status of the pastor post-discovery; prevention strategies. Fortune's responses are thoughtful and succinct.

Gordon, James. (1990). Why spiritual groups go awry. *The Cult Observer*, 8(1):3-4. 9. [Reprinted from *Common Boundary*, 8(May/June):25-26.]

Gordon is a psychiatrist. Based on his personal and professional interest in spiritual groups in the U.S.A. Briefly discusses groups "that have gone awry," most of which originated in the 1960s. Does not define *awry*. His observations are based on 8-10 groups, which include some in which the spiritual or religious leader sexualized relationships with followers – Rev. Jim Jones, Bagwan Shree Rajneesh, and Love Israel (née Paul Erdman) who founded the Love Family in Seattle, Washington. Begins by identifying characteristics, including a contextual factor: "Virtually every one of these groups sounded an apocalyptic note." Group characteristics include: 1.) Leaders who tend to be narcissistic and charismatic, and encourage their disciples' adoration; their disciples "see themselves as enhanced and ennobled by their leaders' qualities." 2.) "The circumstances of the leaders' awakening, enlightenment or calling tend to shape the groups' structure and ideology." 3.) "...whatever is unresolved in the leaders – for example, a need to control or contempt for weakness – is writ large in the group." 4.) "...these leaders may be loners." 5.) "...there is, over a period of time, an elimination of anybody who might present any contradictory point of view, offer any kind of interpersonal correctives to the leader, cause any kind of trouble or, for that matter, have a serious sense of humor that undercuts his authority." 6.) "The leader's isolation from his followers mirrors and reinforces the group's isolation from the world." Isolation can take a geographic form or control of followers' access to external information, e.g., media. 7.) "These groups also have a sense of an enormous and overridingly important mission" that can lead to grandiosity and exclusivity. The last half briefly discusses Rajneesh and his Rajneeshpuram community in Oregon. Identifies a "self-perpetuating mechanism" by which Rajneesh "seemed to become intoxicated with his own power," believing "all the incredible things his disciples attributed to him," while his followers "become more impressed with their specialness and their mission." Describes followers' belief that rationalized that the group's end justified any means to achieve it. States that Rajneesh exercised an ability "to bind women to him much more closely through ties of enormous affection, if not sexual relationship." States that "denial, projection and rationalization were pervasive in Rajneeshpuram." Notes that "while the

structure was falling apart,” some followers “used meditation and their own personal development as an excuse not to challenge the group or question their guru.” Lacks references.

Gordon, Mary. (2004). The priestly phallus: A study in iconography. *Studies in Gender and Sexuality*, 5(1, January):103-111.

Gordon is a novelist, essayist, short story writer, and professor of English, Barnard College, Columbia University, New York, New York. Regarding “pedophile priests,” i.e., Roman Catholic clergy who sexually abuse minors, her point of view is as “a novelist, a woman brought up in an environment in which priest were a strong and pervasive presence,” “as a woman, a feminist, an artist, a critical left-wing Catholic,” and as a “former analysand.” Reflects on “priestly maleness,” and the paradox of the “priestly phallus” as a gendered requirement for ordination and yet as a symbol of “sexual identity must remain symbolic, abstract, potential.” Regarding the idealized formation of priests, beginning at age 13 with preparatory seminaries, asks: “Is it possible to conjecture that this kind of hypermaleness, connected inevitably to idealization, denial, and isolation, put the priest in the position of a lonely child and therefore made the vulnerable child a tempting focus of sexual desire?” Rejects the Catholic hierarchy’s conflation of priestly homosexuality and pedophilia. Speculates “on the similarities between a therapist who violates the trust of his patient and the priest who violates the trust of his parishioner.” States that “the sense of betrayal when boundaries are breached by either the priest or the analyst is at least as much ontological as ethical... But in the case of the priest, an unwanted sexual advance may seem to come not just from the mouth of the anointed, but from the mouth of God. Questions of salvation may hang in the balance...” States that priests’ access to children “is a product of their [priests’] institutional identity; the kind of safety that their roles suggest comes to them from the authority of the institution. Therefore the institution must examine itself to see what its structure and history have contributed to the problem.” Lacks references.

Gorrell, Paul J. (2006). The Roman Catholic pedophilia crisis and the call to erotic conversion. *Theology and Sexuality: The Journal of the Institute for the Study of Christianity and Sexuality*, 12(3, May):251-262.

Gorrell is a former Roman Catholic priest. From the abstract: “The abuse of children [in the Roman Catholic Church] and associated cover-ups have damaged the laity’s trust in priests, unsettled the church’s finances and exposed a culture of self-deception. Consequently, there is more focus on priest’s sexual orientation and a clerical culture that includes hidden sexual behavior. Yet Roman the bishops are creating an environment which encourages the suppression of sexuality. In this climate, priests may be more prone to a less healthy and less mature incorporation of sexuality into daily living. Meanwhile, little theological discussion has occurred regarding the contribution of the church’s narrow view of sexuality on this crisis.” Noting that “[a]nalysis of the cases of contemporary sexual abuse in the church... [indicates] that the individuals pursued were most often adolescent males,” he cites the theory of *ephebophilia* to differentiate those targeted “from classic pedophilia, the sexual pursuit and abuse of young children.” Describes *ephebophilia* as “the sexual attraction to young people who are ‘coming of age’ and beginning to show physical and sexual characteristics of adults.” States: “...the Catholic culture that presents a limited understanding of moral sexual relations, it creates systems to control sexuality that leads to denial and self-loathing. This is especially true for those who have same-sex attraction... The silence about sexual activity among priests is connected to the protection of a clerical culture where hoarding access to knowledge sustaining privileged status and prohibiting women from admittance are the real goals... Not only has sexual immaturity potentially caused priests to seek out other individuals who are sexually immature [i.e., minors], it has helped them in shaping the church’s narrow understanding of sexuality.” Advocates the utilization of Fr. Bernard Lonergan’s “nuanced understanding of conversion found within his epistemology and theology” as a correction to the Church’s “Christian erotophobia.” Identifies Lonergan as “a Canadian Jesuit priest, philosopher and theologian. Lists the “kinds of conversions” that Longergan and “[his] followers” have identified – *intellectual, moral, and psychic*. Gorrell adds *erotic conversion* to the list. Without describing eros, states that “the process of erotic conversion leads to the development of a sexual ethics which has as its goal the liberation of sexuality from a repressive



and damaging place in human experience.” In the conclusion section, states: “...a system which denies men their sexual feelings, teaches them to deceive others and themselves and asks them to remove themselves from moments and feelings of intimacy is a potential cause of sexual confusion and sexual immaturity.” 16 footnotes.

Grabowski, John S. (1995). Clerical sexual misconduct and early traditions regarding the Sixth Commandment. *The Jurist: Studies in Church Law and Ministry*, 55(2):527-591.

By an assistant professor of moral theology, The Catholic University of America, Washington, D.C. Roman Catholic Church context. Argues that the biblical sources for the sixth commandment – prohibition against adultery – and its utilization within the theological tradition up to the high Middle Ages are complex, and the use of the commandment in regard to sexual sin, particularly for clerical sexual misconduct, is a relatively late development. (The commandment is the basis for Canon 1395 which permits a diocesan bishop to dismiss from clerical state a priest, who under the conditions cited, commits a sin or offense against the commandment.) Considers: Old and New Testament scriptures, patristic teaching, and Medieval thought, including Penitentials literature. Concludes that for this period, “the understanding of the commandment was neither uniform nor univocal.” Concludes that in contemporary cases of clerical sexual misconduct in which there is a fundamental discrepancy of power, especially due to [minority] age or psychological factors, the cleric’s use of position is a misuse of trust and exploits a vulnerable person sexually. In these cases, use of the commandment is misplaced. Contemporary insight into the nature of clerical sexual abuse – “injustice inflicted on another through coercion, or an exploitation of trust” – does not correspond to using the sixth commandment “as the sole basis for identifying the evil of clerical sexual misconduct.” 230+ footnotes.

Graham, Larry. (1991). Healing the congregation. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(2, Spring):2-4, 15.

Graham is professor, pastoral theology and care, Iliff School of Theology, Denver, Colorado. “This article [is a case study that] recounts and interprets one Mennonite congregation’s struggles to recover from the discovery that its minister had been sexually involved with several female members of the congregation over an extended period of his ministry.” In 1989, Graham was permitted “to study their recovery process in order to further their self-chosen mandate to make their experience available to help others.” Identifies 4 basic phases or stages: 1.) precursor-secret; 2.) discovery-chaos; 3.) awareness-polarization; 4.) recovery-rebuilding. “Perhaps another phase, understood as a ‘resolution-transformation’ phase, has yet to appear. At the time of my study, not enough time an effort had passed to bring this about.” Reports that each phase had a negative and positive dimension, e.g., “In the ‘discovery-chaos’ phase, there was a relief from facing the truth, but also a great deal of chaos and pain... In the ‘recovery-resolution’ phase, there is relief and joy at having come through this, along with grief and pain over the ongoing costs which diminish the vitality of the congregation’s life.” Reports 5 “polar tensions around which the dynamics of the congregation at each stage can be interpreted: 1. The tension between focusing upon the pain and loss in the congregation on the one hand, and giving primary attention to the congregation’s strength and resiliency on the other. 2. The tension between the tendency to individualize and polarize on the one hand, to organize and communalize on the other. 3. The tension between the need for forgiveness and reconciliation on the one hand, and accountability and justice-making on the other. 4. The tension between emphasizing present, contemporary experience versus emphasizing historical accomplishments, or working toward fulfilling future dreams. 5. The tension between concern for moral responsibility versus legal liability.” Recommends 4 responses to congregations “to structure a recovery process which is healing for itself, the offending minister and the victims/survivors:” 1.) corporate action to define the events of the part of the congregation and “not something to get over; 2.) “...corporate expression of appreciation for the victims/survivors and a primary commitment to seeking justice on their behalf.” 3.) a corporate healing process; 4.) “...corporate guidelines for requesting genuine accountability from the offending minister.”

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\_\_\_\_\_. (1996). Healing the congregation: The dynamics of a congregation's process of recovery from its minister's sexual boundary crossing with parishioners. *Pastoral Psychology*, 44(3, January):165-183.

From 1986-1988, he "was an informal consultant to the associate minister on the staff of ["a small, activist congregation of the Mennonite Church"] while it was going through the trauma of dealing with the discovery that its pastor had induced a number of women parishioners into sexual relationships with him over at least a ten-year period. ...the congregation itself voted to make its experience available to a larger audience in order to help others learn from their processes." In 1989, he received permission from the congregation to study its recovery process. "The focus of this [case] study is upon what the congregation is going through in moving from shocked disbelief and denial to a meaningful recovery... The major concern is to identify the specific phases of the recovery process, and to explore the characteristic dynamics within and between each phase." Describes his methodology. Presents "the story in its basic detail" organized in 4 periods: *precursor-secret phase* in which the sexual boundary violations occurred, but had not been reported formally; *discovery-chaos phase* in which the minister's behavior was reported to the congregation's lay leadership, leadership confronted the minister, and a congregational meeting was convened; *awareness-polarization phase* in which the nature of the violations was more clearly understood, the minister's relationship with the church was terminated, and differing perceptions of, and attitudes about, events surfaced in a fragmented congregation; *recovery-rebuilding phase* in which new leadership, governance structures, and a ministry team emerged. Suggests that another phase, *resolution-transformation*, may develop with time. Identifies negative and positive dimensions active in each phase, e.g., in *discovery-chaos*, "there was relief due to having faced the truth, but also a great deal of chaos and pain about the truth they faced." Identifies 5 polar tensions "within and overlapping each phase. States that the dynamics of the congregation at each phase can be interpreted in relation to these tensions: 1.) "...the struggle between focusing upon the pain and loss in the congregation, versus giving primary attention to the congregation's strength and resiliency."; 2.) "...the tendency to individualize and polarize on the one hand, and to organize and communalize on the other."; 3.) "...the need for forgiveness and reconciliation on the one hand, and accountability and justice-making on the other."; 4.) "...emphasizing present, contemporary experience versus emphasizing historical accomplishments or working toward fulfilling future dreams; there is tension between contemporizing versus remembering versus hoping."; 5.) "...the axis of concern for moral responsibility versus legal liability." Presents 4 interrelated recommendations "to structure the recovery process": 1.) "...corporate action to fold this event and its ongoing effects into the liturgical and official life of the congregation."; 2.) "...corporate expression of appreciation for the victims/supervisors and a primary commitment to seeking justice on their behalf."; 3.) "...an intentional and comprehensive corporate healing process... to continuing recovering from the trauma."; 4.) "...corporate guidelines for requesting genuine accountability from the offending minister." Concludes: "The key factors in the healing process seem to involve a clear naming of the problem, a clear process of investigation and accountability, and a clear commitment to regularizing the abuse-event over the long term as part of the congregation's history. The central theological construct guiding the recovery process must be that of justice-making. Primacy of care for the victims, guided by justice, will minimize the negative extremes along the dynamic polarities..." 11 references.

Graham, Larry Kent, & Fortune, Marie M. (1993). Empowering the congregation to respond to sexual abuse and domestic violence. *Pastoral Psychology*, 41(5, May):337-345.

Interview format based on a presentation at a workshop on sexual abuse and domestic violence, Iliff School of Theology, Denver, Colorado, October, 1991. Among the questions Graham and Fortune discuss: "How can [congregations] be healing communities for [women abused by clergy]?" and "How can protocols help victims and not revictimize them?" They also respond to issues of: confidentiality, justice, relations between males and females in the church in regard to abuse issues, theological models, and forgiveness.

Gray, Mark M., & Perl, Paul M. (2006, April). Catholic Reactions to the News of Sexual Abuse Cases Involving Catholic Clergy. Center for Applied Research in the Apostolate, Working Paper No. 08. Washington, D.C.: Center for Applied Research in the Apostolate, Georgetown University, 41 pp.

Gray is a research associate, Center for Applied Research in the Apostolate (CARA), Georgetown University, Washington, D.C. Perl is not identified. Prompted by the question of “[h]ow the nation’s lay [Roman] Catholics were affected [since 2002] by revelations of clergy sexual abuse and by revelations about Church leaders’ handling of the problem...” The paper is “a review of evidence from survey research conducted by [CARA]. It primarily summarizes results from ten national telephone polls of adult self-identified Catholics conducted since January 2001.” Pages 7-16 report findings on affiliation, mass attendance, and financial giving. Results include: proportion of U.S. adults self-identifying as Catholic remained constant since 2000; there was little change in Mass attendance during 2000-2005; giving to diocesan financial appeals declined from 38 to 28-29% in 2004 and 2005; among those who said they stopped giving in the 2003 poll, 55% attributed this to their reaction to sexual abuse cases. Pages 17-26 report results on satisfaction with Church leadership: lowest opinion occurred in May, 2002; satisfaction with Church leadership in the abstract is only slightly below the high point of January, 2001; those attending Mass on a weekly basis have the highest levels of satisfaction of Church leaders; nearly 2/3 express at least some confidence that their bishop or cardinal is addressing the problem of sexual abuse; about 60% express at least some confidence that bishops as a whole are addressing sexual abuse, and 3/4 believe the issue of sexual abuse has hurt Church leaders’ credibility to speak out on social or political issues. Pages 27-36 report results regarding respondents’ knowledge and ratings of Church leaders’ response to the problem of abuse, which include: since 2004, the percentage of those who said they had heard of Church policies for handling allegations has been falling to 40%; 1/3 said they had heard of steps taken by their diocese to prevent abuse. Page 37 presents 3 brief, general conclusions. 8 references.

Greeley, Andrew M. (1993). How serious is the problem of sexual abuse by clergy? *America* [a Jesuit publication], 168(10, March 20-27):6-10.

Greeley is professor of sociology, University of Chicago, Chicago, Illinois, and a Roman Catholic priest, Archdiocese of Chicago. Magazine-style article. Prompted by prominent commentators’ remarks that the phenomena of sexual abuse by Roman Catholic clergy is not as much a problem as the media has reported and that it has been exaggerated: “None, in my judgment, exhibits an adequate sense of the life-long horror such assaults produce in their victims.” Reports that: a commission (no date) of Cardinal Joseph Bernardin in the Archdiocese of Chicago, Illinois, found that “39 priests were judged to have been subjects of valid accusations: and “represent approximately five percent of the men who have been priests in Chicago for the last quarter century.” “I will be content with this conservative conclusion: that an estimate of one out of ten priests as sexual abusers might be too high and an estimate of one out of twenty might be too low.” Projecting that rate to national proportions, he concludes that “between 2,000 and 4,000 priests might be guilty of sexual abuse of children or minors.” He also: estimates the number of victims per perpetrator based on medical literature; briefly discusses the possibility of recovery for pedophiles and ephebophiles, arguing that claims of rehabilitation “be treated with serious reservation” in light of the potential of “serious risk to potential victims”; sees the question of whether celibacy is causative of sexual abuse as a red herring; interprets the Chicago commission’s findings as reflecting not an increase in the incidence of sexual abuse of children by priests, but as an increase in the reporting of allegations by parents and survivors; concludes that “it remains to be proven [if there is a link to homosexuals in the priesthood]” and abuse of young males, and that the “emphasis on it in public discussion only obscures the problem of sexual abuse and is unfair to celibate gay priests”; proposes steps that dioceses need to take, including “independent review boards with more laity on them than clergy.” Lacks footnotes.

\_\_\_\_\_. (2002). Why? There were three sins. *America* [a Jesuit publication], 186(18, May 27):12-13.

In response to “the sexual abuse scandal” in the U.S. Roman Catholic Church, he comments on the behavior of bishops, and concludes that it was largely directed by “the propensity of men to stand

behind their own kind, especially when they perceive them to be under attack.” Describes the behavior as loyalty, a form of group think, and a paternalist expression of clerical culture “in that the bishop is under pressure to exercise paternal care of the priest in trouble.” Identifies 3 sins that bishops committed: “First, they besmirched the office of bishop and seriously weakened its credibility. Second, they scandalized the Catholic laity, perhaps the worst scandal in the history of our republic. But their gravest sin was to not consider the victims, not even to talk to the victims and their families, to blind themselves to the terrible wreckage that sexual abuse causes for human lives.” Calls for reparation, for the bishops to do public penance, and for the “bishops who have become notorious and public sinners [to] admit their guilt and undertake personal penance.”

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\_\_\_\_\_. (2003). Social constructionism with a vengeance. [Part of special section, Symposium: “Church, Sex, and American Agonies.”] *Society (Transaction)*, 40(3, March/April):40.

A brief and pointed critique of the lead article to the symposium [See this bibliography, this section: Jenkins, Philip (2003).] that challenges it on a number of points: Greeley refutes that the crisis is not “about priests who abuse children and minors. The crisis is about the reassignment of such priests to situations where they can continue their abuse, a subject which [Jenkins] ignores.”; Greeley refutes Jenkins’ claim that the crisis was “created by the media because of pressure from liberal Catholics”, a claim that Jenkins makes without proof; he refutes Jenkins’ claim that the problem can be attributed to the Church ordaining homosexuals to compensate for a shortage of priests, stating that most abuse charges involve men ordained before 1960. Concludes that “Jenkins practices social constructionism with a vengeance.” Lacks references.

Green, Thomas J. (2003). Clerical sex abuse of minors: Some canonical reflections. *The Jurist: Studies in Church Law and Ministry*, 63(2):366-425.

Green is a Roman Catholic priest and the editor of the journal. Presents “observations [that] address some canonical implications of the complex and deeply troubling issue of clerical sexual abuse of minors in the Roman Catholic Church in the United States. Focuses on the revised version of Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, issued by the United States Conference of Catholic Bishops (USCCB), effective March 1, 2003. Places Norms in historical context, “especially vis-à-vis the Latin and Eastern codes and recent universal law developments.” 4 sections: the basic canonical framework for his discussion; “reflections on various official church efforts since 1994 to deal with the sexual abuse issue, particularly in the United States...”; his assessment of the original Norms and the USCCB’s original Charter for the Protection of Children and Young People, November 13, 2002; a brief review of developments in the fall of 2002 regarding Norms; observations on the revised Norms. Concludes with succinctly-phrased concerns: the need to address terminological problems in the Norms; a need to provide more adequately for “a systematic effort to involve the laity in ecclesiastical decision-making at all ecclesial levels...”; a need to review a variety of structural issues throughout the Church; a need to address serious systematic issues pertinent to the Church’s penal system. 160 footnotes.

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\_\_\_\_\_. (2011). *Sacramentorum sanctitatis tutela*: Reflections on the revised May 2010 norms on more serious delicts. *The Jurist: Studies in Church Law and Ministry*, 71(1):120-158.

Green is affiliated with the School of Canon Law, The Catholic University of America, Washington, D.C. Context is the Roman Catholic Church. Presents an overview of, and comments primarily on, the Vatican’s 2010 revisions to the 2001 document, *Sacramentorum sanctitatis tutela*, promulgated by Pope John Paul II, which contains the “substantive and procedural norms on particularly grave delicts reserved to the Congregation for the Doctrine of the Faith [CDF],” including the delict of clerical sexual abuse of minors. Part of Green’s motivation is to assist bishops “in developing appropriate guidelines to deal responsibly with the sexual abuse problem in church institutions given diverse situations throughout the world.” Addresses 7 revised substantive and 24 revised procedural articles. Revised article 6 addresses the “clerical sexual abuse of a minor.” While acknowledging that “the confidentiality considerations which underlie the pontifical secret governing such cases,” Green states that it would “be helpful to practicing canonists and academics if developing jurisprudence in such cases could be published

in some fashion... ...it would certainly facilitate more informed judicial and administrative decision-making by clarifying the jurisprudence and practice of the Roman Curia.” Notes that the revised article adds “that such abuse may also be penalized when a given victim habitually has *the imperfect use of reason*. In other words such a developmentally disabled person over the age of eighteen is deemed equivalent to a minor for the purposes of a judicial or administrative determination of clerical sexual abuse in a given situation. This more expansive understanding of possible victims represents an effort to deal more effectively and justly with a broader range of victims.” The revised article also adds language that “penalizes the acquisition, possession, or distribution of pornographic images of minors under the age of fourteen by a cleric for purposes of sexual gratification.” Revised article 7 “regulates the prescription of a criminal action [in Church canon law]” regarding clerical sexual abuse of a minor. The revision extends the time of prescription [from 10] to *twenty* years from the commission of an individual delict or the cessation of a continuous or habitual delict. And the CDF may derogate from such a rule in individual cases... As before, the time frame runs from the minor’s eighteenth birthday in clerical sexual abuse of minors cases or in those cases involving persons habitually having only imperfect use of reason.” Revised article 4 addresses “delicts against the sanctity of penance,” which includes the priest confessor soliciting the penitent, including exploiting the penitent sexually, “a breach of the integrity of the penitential relationship.” Among the topics in the procedural norms are matters related to: “In particularly grave and well-documented cases of clerical sexual abuse the CDF may present the case directly to the pope for an ex officio dismissal of the cleric. ...change of venue options [that] might be quite desirable in many sexual abuse cases given the varied pressures that may be brought to bear on all involved in a penal process. ...[provisions for the possibility of “restrictions or precautionary measures on the accused *during* the [Church’s] penal process in order to achieve certain objectives related to the common good... [for example] “that there was sufficient evidence that sexual abuse of a minor had occurred.” 176 footnotes.

Greenstein, Amy Lila. (1995). Workshop: When male clergy harass women. *Lilith: The Independent Jewish Women’s Magazine*, 20(2, June 30):6.

Briefly reports on an interfaith workshop for clergy and laity on the topic of sexual harassment and exploitation of women in the religious community. One presentation was by a panel of 3 women from different religious communities, including a “Jewish woman [who] discussed her rabbi’s exploitative use of his professional role in dating and sexually manipulating young female congregants.” Also reports on material presented by Rabbi Julie Spitzer, 1 of the 3 facilitators, regarding sexual harassment of women rabbis.

Gregoire, Jocelyn, & Jungers, Chrissy. (2003). Understanding the culture of celibacy for the treatment of priests and religious. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):166-177.

Authors are affiliated with Duquesne University, Pittsburgh, Pennsylvania. Addressed to counselors who work with “professional celibates, and specifically, the [Roman Catholic] priesthood and vowed religious,” so that counselors are informed about a particular culture and can “develop appropriate intervention strategies for celibates with issues of sexuality.” States at outset: “Sexual abuse cases involving priests who takes vows of celibacy or chastity are numerous beyond those counted in recent months and years (such cases have existed for centuries).” Prompts a review of the counselor’s “personal values, assumptions, beliefs, and worldviews about celibacy.” Rejects the assumption that celibacy is a central factor in “[r]ecent incidences of child sexual abuse by priests in North America [which] have brought the relevance of celibacy into question...” Also rejects the assumptions that all issues of sexuality stem from celibacy and that priests with issues of sexuality do not have a vocation to priesthood. Briefly describes the worldview of the professional celibate, “and in particular how it is understood in the Roman Catholic Church.” Offers suggestions for working with priests and religious in 4 circumstances: 1.) sexual deviance or misconduct, including accusations of sexual abuse of minors; 2.) sexual relationship with a consenting adult; 3.) unhealthy perspectives on celibacy; 4.) leaving the priesthood or religious life. 14 references.

\_\_\_\_\_. (2004). Sexual addiction and compulsivity among clergy: How spiritual directors can help in the context of seminary formation. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 11(1/2):71-81.

Gregoire is assistant professor, School of Education, Duquesne University, Pittsburgh, Pennsylvania. Jungers is a pastoral minister, St. Pius X Church, Reynoldsburgh, Ohio. Responding to the issue of "clergy sex abuse" in the Roman Catholic Church, "this article investigates how seminary communities can develop effective methods of preventing sexual abuse by clergy, with an emphasis on formation programs and the critical role of the spiritual director." Applies Gerald Blanchard and John Tabachnick's 4 public health strategies for preventing sexual abuse. 1.) *Early detection, diagnosis, and treatment*. Promotes psychological and psychosexual screening by seminaries of candidates seeking to be priest. 2.) *Grassroots education*. Calls for transforming priest formation programs by "creating highly effective educational programs on sexuality, intimacy, celibacy, and peripheral issues such as setting boundaries, appropriate behaviors, and legal and ethical issues surrounding sexual misbehavior." Includes educating spiritual directors about the issues, including "sexual addictions and compulsivity," and "signs of sexual deviance, problematic sexual behaviors, cybersex addiction, and sexual anorexia." 3.) *Consumer involvement*. In a single paragraph, recommends that part of seminarians' training include "people who have been through treatment for sexual abuse or addiction [and are willing] to share their stories with the public." 4.) *Organizational response*. In a single paragraph, recommends that seminaries "utilize a variety of community resources so that seminarians' formation does not take place in a 'vacuum' where the only approach to understanding unhealthy sexuality is a moral one and the only response to sexual misconduct is confessing sexual sin." In a single paragraph conclusion, anticipates that the components of a prevention strategy that will be most accessible and helpful to seminarians will be "(1) the workshops, classes, and conferences on sexuality and celibacy and (2) the spiritual direction relationship in which they can raise questions, doubts, and concerns about their sexuality or about celibacy." 18 references.

Grenz, Stanley J. (1995). Pastors who "fall". *Perspectives: A Journal of Reformed Thought*, 11(June/July):4-7. [Reprinted in 1997 in a New Zealand religious magazine as: Betraying trust. *Reality*, (23). Retrieved 07/06/08 from the World Wide Web site of *Reality*: <http://www.reality.org.nz/articles/23/23-grenz.php>]

An editorial. Examines clergy sexual misconduct as a betrayal of trust. Analyzes "the nature of the trust sexual misconduct violates" as also a violation of "sexual trust." States: "...what observers often overlook is the truth that this abuse of power is so pernicious exactly because it occurs in the context of the betrayal of a sexual trust, which is sacred because it is linked to our human task of living as the divine image."

\_\_\_\_\_. (1995). When the pastor fails: Sexual misconduct as a betrayal of trust. *Cruix: A Quarterly Journal of Christian Thought and Opinion*, 31(2, June):23-30.

Grenz is professor of theology and ethics, Carey Theological College and Regent College, Vancouver, British Columbia. A brief essay that analyzes pastoral sexual misconduct as a threefold violation that betrays a power trust, a sexual trust, and the image of God. Helpful discussion of the symbolic and functional power and spiritual authority of the pastor's role and office as a basis for power. Views a non-marital sexual relationship as an act that "undermines the theological purpose that God intends for [a husband and wife]." References.

\_\_\_\_\_. (1997). Betraying trust. *Reality*, (23):Pagination lacking. [Retrieved 07/06/08 from the World Wide Web site of *Reality*: <http://www.reality.org.nz/articles/23/23-grenz.php>]

Grenz, Stanley J., & Bell, Roy D. (1995). Predator, wanderer, or lover: What types of pastors are vulnerable to adultery – and how to avoid a fall. *Leadership: A Practical Journal for Church Leaders*, 16(3, Summer):35-36.

Briefly presents 3 profiles of clergy who commit sexual misconduct: predator, wanderer, lover. Identifies warning signs of impending boundary violation.

Griffin, Bertram F. (1991). The reassignment of a cleric who has been professionally evaluated and treated for sexual misconduct with minors: Canonical considerations. *The Jurist: Studies in Church Law and Ministry*, 51(2):326-339.

By the pastor, St. Pius X Parish, Portland, Oregon. "...reviews the canonical institutions and procedures to be considered by [Roman Catholic] bishops when faced with the question of future assignment or a recommendation not to assign a cleric who has been treated for sexual misconduct with minors. Our focus is limited to the secular cleric incardinated in a particular church or diocese." Part 1 outlines the right of a cleric to ministry and/or support by the Church, citing canon law. Part 2 outlines 6 canonical issues related to reassignment of a cleric who "has been professionally treated and is returned to his diocese with the professional recommendation that he is suitable for ministry under certain conditions..." Part 3 outlines canonical options when a cleric is professionally judged not suitable for ministry under any conditions. Options typically include voluntary withdrawal from ministry and/or the clerical state, declaration of an impediment to the exercise of orders, penal sanctions, and administrative leave. Also notes the "many grey areas in church law." Concludes with a very brief summary. An appendix lists administrative decrees governed by canons 50-58 and 1732-1739. Lacks references.

\_\_\_\_\_. (1994). The reassignment or nonassignment of a cleric who has been professionally evaluated for sexual misconduct with minors: Canonical considerations. *The Catholic Lawyer*, 35(3):295-309. [Originally appeared in a similar format in *The Jurist*, (1991), 51(2):326-339.]

Griffin is not identified. Reviews Roman Catholic canonical institutions and procedures that bishops must consider when confronted with questions concerning reassignment of clergy who have been treated for sexual misconduct with minors. Examines: right of diocesan clergy to ministry and/or financial support from the Church; canonical considerations in the 1983 Code of Canon Law in reassigning clergy after treatment for sexual misconduct with minors; canonical considerations of clergy evaluated as unsuitable for ministry under any condition. Also: identifies canons related to disclosure, and discusses voluntary withdrawal from ministry and/or clerical state, declaration of impediment to the exercise of orders, penal sanctions, and unresolved questions, e.g., statute of limitations in Church law. References.

Griffin, Susan, Rutter, Peter, & Rand, Yvonne. (1991). Sex, power, and Buddha nature. *Buddhist Peace Fellowship Newsletter*, (Spring):14-16.

Griffin, Rutter, and Rand are not identified. Presented are excerpts from their talks at a town meeting in Berkeley, California, in 1991 that was held by the Buddhist Peace Fellowship to discuss the subject of sexual misconduct between teachers and students in U.S. Buddhist communities. [The talks are available on audiocassette from the Buddhist Peace Fellowship, P.O. Box 4650, Berkeley, California, 94704.] [See this bibliography, this section: Boucher, Sandy. (1991).] Griffin critiques the social system that creates a hierarchy of gender and a situation in which abuse can occur, noting that "underneath [the issue of abuse by teachers] is the larger issue of gender – not biological gender, but the ideas we have of masculinity and femininity by which we've all been socialized and even distorted." Identifies 3 forms of failure when a *roshi* violates the trust relationship with a student: the teacher who violates the trust; the person violated who has not protected herself; "the community which sees this happening, and yet acts as if it's not happening and pretends that it doesn't see." Calls for questioning the Buddhist tradition that results in far fewer women who are *rosheis*. Rutter remarks that he came to the issue as a clinician. He identifies "the critical elements [as] the existence of a power imbalance and an implicit request for the person in lesser power to trust the person in greater power." Identifies erotic power as an inescapable component. States that to heal the problem of boundary violations, the community has to want to hear of the abuse: "It has to be considered an element of practice to tell these things, rather than a deviation from practice." Rand calls for: separation in the Zen tradition between the dharma and Japanese culture; reversing the tradition of the community keeping silent in order that the truth be told in practice life and *sangha* life; to remember the self's capacity to be corrupted; to keep from getting isolated.

Griffin-Shelley, Eric. (1989). The clergy and compulsive sexual behaviors. *The Priest*, 45(5, May):40-45.

By an instructor, graduate school of education, University of Pennsylvania, Philadelphia, Pennsylvania, and chair, conference committee for the counseling service, Roman Catholic Archdiocese of Philadelphia; he is a licensed psychologist who has treated clergy and women religious. A non-academic discussion of sexual addiction as a compulsive behavior. Describes common symptomatic features, including thoughts, behaviors, and feelings. Includes lengthy first person material from a priest who is recovering from sexual addiction. Discusses denial, rationalization and intervention. Lacks references for a number of important assertions.

Grisez, Germain Gabriel, & Dulles, Avery Robert. (2005). Sin, grace, and zero tolerance: An exchange. *First Things*, 151(March):27-36.

Grisez teaches Christian ethics at Mount Saint Mary's University, Emmitsburg, Maryland. Dulles is a Roman Catholic cardinal, a Jesuit, and is a professor of religion and society at Fordham University, Bronx, New York. The first part and majority of the article is Grisez's commentary on Article 5 of the Charter for the Protection of Children and Young People adopted by the U.S. Catholic bishops in 2002. Article 5 "mandates that a cleric be removed permanently from ministry for even a single act of abuse." He also responds to portions of a 2004 article by Dulles which argued against applying the zero tolerance provision of Article 5 to future offenses. The part of the article is Dulles' reply to Grisez. Grisez's position is that the zero tolerance policy of Article 5 "ought to be maintained in its essentials..." He offers a reformulation of the policy within the framework of the Church's 1983 Code of Canon Law. Based on New Testament scripture and Catholic teaching, argues that clerics who violate the Sixth Commandment are committing a sacrilege, the gravity of which is increased by specific circumstances. This leads to his position that "a cleric's sexual wrongdoing with a minor is graver than similar wrongdoing by a layperson" and "warrants the most severe available penalty." His primary argument for canonical punishment is based on the core element of betrayal of trust. Identifies a number of arguments against the zero tolerance provision and offers brief refutations. Briefly offers suggestions for handling cases that do not lead to laicization of clergy who sexually abuse minors. Dulles' response identifies 4 broad areas of agreement with Grisez. Observes that Grisez does not address the topic of applying penalties retroactively for the sexual abuse of minors to incidences committed in the distant past. He particularly focuses on the Charter definition of sexual abuse and the principle of zero tolerance. Criticizes the definition as "leav[ing] too much room for ambiguities..." Cites the Code as "impos[ing] no mandatory penalty for all cases of sexual abuse of a minor but allows for various penalties..." Where Grisez calls for distinctions between different degrees of imputability. Dulles calls for a distinction between kinds of acts that would parallel secular law distinction between a misdemeanor and a felony. Regarding Grisez's advocacy of zero tolerance, he reiterates his support of the principle of proportionality, and criticizes Grisez's position as "unjust and contrary to the gospel." Presents his refutation of Grisez's appeal to deterrence. Lacks footnotes.

Groenewold, Sonia C. (1993). ELCA synods confront clergy sexual abuse. [Special Report]. *The Lutheran*, 6(6, June):28-32.

By a senior news editor of the magazine. Magazine-style article is a 2-page description of new programs and procedures throughout the Evangelical Lutheran Church in America that address clergy sexual misconduct, including training, policy development, and response procedures. On the following pages are 3 articles that address factors involved in whether to restore clergy whose ordination was removed due to sexual misconduct.

Groenewold, Sonia C. (1991). [Special Report: Hurt and Healing] For victims, a crisis of faith. *The Lutheran*, 4(9, July 17):24-25.

By the news editor of the journal. Magazine-style article. Context is the Evangelical Lutheran Church in America (ELCA). Based on interviews with victims of clergy sexual abuse and their spouses, states at the outset: "Clergy sexual abuse shatters the faith of many victims and their families." Citing the experience of a victim and her spouse, cites the risk of re-victimization from



others when the victim uses Church procedures to report the abuser. Very briefly discusses what victims need when coming forward, and what the Church can do for victims to re-establish their trust in the Church. [1 of 4 thematic articles. See also this bibliography, this section: Castelli, Jim. (1991). Lyles, Jean Caffey. (1991). Miller, David L. (1991).]

Grossoehme, Daniel H. (1999). Child abuse reporting: Clergy perceptions. *Child Abuse and Neglect*, 22(7):743-747.

By a chaplain, Children's Memorial Hospital Center of Akron, Akron, Ohio. "This study explored clergy awareness of some of the issues involved with reporting child abuse." Surveys were mailed to the primary clergyperson of congregations on the hospital's pastoral care department mailing list; all congregations were within the same county as the hospital. Of 435 surveys sent, 143 (33%) were completed and returned. The 5 largest faith groups by number of respondents were: United Methodist (29), Roman Catholic (17), Episcopal (13), Lutheran (11), and Baptist (10). Among the results: 1.) 71% of respondents reported receiving education on the topic, and 1 denomination accounted for one-fourth of those reporting no education; 2.) over half said their education came from personal initiative, and for 22%, training was required by their denomination/faitth group; 3.) the 4 largest backgrounds of persons who educated clergy were social workers (22%), children's service bureaus (19%), clergy (14%), and medical professional (12%); 4.) 22% "indicated that they believe evidence is necessary before reporting abuse;" 5.) 48% "had suspected that a child in their congregation had been abused or neglected;" 6.) 41% had reported a suspicion; of 38 respondents who identified the source of reluctance to report abuse, the most prevalent were "lack of trust in Children's Services Bureaus" and "lack of 'certainty' about a situation." Regarding the context in which clergy received information, 49% responded that they would report information about child abuse received "with the Seal of Confession." The results found "no correlation between having received abuse education and knowing that one is required to report suspicions of abuse rather than evidence." Cites Ohio law as an example of ambiguity that "perpetuates the lack of clarity about whether or not clergy truly are mandatory reporters, and hinders efforts to facilitate their ownership of that role." Concludes that the results suggest the need for increased education of clergy about child abuse and neglect. 6 references.

Gross-Schaefer, Arthur. (1993). Rabbinic sexual misconduct: Another view. *Rabbinics Today*, 2(3, December):3-4.

Gross-Schaeffer is an associate professor of business law, Loyola Marymount University, Los Angeles, California, and is a rabbi. [At points in his career, he has published under the name of Arthur Gross Schaefer. He prefers to be cited as Gross-Schaefer, per personal correspondence, 01/08/08.] Brief article in a monthly newsletter "dedicated to an effective, fulfilled rabbinate." Discusses rabbinic sexual boundary violations. Subtopics include: rabbinate as a sacred trust and sexual misconduct as an abuse of power; the need to break the silence in Jewish seminaries and among practicing rabbis regarding "the deeply rooted psychological and spiritual forces at work" for "both exploiter and exploited...", including the need for rabbis "to appreciate the depth and duration of pain, to themselves, to their families, and to their congregations, caused by clergy sexual violations."; the rabbi's professional responsibility to set and keep role boundaries with congregants and counselees, transference and counter-transference, and the lack of "a 'freely-consenting adult'" in the role relationships; the necessity of not allowing fear of civil liability to determine how rabbis function, but to focus first on "the cultivation of rabbinic self-awareness in order to control one's own issues of power and dominance."; the need for each of the Jewish movements "to create written guidelines that detail the procedures to be followed when a rabbi is accused of sexual misconduct. The guidelines should spell out how complaints are filed, investigated, and adjudicated." Concludes: "To remain silent and passive in the face of [abuses of the special trust between rabbis and their congregants] can only benefit those who would abuse the sacred trust. We need to break that conspiracy of silence." 3 footnotes.

\_\_\_\_\_. (1994). Breaking the silence: Rabbinic sexual misconduct. *Sh'ma: A Journal of Jewish Responsibility*, 24(273, April 29):5-7.

Gross-Schaeffer teaches law and ethics, Loyola Marymount University, Los Angeles, California, and is a Reform Judaism rabbi. His beginning point: “We have allowed a conspiracy of denial and silence to surround charges of rabbinic sexual misconduct. ...our religious institutions have been reluctant to take any action or even to engage in serious discussion about this complicated issue.” Calls for: Jewish rabbis, professionals, and lay leaders to publicly discuss the problems; development of a strategy to promote healthy relationships between congregants and rabbis; more public and objective ways of responding to allegations and commissions of sexual misconduct; development of “guidelines that will spell out how complaints are filed, investigated and adjudicated. ...a thought-out and monitored rehabilitation process, and a formal method of bringing the rabbi back into the rabbinic community...”; not relying exclusively on therapists for rehabilitating rabbis who offend, but also drawing upon Jewish tradition and concepts of *teshuvah* “such as reaching out to those who were harmed” in order to help with their healing; assisting the recovery of congregations and using specially-trained interim rabbis. Concludes: “This article asks the Jewish community to grapple with the very complex and painful issues of rabbinic sexual misconduct because our response will say much about who we are and the ability of our tradition to inform our actions.” Lacks references.

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\_\_\_\_\_. (1995). *Teshuvah* and rabbinic sexual misconduct. *CCAR Journal: A Reform Jewish Quarterly*, 42(2, Summer/Fall):75-80.

Gross-Schaefer is a rabbi and professor of business law and ethics, Loyola Marymount University, Los Angeles California. A brief commentary prompted by prior articles in the *CCAR Journal* by Adler, Rachel (1993) and Kosovske, Howard A. (1994), this bibliography, this section, regarding Jewish tradition, rabbinic sexual misconduct, expulsion, and the rabbinic concept of *Teshuvah*, or repentance. Drawing from a variety of sources in the tradition, he identifies the components of *Teshuvah*: confession that is specific; restitution that helps to repair the harm, e.g., helping to pay for a victim’s counseling; remorse, i.e., an inner conviction that is sincere and combines with a resolve not to repeat the act; a process that cannot be time-bound due to its goals of the violator’s rehabilitation and congregational safety; various levels include acquittal, i.e., absolution, and purification; completion should be determined by a *bet din* of rabbis suited to deal with issues of boundary violations. Footnotes.

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\_\_\_\_\_. (1999). Rabbi sexual misconduct: Crying out for a communal response. *The Reconstructionist: A Journal of Contemporary Jewish Thought and Practice*, 63(2, Spring):58-62. [Also available on the World Wide Web: Reconstructionist Rabbinical College, Wyncote, PA, website. No date of posting. [http://www.rrc.edu/journal/recon63\\_2/shaeffer](http://www.rrc.edu/journal/recon63_2/shaeffer)].

Gross-Schaefer is an attorney, C.P.A., rabbi and professor of law and ethics, Loyola Marymount University, Los Angeles, California. A brief article. Without calling it a definition, begins with this description: “Rabbinic Sexual Abuse: The exercise by rabbis of their trusted position to exploit others by means of sexual activity or suggestion. That these unwelcomed sexual behaviors are used to degrade, humiliate, control, hurt, and otherwise misuse another. And, that coercion, secrecy, and betrayal often play into this abuse. Suggests that rates of occurrence of rabbinic sexual misconduct are similar to published figures for Christian clergy. Suggests why attention to the phenomenon is emerging: media reports; civil litigation; increasing leadership role of women; societal willingness to displace those in leadership roles from a position on a pedestal; rabbis “are beginning to articulate the unending pressures, conflicting expectations, and loneliness that they face.” Sharply and effectively critiques the pattern of silence in Jewish communities regarding rabbis who victimize. Calls for a comprehensive response, including: guidelines for how complaints are filed, investigated, and adjudicated; adopt an ethical duty for rabbis to disclose abuse by colleagues; make more public allegations and rehabilitation procedures; rehabilitation process that incorporates concepts of *teshuvah* (repentance); convening of a *bet din* (rabbinic court) to determine whether an offending rabbi should be restored to function. Notes how victims are harmed spiritually. Notes the need for the Jewish community to: reach out to victims; do preventive work, like continuing education; articulate its values about boundaries and conduct; train interim and succeeding rabbis whose predecessor was accused of sexual abuse; create safe environments for discussion. Lacks references.

Gross-Schaefer, Arthur, & Bogaert, Dan Van. (2002). The changing legal landscape for clergy. *The Catholic Lawyer*, 42(Fall):117ff. [Retrieved 03/20/06 from LexisNexis Academic database.]

Gross-Schaefer is a rabbi and professor, College of Business Administration, Loyola Marymount University, Los Angeles, California. [At points in his career, he has published under the name of Arthur Gross Schaefer. He prefers to be cited as Gross-Schaefer, per personal correspondence, 01/08/08.] Bogaert is a lawyer and adjunct professor. From the introduction: "The sexual scandals rocking the Catholic Church and the resulting liability issues should be a wake up call for all clergy. Clergy need to be aware that they are not insulated from legal liability under a variety of circumstances. This article is meant as a supplement and update on some of the more obvious areas of potential liability that face most clergy." Emphasizes preventive measures. Part 2 briefly identifies topics related to counseling, including referrals and mandated reporting. Part 3 briefly identifies topics related to employment, including sexual harassment in the workplace. Part 4 very briefly notes topics related to lawsuits arising from church discipline, including negligent hiring and negligent supervision of a clergy who has a history of sexual misconduct. 110 footnotes.

\_\_\_\_\_. (2005). The changing legal landscape for rabbis. *CCAR Journal: A Reform Jewish Quarterly*, 52(Winter):59-76.

Gross-Schaefer is a rabbi and professor, College of Business Administration, Loyola Marymount University, Los Angeles, California. Bogaert is a lawyer and adjunct professor. A revision of their 2002 article in *The Catholic Lawyer*. From the introduction: "The sexual scandals rocking the Catholic Church and the resulting liability issues should be a wake-up call for all spiritual leaders. Rabbis, as well as other clergy, need to be aware that they are not insulated from legal liability under a variety of circumstances." Part 1 emphasizes preventive measures, calling for rabbis to create a legally conscious environment, including finding competent legal advisers, reviewing insurance coverage and fee issues, reducing legal exposure, and considering the possibility of alternative dispute resolution, e.g., arbitration, rather than litigation. Part 2 briefly identifies topics related to counseling, including background checks on staff, confidential communication, referral of congregants to outside professionals, and mandatory reporting issues. Part 3 briefly reviews recent judicial decisions related to employment law, including cases of sexual harassment and lawsuits arising from synagogue discipline. 39 footnotes.

Gross-Schaefer, Arthur, Feldman, Lee, & Perkowitz, Nicole. (2011). A time to learn: A comparison of policies dealing with clergy sexual misconduct. *Pastoral Psychology*, 60(2, April):223-231.

The authors are affiliated with the Department of Marketing and Business Law, Loyola Marymount University, Los Angeles, California. Reviews and compares "codes and bylaws... from the Catholic, Lutheran, Methodist, Evangelical, Presbyterian and Jewish religious organizations [as well as "Unitarian" and the "Universal Fellowship of Metropolitan Churches"]" related to sexual misconduct by clergy: "This paper will focus on the procedures that are presently being used to consider a complaint when it arises by looking at these various codes and bylaws and how they attempt to create systems that establish how and one brings a complaint, describes the investigation and hearing process along with listing possible remedies." Very briefly identifies affected stakeholders. Defines "clergy sexual misconduct... as sexual or romantic contact which occurs concurrently with the clergy-congregant relationship." Identifies norms and values the authors think should be included. [A significant methodological weakness is the source of the documents examined: "It should be noted that much of the bylaws cited herein come not from the overarching religious organization but rather branches or sub-organizations, typically in a particular geographical region. Others, like the Catholic codes quoted, come from a private organization solicited by the National Catholic Risk Retention Group, Inc. (National Catholic), VIRTUS (Virtus®)Online 2008), which has developed these codes with the purpose and intent to sell them to different Catholic churches."] 14 references.

Gross-Schaefer, Arthur, & Singer, Jan. (1993). Clergy sexual misconduct: A call for a faithful, not a fearful, response. *Congregations: The Alban Journal*, 19(3, May/June):13-14.

By a rabbi and attorney who is an associate professor of law and ethics at Loyola Marymount University, Los Angeles, California. [At points in his career, he has published under the name of Arthur Gross Schaefer. He prefers to be cited as Gross-Schaefer, per personal correspondence, 01/08/08.] Singer is a psychotherapist/consultant, author of a training pamphlet on professional sexual misconduct, and an instructor of ethics and law, Pacifica Graduate Institute. Offers a response to the articles by Sparks, James A., Ray, Robert O., & Houts, Donald C. (1992), and by Hahn, Celia Allison (1992), this bibliography, this section. Calls for: educating clergy and seminarians about the causes of clergy sexual misconduct; teaching about professional power, consent, and issues of transference/countertransference; more constructive responses to the legal and insurance communities. References.

Grossman, Linda S., Wasylw, Orest E., Benn, Andrea F., & Gyoerkoe, Kevin L. (2002). Can sex offenders who minimize on the MMPI conceal psychopathology on the Rorschach? *Journal of Personality Assessment*, 78(3):484-501.

Grossman and Gyoerkoe are with the Department of Psychiatry, College of Medicine, University of Illinois, Chicago, Illinois. Wasylw is with the Department of Psychiatry and Department of Psychology and Social Sciences, Rush University, Chicago, Illinois. Benn is from Northfield, Illinois. Reports results of a study “designed to explore whether participants expected to be experiencing emotional distress or psychopathology can conceal such problems on the Rorschach [Psychodiagnostic Test].” The Minnesota Multiphasic Personality Inventory (MMPI) and the Minnesota Multiphasic Personality Inventory-2 validity scales were used “to divide participants according to whether or not they showed evidence of minimizing psychiatric symptoms.” The sample consisted of 74 males “undergoing forensic psychological evaluations because of allegations of sexual misconduct.” Half were clergy “referred by various diocese and religious orders” and “half were nonclerical individuals who were self-referred or referred by attorneys or state regulatory boards.” Of the 74, 80% were accused of sexual misconduct with minors age 18 or younger, and 20% with adults age 19 or older. “Of the 37 clerics, 25 admitted to the allegations against them, whereas 12 denied them.” Participants were cautioned that assessment results could be used against them: “In view of these circumstances, all participants were expected to have genuine environmental and internal motivations to appear normal.” Because the clerics in the sample were older and more highly educated than nonclerics, the analyses “examined the potential relationship of cleric status to key Rorschach scores.” No significant differences were found on 10 of the 13 Rorschach scores examined. Analyses “showed that individuals expected to experience psychological problems but who are minimizing those problems on MMPI validity scales still show indications of distress and psychopathology on the Rorschach... This suggests that the Rorschach may be a more effective or sensitive means of detecting psychopathology in the presence of response bias than self-report instruments such as the MMPI.” Recommends the combined use of the MMPI and Rorschach in forensic evaluations. 46 references.

Grubbs, Francis W. (1999). Doing the right thing: The Alliance moves toward healing and closure in the Mamou case. *Alliance Life* [published by The Christian & Missionary Alliance], 134(4, March 10):16.

Grubbs is vice president for the Division of Advancement, The Christian & Missionary Alliance (C & MA) denomination. Magazine-style article. Reports on the status of the C & MA's responses to the Independent Council of Inquiry (ICI) appointed by the Board of Managers to investigate charges of abuse of children of missionaries enrolled in Mamou Alliance Academy, operated by the C & MA, in Mamou, Gabon. Very briefly describes: the ICI's “findings of abuse ranging from psychological to sexual abuse by seven former staff members and two students,” disciplinary hearings that resulted in 4 persons being charged and disciplined, distribution of the ICI's reports, 22 recommendations to the Board that addressed 5 issues, an upcoming retreat, and provision of professional counseling and therapy for “those with scars.”

Gubi, Peter Madsen, & Jacobs, Rachel. (2009). Exploring the impact on counselors of working with spiritually abused clients. *Mental Health, Religion & Culture*, 12(March, 2):191-204.

Gubi is with the Faculty of Health and Social Care, University of Central Lancashire, Preston, England. Jacobs is with Valley Counselling Service, New Life Church, Danesford Community

Centre, Congleton, England. Reports results of a very small scale (5 participants) study conducted to examine “the impact on the counselor of working with clients who have experienced spiritual abuse.” *Spiritual abuse* is defined as “the mistreatment of a person who is in need of help, support or greater empowerment,” and is described as having 2 main facets: “a leader who has unhealthy power over individuals or even a whole group,” and a group’s accepted doctrine “that directly or indirectly controls and oppresses its members through peer pressure.” Among the forms of *spiritual abuse* is *sexual abuse*, which is not defined. Participants responded to an ad in the journal of the British Association for Counselling and Psychotherapy; were British females, had 5-25 years of counseling practice, ranged in aged from 30s to 60s, and were Christians; 2 reported having been spiritually abused in a church setting, including incidents of sexual abuse, (1 was abused by a priest while working as an assistant), and both had “breakdowns following the abuse.” Semi-structured interviews were conducted and emergent theme analysis performed. Reports: “Three of the interviewees shared clients’ stories which included childhood sexual abuse by church leaders. These leaders justified their actions by using the Bible and their personal reputation to undermine their victim’s reputation, personal power and autonomy. Another spoke of working with a client who had been raped by her minister.” Participants reported reactions to clients’ stories of spiritual abuse that the authors describe as congruent with *secondary traumatic stress disorder* and *vicarious trauma*. 24 references.

Guido, Joseph, J. (2004). Transforming memory. *Human Development* [published by Regis University], 25(1, Spring):26-31. [Theme issue: Towards Healing Our Church]

By Roman Catholic priest, Dominican order, who is an assistant professor of psychology, and a psychologist, Personal Counseling Center, Providence College, Providence, Rhode Island. Roman Catholic context. “...I first describe the general phenomenon of sexual abuse, of which abuse by priests is a subset. I will then delineate three ways to appraise the crisis I the church from perspective of its forgotten victims: 1) as a time of grace and an opportunity for healing; 2) as an invitation to a transformation of meaning and significance; 3) as a decisive moment in the church’s history.” Draws upon his clinical work with survivors, and the act of remembrance in the liturgy. Suggests the Church can serve “by bridging the subjective memory of abuse and the objective memory of redemption in Christ.” 7 recommended readings.

\_\_\_\_\_. (2008). A unique betrayal: Clergy sexual abuse in the context of the Catholic religious tradition. *Journal of Child Sexual Abuse*, 17, (3/4):255-269. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

States at the outset: “...in both the immediate experience of [sexual abuse of minors committed by Roman Catholic clergy] itself and in the extended sense of how the church has responded to it, one cannot understand the effects on survivors and the faithful generally unless one understands the sacramental context in which it took place.” Describes the Catholic priest as “not only a trusted and honored figure but [one who] is by virtue of ordination an *alter Christus*, another Christ, and [thus] his betrayal of that trust and dishonoring of that role cannot be separated from his sacramental character and meaning.” Similarly, because the “bishop’s authority derives from that of Christ... so a bishop must act *in personae Christi* – in the person of Christ... When he fails to do so, his failure constitutes a betrayal of the sacramental meaning of his authority...” One section is a brief description of “Catholicism in terms of a sacramental worldview that distinguishes it from other denominations...” and a description of Catholicism’s “corresponding culture.” One section briefly examines implications of the worldview for understanding “the sexual abuse crisis in the church” and states, “the sexual abuse of a minor by a priest is a kind of sacrilege...” One section briefly “suggest[s] ways in which therapists and other caregivers might assist in the repair of sacramental meaning for survivors.” 30+ references.

Guinn, David E. (2005). Betrayal of trust: Clergy misconduct, institutional liability, ethics and the law. Published on the World Wide Web site of Social Science Research Network. [Retrieved 12/05/12 from the World Wide Web: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=310839](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=310839)]

Guinn is on the staff of the SUNY Center for International Development, Albany, New York. The context is sexual boundary violations by clergy, which he terms a betrayal of trust. He works from the assumption

that “regulating clergy and related institutional misconduct is desirable.” Discusses and “briefly sketches the existing approaches taken by the [U.S.A. civil] courts in litigation against clergy [sexual] misconduct” by “highlight[ing] the general thematic issues present in this litigation and the points of divergence among jurisdictions.” Considers the culpability of both the offending clergy and the religious institution. Reviews the nature of professional practice, including the nature of a profession, theories of law that address professionals’ fundamental legal duties or relationships, ministry as a profession, and First Amendment religious freedom as a factor in courts’ reluctance to intervene in cases of clergy misconduct. Briefly reviews the First Amendment clause regarding religious freedom. Reviews 3 theories of law – clergy malpractice, breach of fiduciary duty, and negligent hiring, training, retention, or supervision – in relation to the legal factor of religious freedom as a defense against liability. Analyzes the strengths of the First Amendment defense. Concludes by presenting briefly his theoretical construct for how to regulate clergy and institutional misconduct “without creating the risks to religious freedom” as currently recognized legally. Numerous citations of legal cases; 60 endnotes.

Gvosdev, Matushka Ellen. (1993). Sexual abuse and the Orthodox clergy. *Synergia*, 7(2, April): Pagination lacking. [Posted on the World Wide Web side of Protection of the Theotokos: <http://www.pokrov.org/ocampr>]

By a doctoral candidate in pastoral theology specializing in clerical sexual abuse, Union Institute, Cincinnati, Ohio. Brief editorial. Calls for the Orthodox Church: to accept the problem of clerical misconduct, acknowledge and believe victims, and allow victims to present their cases; educate the Church, especially laity, regarding what constitutes acceptable behavior for clergy on whom there must “be clear, definitive limits and boundaries.” Identifies different forms that abuse takes, noting especially the use of the Orthodox confession to inquire about sexual fantasies, acts, and desires, and “sacramental sexual battery, wherein during the sexual abuse, degradation, and/or rape of a woman, something from sacraments, liturgy or ritual is employed.” Calls for the Church to cooperate with and understand victims.

\_\_\_\_\_. (1994). “When the unspeakable happens: Sexual abuse in God’s family.” Guidelines for clergy developed for the OCA Resource Handbook: Pagination lacking. [Posted on the World Wide Web site of Protection of the Theotokos: <http://www.pokrov.org/guideline>]

Gvosdev has a Ph.D. in pastoral theology specializing in clerical sexual abuse. Defines sexual acts against women and children as committed by Orthodox Church clerics and parish volunteers as violence that arises from issues of power and control. Describes these abuses as “unethical, immoral, and spiritually as well as emotionally damaging.” Offers practical steps when abuse is suspected or reported: if victims are children or the abuse is violent, report it to civil authorities; perpetrators lie, minimize, deny, blame the victim, and need professional help; spiritual guidance for both perpetrators and victims should be done in conjunction with therapy; believe the victims; seek advocacy for victims of clerical sexual misconduct. Offers practical guidelines for priests about avoiding accusations. Encourages victims to report the facts of their situation to a trusted bishop or priest.

Guido, Joseph J. (2002). The importance of perspective: Understanding the sexual abuse of children by priests. *America* [a Jesuit publication], 186(11, April 1):21-23.

Guido is an assistant professor of psychology and a counseling psychology, Providence College, Providence, Rhode Island. Magazine-style article. Stats that “under the press of crisis, perspective [on sexual abuse by Roman Catholic priests] has been compromised” by some in the media and in the Church’s hierarchy. Written “to understand the sexual abuse of children by priests within the broader context of child victimization, to measure the American experience against the experience of the church elsewhere and to make important and informed distinctions in the delicate and complex matter of sexual orientation.” Based on research on human sexuality that was published in 1994 by John H. Gagnon, Robert T. Michael, and Stuart Michaels, draws 2 implications: “First, abuse by priests is a subject of a much larger and pervasive problem of child victimization. It is unlikely, therefore, that clerical celibacy itself is a causative factor... Second, priest abusers are likely to fit the pattern of those who abuse generally: they are known, trusted and familiar figures in the lives of the children they abuse.” Based on his international research,

refutes the notion that the phenomenon of sexual abuse of children by priests is a U.S. problem per se: “Indeed, what may differentiate one local experience from another is not the fact of clerical abuse but how prepared superiors are to respond to it appropriately.” Challenges the notion “that a homosexual orientation is more likely to be associated with sexual abuse of a child” and concludes that it “would be wrong to exclude a man from holy orders on the basis of sexual orientation alone in an attempt to stem the abuse of children and adolescents.” Calls for the Church to respond to 2 questions that are commonly posed by victims of sexual abuse: “‘Why did this happen?’ and ‘What can be done to prevent it in the future?’” Lacks references.

Haas, Louis. (1989). Boccaccio, baptismal kinship, and spiritual incest. *Renaissance and Reformation / Renaissance et Réforme*, 13 (4, Fall): 343-356.

Haas is affiliated with the University of Illinois at Urbana-Champaign in Illinois. Examines the Roman Catholic “web of religious and social obligations and honors” embodied in *baptismal kinship* as practiced in premodern Europe. Concentrates on the spiritual incest taboo that prohibited both marriage and sexual relationships between the sponsors or godparents and the godchildren’s parents, and whether medieval Florence, Italy, would have been aware of the taboo. Analyzes 2 stories in Boccaccio’s 14th century *The Decameron* which emphasize the taboo. In the Third Story for the Seventh Day, the character of Rinaldo falls in love with his neighbor’s wife, Agnessa, and becomes the godfather of her child in order to approach her without suspicion about his motives. Rinaldo then becomes a Catholic friar and uses religious rhetoric and the authority of his role to sexualize his relationship with Agnessa. Concludes: “In the context of medieval Florentine culture, these violations of sexual mores are that much worse because they violated the rules of baptismal kinship.” 44 endnotes.

Hahn, Celia Allison. (1992). The intimate church. *Action Information*, 18(3, May/June):1-5.

By the editor in chief of the journal. An “exploration of this mysterious spiritual power in friendship.” Very briefly considers: gender differences and friendship; Jesus and his friends as depicted in the Gospels; friendship in a congregation; the kind of church system that makes intimacy dangerous; sustaining openness in an intimate congregation. Regarding danger factors, states: “If the pastor is isolated both by his male script and by parishioners’ exalted perceptions of his religious power, and if the ordinary church member is disempowered – by her female script, by a belief that she as a layperson has no power, and by whatever troublesome event has led her to seek counsel – they meet on dangerous ground... While the situation encourages both of them to look for intimacy in their encounter, the relationship is defined as a professional and priestly one in which intimacy is inappropriate. If the pastor-parishioner relationship is viewed on a professional helper-helpee model, it is the helper’s duty to move the helpee crisply out of that relationship into autonomy. The encounter also sets the stage for sexual attraction which, if acted upon, so blatantly violates professional and priestly ethics that the parishioner’s faith and psychological well being is likely to be seriously damaged, the pastor’s career destroyed, and the ordained ministry is generally discredited.” States that the intimate church “locates ministry in a community of equals rather than in the role of one professional...” 8 endnotes.

\_\_\_\_\_. (1992). Inhabiting our longing: A faithful response to the church’s concerns about sexual misbehavior. *Congregations: The Alban Journal*, 18(6, November/December):9-13. [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.]

By the editor of the journal. A brief call for a new approach to sexual misconduct in churches other than one that is sanctions-oriented. Suggests that church hierarchies respond to sexual misconduct out of 2 impulses: reestablish control, as manifested by issuing standards for clergy conduct, or denial, manifested as splitting off and denying the existence of our erotic nature which “requires the rejection of women who often are seen as the personification of eros. (If *he* is aroused, *she* is a temptress.) The goal is to edge sex out of the church...” Explores theme of longing for intimacy, and calls for addressing this as an important spiritual issue in the church as a new preventive strategy.

Hall, Gary R. (2003). From heresy to sex, experience to principle: The emerging theology of Title IV. *Anglican Theological Review*, 85(1, Winter):103-117.

Hall is rector, Church of the Redeemer, Bryn Mawr, Pennsylvania, and a former sexual misconduct officer, Episcopal diocese of Los Angeles, California. An essay that addresses: "How do we make sense – or, perhaps more accurately, what truth do we make – of the revolution that took place in the Episcopal Church in the 1990s regarding sexual misconduct by clergy?" Argues that there has been "an evolving theology of sexual misconduct in our church independent of all the ideologies to which we have often resorted to explain or understand it." His position is that the Episcopal definition of clerical misconduct has shifted from a more doctrinally-based one "to a point in history where we define a cleric's malfeasance more with reference to what he or she does in relation to others... at this moment in history clerical sexual misconduct is sexual and fiduciary misconduct. We define it, in practice, in relation to the treatment of human beings and resources." Argues that the theory of clergy sexual misconduct as power and imbalance as expressed by Marie Fortune is a "thin idea... [that] doesn't describe anything that goes on in a concrete situation between people in a community." Reflects on major changes to Title IV of the Episcopal canons in 1994, 1997, and 2001 regarding responding to complaints of sexual abuse by clergy in ways that have "achieved a proper balance which protects the complainant, the accused, and the community alike." Notes: "The church has yet to engage, in its canons, the question of sexual misconduct by lay ministers of the church, but many dioceses and the diocese of Los Angeles, in particular, have done extensive revisions of their policies to make the baptized as accountable as the ordained." Identifies 2 aspects that are the most difficult as "the role of the congregation in the whole process... [and] the way clergy might be restored, after discipline, to active ministry." In regard to the first, notes that Title IV "mandates nothing about the rights or responsibilities of the congregation involved" and that it "does not mandate any follow-up work or procedures with the parish, and so the effectiveness of our work with congregations will necessarily vary from diocese to diocese." In regard to the second, notes that: "The canons are also silent on the question of a restoration process." Suggests that this "may be best for the canons to leave this to the dioceses" since it is a procedural and not a judicial matter. The concluding section suggests 3 preliminary ways to understand the Church's experience: 1.) the pragmatic, rather than the ideological tradition within Anglicanism, e.g., human solidarity as a value and the functional nature of ordination which lends itself to a structure of accountability; 2.) applying a theology of baptism as the fundamental warrant for ministry in order to achieve a less hierarchical view of ordination; 3.) applying a theology of baptism to cases of sexual misconduct in order to increase "both the corporate nature of the church and the mutual accountability we have to one another in Christ through baptism" rather than "placing guilt and responsibility solely on the cleric in these situations..." Some footnotes.

Hall, Ryan, C. W., & Hall, Richard C. W. (2007). A profile of pedophilia: Definition, characteristics of offenders, recidivism, treatment outcomes, and forensic issues. *Mayo Clinic Proceedings*, 82(4, April):457-471.

Ryan C. W. Hall is with the Department of Psychiatry and Behavioral Sciences, The Johns Hopkins Hospital, Baltimore, Maryland. Richard C. W. Hall is in Lake Mary, Florida. Prompted by increased interest, awareness, and concern in the medical community and public regarding pedophilia, they present an overview regarding its clinical definition, characteristics of offenders, frequency and course, treatment for offenders and abused children, recidivism rates, mandatory reporting issues, and problems with research studies. Describing effects of sexual abuse on children, they report that "the greatest psychological damage occurs when the abuse occurs from father figures (close neighbors, priests or ministers, coaches) or involves force and/or genital contact." Report from their clinical experience with "10 adult men who were molested by a priest or minister" and note victims' initial and later reactions, and clinical features. 116 references.

Hall, Terese A. (1995). Spiritual effects of childhood sexual abuse in adult Christian women. *Journal of Psychology and Theology*, 23(2, Summer):129-134.

Hall is a therapist with Counseling Care Associates, and program director, Christian Women's Counseling Center, Tulsa, Oklahoma. States at the outset: "While a growing body of literature



addresses the psychological effects of sexual abuse, almost no research has been done concerning its spiritual effects..." Briefly reports the results of a quantitative study, the purpose of which "was to explore the spiritual effects of sexual abuse in greater depth." The sample consisted of: women from Midwestern U.S.A. urban areas; those in outpatient treatment who had been sexually abused as children ( $n=33$ ); those who were in outpatient treatment and had not been sexually abused ( $n=20$ ); a nonclinical, nonabuse control group ( $n=22$ ). Subjects were self-reported as Christian, and were recruited from Christian counseling agencies and churches. Subjects completed the Religious Status Inventory – a 160-item questionnaire with a 5-point Likert format; no information was available regarding its reliability or validity. Reports results of statistical analyses and comparisons between the 3 groups. "The results... show significantly lower religious functioning in Christian women who were sexually abused as children as compared to those women who were not abused." Based on differences on 2 subscales, she concludes: "...it would appear that early sexual experiences of sexual abuse have a highly significant relationship with later ability to trust in God's love and provision, as well as with the ability to put painful experiences into a meaningful framework for one's life." States: "...in summary, the results of this study show a significant relationship between childhood sexual abuse and several important dimensions of sexual functioning... In particular, it appears that abuse survivors do not feel love and accepted by God and by others to the same degree as nonabused subjects, and that they experience substantially greater difficulty in trusting God's plan and provision for them, as well as in finding meaning and purpose in their lives." 21 references. [While there is no direct connection reported between the subjects' experience of being sexually abused and perpetration in a faith community context, the article is included in the bibliography because the topic, while relevant, is not often addressed in the literature.]

Halsey, Peggy. (2001, March). What if the abuser is one of us? A model for congregational response. [Retrieved 03/17/07 from the World Wide Web site of the Evangelical Lutheran Church in America: <http://www.elca.org/legal/fq/miscondutResponse>]

By a national staff member, United Methodist Church. Written to "be a helpful theologically based tool for United Methodist congregations that face the challenge of how to show Christian hospitality to perpetrators of serious sexual abuse..." Considers psychological and social factors for churches to consider. Emphasizes "the necessity to focus on behaviors and not on character [of a convicted sex offender who seeks to participate in a congregation]" and notes the need to preserve the church as a safe place for members who have been abused, "whether by family members or acquaintances or strangers." States: "The presence of a convicted sex offender in the church community is an exceptional circumstance, and warrants measures that are unusual in a place we treasure in part for its openness and welcome." Citing secrecy as dangerous, advocates for a "carefully constructed and openly negotiated covenant between the offender and the church community [as having] the best chance of achieving a 'win-win' solution..." Identifies elements of a congregation response as: education and awareness, child sexual abuse prevention policies and procedures, specific procedures for situations where the perpetrator is present, and care and healing for the congregation. Offers practical, concrete guidelines with specific language.

Halsmith, Margaret. (2002). Towards healing: What can mediation offer abused child migrant men? *ADR Bulletin: The Monthly Newsletter of Alternative Dispute Resolution*, 5(4):49-54. [Retrieved 04/08/11 from the World Wide Web:

<http://epublications.bond.edu.au/cgi/viewcontent.cgi?article=1194&context=adr&sei-redir=1#search=%22%22halsmith%22+%22towards+healing%22+%22adr+bulletin%22%22>]

Halsmith is a principal mediator and manager, Relationships Australia (Western Australia), a private mediator, teaches dispute resolution, Faculty of Business and Public Management, Edith Cowan University, Australia, and mediates for the Professional Standards Resource Group, Perth, Australia, which "put[s] into practice" Towards Healing: Principles and Procedures in Responding to Complaints of Abuse against Personnel of the Catholic Church of Australia (2001), "a document that focuses on the procedures for addressing matters of sexual, physical and emotional abuse in the [Roman] Catholic Church" in relation to children brought to Australia from countries later in the United Kingdom and who were raised in government-funded, Church-operated

institutions. A response to: Altobelli, Tom. (2002), this bibliography this section. "I shall confine my comments... to a specific group of male clients who were child migrants from the UK to Australia in the 1950s and who were raised by the Christian Brothers at Bindoon, Castledare, Contarf and Tardun in WA." Addresses 4 broad principles: promoting services accurately, maintaining confidentiality and privacy, ensuring appropriate outcomes, and ensuring effective participation by parties. Her conclusions are nuanced and varied. 12 endnotes.

Hamilton-Pennell, Christine. (1987). Pastoral sexual abuse: One congregation's ordeal. *Daughters of Sarah*, 13(4, July/August):20-24.

By the executive director, Colorado Library Association, and a sexual abuse survivor. Presents an account of a congregation realizing and confronting its sexually abusive pastor, and the resultant multiple outcomes. Relies upon Marie Fortune's work for a conceptual framework. [For another perspective on this same congregation, see the later work by Larry Kent Graham, this bibliography, Section I and Section IIa.]

Hamman, Jacob J. (2012). Revisiting forgiveness as a pastoral theological "problem." *Pastoral Psychology*, 61(4, August):435-450.

Hamman is affiliated with Western Theological Seminary, Holland, Michigan. An essay that examines "forgiveness [as] a challenging practice of the Christian life," in general, and in the context of "intimate violence," in particular, and specifically as it occurs in "congregations and other Gospel communities." Focuses on abuse by male partners/spouses who abuse female partners/spouses. Also alludes to sexual boundary violations by "clergy who abused their power and trust within a Gospel community and where justice never received a voice." Describes "the work of forgiveness as complex and dynamic," in contrast to "a warped understanding of forgiveness" that omits accountability and culpability, and repeats the victim's abusive experience. States: "Whether in relational, familial, or ecclesiastical contexts, the work of forgiveness often takes place within cultures of silence, systems where relational health is rarely discerned or empowered, where communication skills lack, and where the work of forgiveness is poorly modeled." Synthesizes elements from a variety of types of sources, including research, the ethical approach of Marie Fortune, pastoral theology, psychology, and literary scholarship. Does not define the criteria for inclusion in the synthesis. Uses as a case study a published account of a pastor who "inflicted physical, psychological, and sexual torture" on his wife. The case study organizes 8 reasons for "why forgiveness is a pastoral theological 'problem.'" Elements include: forgiveness is "a complex, spiritual, emotional, relational, and cognitive process"; it is an intra- and interpersonal phenomenon; it has forensic, therapeutic, and redemptive components; it attends to justice; it is a process of discovery more than an accomplishment; it is interdisciplinary in nature. The perspective is that of pastoral care, "an act of reclamation and humanization as it creates space for a new humanity to arrive as *imago Dei*." 34 references.

Hammar, Richard R. (1991). Sexual molestation of children by church workers. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 64(1, January):12-17. [Reprinted from: *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, (July/August), 1989.]

For a description, see this bibliography, Section IIb.: Hammar, Richard R. (1989).]

\_\_\_\_\_. (2000). Your nine greatest legal risks: How to protect your church in age of litigation. *Leadership: A Practical Journal for Church Leaders*, 21(2, Spring):88-92.

Hammar is editor, *Church Law & Tax Report*, and is general counsel, Assemblies of God. Based on his annual church litigation survey over the last 5 years, states at the outset: "Churches face an increasingly litigious and regulated environment." The increase in churches that reported being sued in the previous year went from 1% of respondents in 1996 to 2% in 1997 and 1998 to 3% in 1999. States that in 1999, "7 percent of churches having attendance of 1,000 or more at their principal weekly worship service were sued." Very briefly reviews "nine of the most significant legal risks facing churches and church leaders today" which include: negligent selection of church workers, paid and volunteer, particularly those who work with minors; negligent retention of

church staff “after receiving information indicating that they posed a risk of harm to others;” negligent supervision of church staff and activities, particularly regarding contexts involving minors; and, failure to report child abuse. Lacks references. [See following entry for a sidebar.]

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\_\_\_\_\_. (2000). Know your recruits. *Leadership: A Practical Journal for Church Leaders*, 21(2, Spring):90.

Sidebar article to the previous entry. Calls for implementing 6 rules before “you put to work a church employee or volunteer”: require written application forms; contact every reference; do criminal records checks; conduct interviews with candidates; use the 6-month rule; limit ‘second chances.’ Each is accompanied by a very brief descriptive paragraph.

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\_\_\_\_\_. (2003). Law and disorder. *Christianity Today*, 47(5, May):48-50.

From an interview by Timothy C. Morgan, the magazine’s deputy managing editor. Among the topics very briefly addressed: importance of church leaders being familiar with state child-abuse reporting laws; necessity of church leaders screening volunteer youth workers; criminal record checks; liability, negligence, and exercising reasonable care; child abuse prevention steps; reducing liability risk by training lay leadership; limits of liability insurance; risk-management audit; electronic privacy laws and church staff’s computer files.

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\_\_\_\_\_. (2008). Ask Richard: A teenage boy wants to continue to attend our church even though he’s a child molester. [Originally published in *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, (2008), 22(2, March/April). Retrieved 05/12/08 from the World Wide Web site of *Your Church* magazine:

[http://www.christianitytoday.com/churchlawtax/articles/ask\\_080404](http://www.christianitytoday.com/churchlawtax/articles/ask_080404)]

Makes 7 observations: 1.) “Allowing a known child molester to have unrestricted access to your church property and church activities exposes the church to an extraordinary risk of liability.” 2.) “...a jury would be incredulous that the church took no steps to protect minors in such a case.” 3.) “...if a jury concludes that the church was reckless in not adequately supervising or restricting the offender, it may assess punitive damages.” 4.) “...if a jury concludes that the church was not merely negligent, but grossly negligent, in supervising or retaining the offender, then the members of the church board may be exposed to personal liability.” 5.) “...it is always a good idea to check with other charities in your community regarding the practice in similar circumstances.” 6.) “...in similar cases some churches have allowed the offender to attend church services and activities, but only in the presence of a parent or other designated person.” 7.) “[extending mercy] should not be an excuse for allowing the offender to have unrestricted access to church property.”

Hands, Donald R. (1991). The role of shame in clergy sexual misconduct: Toward liberation from shamed sexuality. *Action Information*, 17(3, May/June):10-13. [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.]

Hands is a clinical psychologist with the State of Wisconsin Department of Corrections and an Episcopal priest. Based on experience of treating clergy, offers a psychological framework for understanding the sexuality of those who commit sexual misconduct. Begins with shame and continues to examine repression, suppression, gratification, sublimation, and integration, the last based on the work of Harry Stack Sullivan. Published by the Alban Institute.

Hanley, Angela. (2010). A tale of two contexts. *Doctrine and Life*, 60(May/June):17-24.

Hanley “is a theologian and writer,” and regional co-ordinator, The Priory Institute Distance Education Programme in Theology, Dublin, Ireland. Assesses the pastoral letter of Pope Benedict XVI to the Roman Catholics of Ireland. Bases her analysis on the context of the Pope and that of Ireland since “the clerical sexual abuse of children” and “the cover-up by bishops and religious leaders that allowed it to continue” became common knowledge. Focuses on 5 concrete proposals in the letter, critiquing them in light of the Irish context, which includes 3 formal inquiries’ reports. States: “This banal and formulaic pastoral letter and appended prayer could not have

been written if the *Ferns*, *Ryan* and *Murphy* reports were read and internalised by Pope Benedict XVI.” Concludes that the “only way possible for a renewed Church is for the leaders – pope and bishops” to perform 3 tasks: “Admit that systematic sexual and physical abuse of children is endemic in the Church... Accept the abject failure of the leadership, bishops and popes to deal with it, and also accept their role in the destruction of lives that resulted from this failure. Adjust to the new reality that the pope and his curia have no monopoly on truth or justice, and certainly not on God.” 4 footnotes.

Hardin, Lindsay J. (1990). Clergy and sexual abuse. *The Witness*, 73(7/8, July/August):6-7, 10.  
By an Episcopal priest. A magazine-style report of the phenomenon.

Hardman-Cromwell, Youtha C. (1991). Power and sexual abuse in ministry. *Journal of Religious Thought*, 48(1, Summer/Fall):65-72.

Based on presentations at a 1990 conference. Identifies sexual abuse by clergy as *rape of the spirit*, and identifies 4 types of resultant loss: of the church as a safe haven; of the church as a community of faith; of confidence in the teaching of the church; of faith in God.

Harrell, Rob. (2003). After the earthquake: Helping hurting churches when a leader falls. *Beacon* [published by Evangelical Free Church of America], (March/April):8-9.

By the senior pastor, First Evangelical Free Church, Austin, Texas. Based on his doctor of ministry research project in 1996 at Dallas Theological Seminary, Dallas, Texas, for which he “interviewed two churches that had experienced a pastor’s moral failure. One church did not survive, closing its doors a few years after the event. The other church, however, thrives today.” Very briefly presents what he learned in 3 topical categories: the pastor’s failure affects members differently, the role of leadership after discovery is pivotal, and other helpful overall insights. Identifies specific learnings as subtopics, including: “Young people and younger Christians are more affected than are older people and more experienced believers.”; “Leadership needs to keep the congregation informed and focused on Christ. Nothing that can be appropriately shared should be hidden.”; “In both cases I researched, the pastor’s moral failure was part of an ongoing history caused by a lack of accountability and deceit.”

Harries, Thomas. (1993). The cell wall: A metaphor for good boundaries. In Hopkins, Nancy Myer. (Ed.). (1993). Clergy Sexual Misconduct: A Systems Perspective. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.

Harries is rector, St. Nicholas Episcopal Church, Richfield, Minnesota. A brief article that uses the wall of a body’s cell as a metaphor “for the human process of setting and maintaining appropriate boundaries” for clergy in the context of sexual misconduct in ministry: the cell wall lets certain materials in and excludes others, and lets certain materials out and retains others.

Hart, Archibald. (1982). Transference: Loosening the tie that binds. *Leadership: A Practical Journal for Church Leaders*, 3(4, Fall):110-117.

Hart is associate professor of psychology, Fuller Theological Seminary, Pasadena, CA. Briefly discusses the clinical phenomenon of transference and counter-transference between male clergy and female parishioners and counselors. Identifies: 8 concrete warning signs of countertransference in counseling relationships; ways to deal with transference; ways to protect the pastor. Lacks references.

\_\_\_\_\_. (1988). Being a moral isn’t always enough. *Leadership: A Practical Journal for Church Leaders*, 9(2, Spring):24-29.

Hart is dean, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA. 1st person; conversational tone. Begins by stating that while “[m]ost Christian leaders are highly moral,” they “not always ethically sensitive.” States: “Christian leaders can be so preoccupied with discerning whether something is sinful that they ignore the trickier question: Is this action a stepping stone to sin, even though it may not be sinful in and of itself?” Notes the lack of a professional code of ethics for the practice of ministry. States: “Much we do in ministry is not

immoral, but certain behaviors are unethical simply because in the majority of cases they lead to harmful or sinful outcomes.” Using a case study in which a pastor accepted gifts from a congregant who came to him for counseling, identifies ethical problems in the case: accepting gifts for counseling services, “other than payment for services rendered,” exposes the recipient to feelings of obligation, which “puts integrity at risk.”; accepting gifts can lead to dual relationships, illustrated by “a counselor [who] becomes involved in more than a professional way with a client (typically in close friendship, a business arrangement, or romantic involvement).”; accepting gifts from parishioners can undermine a pastor’s right or duty “to be true to his calling and to act without partiality.”; gifts or other benefits that are accompanied by secrecy “destroy community, breed suspicion, and undermine trust. They function to divide loyalties and inhibit love.” Comments on 4 ethical principles for pastors: *accountability*, *confidentiality*, *responsibility*, and *integrity*. Regarding *accountability*, states: “In the realm of sexuality, I advocate an open accountability with one’s spouse or peer group. This is particularly important when counseling the opposite sex, where there is a great risk of transference and countertransference. Professional counselors hold themselves accountable to another when they sense a risk. By discussing their feelings or their impressions of a client, they force themselves to confront deeper thoughts or intentions. It’s amazing how quickly you defuse an attraction or lustful desire for someone else when you force yourself to talk about it to someone to whom you feel accountable.” Regarding *integrity*, states: “The principle of integrity covers many areas. Foremost, perhaps, is the realization that a spiritual leader has tremendous power with people. The power derives from the role and not so much from the person, although a charismatic personality enhances power. The problem comes with the abuse of that power. Power can be used to influence people into giving you things or into obeying your every command... This power can be used to seduce an unwitting parishioner who believes you can do no wrong and therefore the affair must be without sin.” Lacks references.

Hart, Arch, McBurney, Louis, Palmberg, Bud, & Seamands, David. (1988). *Leadership forum: Private sins of public ministry. Leadership: A Practical Journal for Church Leaders*, 9(1, Winter):14-23.

Hart is dean, School of Psychology, Fuller Theological Seminary, Pasadena, California; McBurney is a psychiatrist and founder of Marble Retreat, a Christian program for troubled clergy, Marble, Colorado; Palmberg was pastor, Mercer Island Covenant Church, Seattle, Washington; Seamands is professor of pastoral ministry, Asbury Theological Seminary, Wilmore, Kentucky. Roundtable discussion on themes posed by journal staff. Topics include: sexual temptation and clergy; role of a pastor; spiritual intimacy and sexual intimacy; power of the pastor and vulnerability; nature of sexuality. Point of view is that sexual relationships by clergy with parishioners are ‘affairs’ or ‘adultery.’

Hartigan, John D. (2003). More reforms are needed. [Part of special section, Symposium: “Church, Sex, and American Agonies.”] *Society (Transaction)*, 40(3, March/April):13-15.

By a retired corporate attorney and former member of the Public Policy Committee of the New York State Catholic Conference. Calls for the Roman Catholic Church to go further in new rules regarding “priests who take sexual advantage of minors here in the United States... In order to prevent potential molesters from becoming priests, the church is going to have to take much greater care in screening prospective seminarians and testing the mettle of the candidates it accepts. And, in order to hold its hierarchy just as accountable as its priests, the church is going to have to oust any prelates who put youngsters in harm’s way by deliberately covering up for predatory subordinates.” Attributes the origins of the problem to homosexual priests. Concludes: “In short, seminaries should refuse to accept homosexuals as candidates for the priesthood for the same reason that they refuse to accept candidates with an appetite for cocaine.” Calls for the removal of “U.S. prelates who allowed clerics they knew to be boy molesters to continue working in their dioceses without taking any steps to deny them access to new victims.” After noting with approval that Cardinal Bernard Law was no longer in Boston, Massachusetts, specifically calls for the dismissal of Cardinal Roger Mahony of Los Angeles, California. Uses some citations, but the references are not complete.

Harvey, John F. (1993). Priests who stray. *Journal of Pastoral Counseling*, 28:44-52. [Reprinted from: *Crisis*, November, 1992.]

Harvey is a Roman Catholic priest and founder/director of Courage, a support group for persons “tempted to homosexual behavior who seek to live chaste lives.” Addresses topic of clerical child abusers involved in pedophilic or ephebophilic acts. Distinguishes between clinical diagnoses of fixated and regressed forms of pedophilia and ephebophilia. Argues that fixated offenders should not be restored to ministry, but that regressed offenders could be restored to restricted ministry under carefully qualified conditions that include: residential therapy, favorable prognosis, continuing psychological therapy, attendance in a 12-step program, and careful supervision of restricted pastoral ministry. Asks that the policy of U.S. bishops be changed to encourage rehabilitation and return to restricted ministry. Recommends From Pain to Hope: Report from the CCB Ad Hoc Committee on Child Sexual Abuse by the Ad Hoc Committee on Child Sexual Abuse, 1992, [see this bibliography, Section I.], as a protocol for helping both the victim and the sexual abuser. While mention is made of some important sources, the article lacks citations and footnotes, a serious omission when discussing such a sensitive topic.

Haskett, Robert. (1994). “Not a pastor, but a wolf”: Indigeneous-clergy relations in early Cuernavaca and Taxco. *The Americas*, 50(3, January):293-336.

Haskett is affiliated with the University of Oregon, Portland, Oregon. Explores conflicts between Roman Catholic clergy from Spain and indigenous people in parishes in Mexico, particularly the Cuernavaca and Taxco regions, during the Spanish colonial period. Draws from a petition in 1818 written on behalf of the town council of Jonacatepec and addressed to Church authorities which registers complaints about a parish priest. Conflicts arose over the priests’ and friars’ exercise “of temporal, as well as spiritual, force within the indigenous communities...” which included misuses and abuses of power in relation to economic and labor matters, “sexual abuse, excessive physical punishment, malfeasance, and political meddling...” Regarding sexual violations by clergy, notes that an inquisition 1555-1571 “included numerous cases connected with priests who used the confessional for sexual solicitation.” Cites archival documents reporting incidents. Violations of women by clergy were “profoundly wounding” to the indigenous people. Draws attention to complaints and charges presented by indigenous women rather than relying solely on ecclesiastical documents: “Several Indian women petitioners [in the early 17th century] from one of the villa’s sujeto shared” the fear of a man from a Franciscan monastery accused “of fornicating with young girls he was supposed to be teaching the mysteries of the Catholic faith,” and “were reluctant to send their daughters to catechism as a result.” Concludes: “Sexual abuses, or event he fear that such things might occur, not only objectified and shamed individual women and their families, but represented an even more profound violation of socio-cultural norms and the responsibilities of priestly power.” 115 footnotes.

Hauerwas, Stanley. (1986). Clerical character: Reflecting on ministerial morality. *Word & World: Theology for Christian Ministry*, 6(2, Spring):181-193.

Hauerwas is identified as affiliated with Duke University, Durham, North Carolina. Comments on current initiatives “to develop an ethic explicitly for the clergy.” Critiques the “traditional view of the morality expected of the clergy” as depending “on the holiness of the person performing the office,” i.e., a model who sets an example for others: “...we all know that adultery is wrong, but if a minister is caught in adultery somehow it seems more serious.” He terms this view of clergy morality a form of Donatism. Rather than support development of a professional code for clergy, which he terms “a ‘legalistic’ response,” he focuses on the character of persons who are clergy: “...I am suggesting that the character of those serving in the ministry should be determined by the character of the office to which they have been ordained. ...ordination bestows on ministers the power not all in the church possess – e.g., they alone can preside at the Eucharist. To possess such power requires them to have the character sufficient to that task as well as to protect them and the church from abuse of that power.” States: “The question of the moral character of the clergy is therefore inseparable from a recovery of the character of the ministry itself.” Based on his analysis of ministry as a moral art or practice, critiques the “dominance of the professional model” of contemporary ministry. Advocates for a virtue-based ministry. 24 footnotes.

Haug, Ingeborg E. (1999). Boundaries and the use and misuse of power and authority: Ethical complexities for clergy psychotherapists. *Journal of Counseling and Development*, 77(4, Fall):411-417.

Haug is the clinical director and associate professor of marriage and family therapy education, Graduate School of Education and Allied Professions, Fairfield University, Fairfield, Connecticut. Discusses professional boundary issues for the clergy psychotherapists, a term defined as “mental health professionals who have received dual education and training as clergy and psychotherapists.” Uses the term psychotherapist interchangeably with counselor and therapist. Identifies power and authority as complex issues in the therapy relationship, and misuse of power as connected to professional role boundary violations. Defines power “as the ability to influence persons or events” and authority “as legitimated power, publicly validated and usually institutionally conferred.” Very briefly describes the imbalance of power between the psychotherapist and client, and the fiduciary responsibility to “first serve clients’ needs and protect clients’ vulnerabilities.” Notes differences in expectations regarding professional roles and ethical practices of clergy and therapists, “discrepancies [which] can create confusion for the clergy therapist.” Identifies vulnerabilities for committing unethical conduct and harm as: inadequate education and training of clergy regarding professional ethics, personal development, sexuality, and self-care; “entrenched gender dynamics and traditions [in religion] [which] might desensitize male clergy and clergy psychotherapists in power positions to the experiences of women.”; lack of integration by clergy who are therapists of 1.) public expectations of them as clergy and clients’ idealized attachments to clergy, and, 2.) their self-perceptions, needs, and impulses; professional socialization of clergy that can lead to clergy overinvolvement, neglect of self for the sake of work, difficulty setting limits, and meeting personal needs through work; lack of clear job descriptions and lack of clarity regarding financial reimbursement for services; working in isolation and without supervision. Briefly discusses professional boundary violations and implications for clergy psychotherapists, including: nonsexual, multiple or dual relationships; sexual and sexualized multiple relationships; confidentiality issues, privileged communication, and accompanying practices and procedures; client autonomy and religious values or convictions of the clergy psychotherapist; policies and practices that govern the therapy relationship. Concludes with brief recommendations to “prevent the abuse of power and of resulting boundary violations” through: education and training; professional policies and practices; professional networks for support, supervision, consultation, and review; personal self-care. 25 references.

Haught, James A. (1993). [Worth Noting column] The moralizers: Crooks, quacks, kooks, creeps, and cruds in the clergy. *The Humanist*, 53(4, July/August):44-45.

By the editor, *Charleston Gazette*, Charleston, West Virginia (The article incorrectly identifies the newspaper as “Charelton”). In a columnist-style, he cites alarming cases of sexual boundary violations by Christian clergy and religionists, many of which involve numerous victims and and/or physical violence, including acts against children. Those cases for which dates are cited are from 1990-1992; not all cases had been adjudicated at the time of publication. Lacks citations for his sources which apparently are wire service reports.

Hayes, James. (1989). An open letter to Canadian Catholics. *Origins: CNS (Catholic News Service) Documentary Service*, 19(13, August 31):216-217.

Presents the text of an open letter, 07/12/89, by James Hayes, Roman Catholic archbishop of Halifax, Nova Scotia, Canada, and president, Canadian Conference of Catholic Bishops. Written in response to charges of child sexual abuse that brought against priests and Christian Brothers in Newfoundland. Very briefly outlines a variety of concerns, including: compassion for those who have been sexually abused; the community’s “natural feelings of anguish and anger at the terrible betrayal of trust involved in the crimes”; desire for a solution, an understandable explanation, and means of preventing further commission; responding to victims and those who are guilty. Conclusion: “We must find within ourselves the faith and strength from God and one another to overcome our anguish and anger, and move to the compassion and understanding that will help to reconcile our community.”

Haywood, Thomas W., & Cavanaugh, James L. (1996). Sexual deviancy. *Current Opinion in Psychiatry*, 9(6, November):384-388.

The authors are with the Section on Psychiatry and Law, Rush-Presbyterian-St. Luke's Medical Center, Chicago, Illinois. Describes recent advances into the evaluation and treatment of sexual deviancy or paraphilic disorders, and notes continuing limitations. A 3-paragraph section reviews 3 articles, including 2 by the lead author, regarding cleric offenders: "Current studies indicate different psychological and offense characteristics between clerics involved in sexual misconduct with minors compared with other child molesters, as well as between sadistic and nonsadistic sex offenders." 34 references.

Haywood, Thomas W., Kravitz, Howard M., Grossman, Linda S., Wasylw, Orest E., & Hardy, Daniel W. (1996). Psychological aspects of sexual functioning among cleric and noncleric alleged sex offenders. *Child Abuse and Neglect*, 20(6, June):527-536.

A study by mental health professionals who compared self-reported sexual functioning among 30 Roman Catholic clergy who were alleged to have molested children, 39 noncleric alleged child molesters, and 38 normal control subjects. All subjects completed a forensic psychiatric evaluation, including the Derogatis Sexual Functioning Inventory. Conclusion speculates as to the bases for the differences in results between the 3 groups. Concludes that normative data from nonoffending celibate clergy are needed. References.

Haywood, Thomas W., Kravitz, Howard M., Wasylw, Orest E., Goldberg, Jack, & Cavanaugh, James L., Jr. (1996). Cycle of abuse and psychopathology in cleric and noncleric molesters of children and adolescents. *Child Abuse and Neglect*, 20(12, December):1233-43.

All but Goldberg are with the Section on Psychiatry and Law, Rush-Presbyterian-St. Luke's Medical Center, Chicago, Illinois. Goldberg is with the School of Public Health, University of Illinois at Chicago. Reports a study to determine the effect of exposure to sexual abuse in childhood on current psychopathology in cleric and noncleric molesters of children and adolescents. Sample included 45 noncleric admitted child molesters, 40 noncleric normal control subjects, 24 cleric admitted child molesters, and 48 cleric normal control subjects. Data for all admitted child molesters was gathered through forensic psychological evaluations at the Isaac Ray Center Sexual Behaviors Clinic. The cleric offenders were Roman Catholic priests or brothers. Results demonstrated that sexual abuse exposure in childhood was related to becoming a perpetrator of child molestation for both cleric and noncleric offenders. Results suggests that noncleric sexually abusive behavior might be more influenced by psychiatric disorders and by antisocial personality traits, whereas cleric sexual offenses may be more related to psychosexual adjustment and developmental issues. References.

Hebert, Paul J. (1987). Sexual abuse of children by professionals: A case study in seeking criminal prosecution and civil damages. *Response to the Victimization of Women and Children* (Journal of the Center for Women and Policy Studies), 10(1):18-20.

Hebert is an attorney in private practice, Lafayette, Louisiana, with the law firm of Sonnier, Hebert & Hebert. "This paper is excerpted from a presentation made at the Symposium on Professional Ethics and Child Abuse, sponsored by the National Legal Resource Center for Child Advocacy and Protection, the ABA, and the Anti-social and Violent Behavior Branch, NIMH, in Washington, DC, November, 1985." Presents a case study from an attorney's point of view. The case "involves the claims of 13 children against the Catholic Diocese of Lafayette and a Catholic priest who was accused and convicted of abusing these and other children over the course of 7 years." Fr. Gilbert Gauthier, the priest, "sexually molested more than 35 children over a 5 year period during which he was the Pastor in a small rural community church in Vermillion Parish, Louisiana." Emphasizes that "the emotional factors involved present problems of considerable magnitude which must be dealt with by the attorney personally as the [civil] claim [against a diocese] is being prosecuted." Notes the need for immediate intervention by the diocese upon discovery due to the need to prevent further criminal behavior and due to the potential for violence against the perpetrator. The criminal prosecution of Gauthier "produced a great deal of anxiety in the plaintiffs... due to his position in the community and the anxiety of the victims and their



parents, concerning public scrutiny of their relationship.” Summarizes the advantages of criminal proceedings: 1.) “...protects victims from further abuse or fear of abuse.” 2.) “...solidifies civil litigation claims because the criminal investigation and indictment establishes that abuse occurred, in most cases.” 3.) It will protect the minor victim’s identity in most cases. 4.) “...successful conclusion of a criminal proceeding lessens the victim’s future concerns over risk of confrontation with the perpetrator.” Summarizes disadvantages of criminal proceedings: 1.) The process is extremely slow. 2.) “...intimidating aspects of the criminal proceedings and the Constitutional rights of the perpetrator often leave victims feeling that they are actually the parties on trial.” 3.) There is a potential detrimental effect of investigators who are not educated about child sexual abuse. 4.) “...difficulty in having the child victim express accurately the crimes which have occurred.” Summarizes advantages to pursuing a civil case: 1.) Medical attention can be provided to victims and families. 2.) The recovery of monetary damages “provides a way of redressing the wrong that has been committed against victims and their families.” 3.) Education of the family and victim about child sexual abuse can reduce further occurrences. 4.) It is possible to restore the victim’s ability to trust. 5.) The perpetrator can be removed from professional function. 6.) It can prevent violence against the perpetrator. Notes that in this case, civil litigation was pursued “only after the clients came to realize that the defendant (the Diocese) would not admit wrongdoing, take responsibility for the actions of its priest, or make any effort to contact the parents of children who might be found to have been abused by its employee...” Discusses briefly the impact on the victims and families of “the fact that the abuser was a priest...” Offers practical advice to attorneys representing plaintiffs and victims in similar types of cases.

Heggen, Carolyn Holderread. (1994). “To whom could I talk?” – Spouses of offenders. *Women’s Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):6-8.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Heggen is a psychotherapist specializing in the treatment of individuals and families affected by sexual abuse, an author, and is an elder of Albuquerque Mennonite Church, New Mexico. Briefly discusses the situation in the Mennonite Church regarding “the unique and painful needs of the wife of the [sexually] abusive pastor or leader” which she believes the Church has “not fully understood nor adequately addressed.” Based on recent conversations, she very briefly describes the pain of “wives and adult children of abusive Mennonite pastors and leaders” whose “victimization is neither caused by the survivors’ disclosure nor by media reporting, but by the perpetrator’s violation of his marital vows, his family trust, and the family’s reputation and equilibrium.” Includes: the wives’ awareness of the abusive husband’s behavior, their responses to that awareness, and reactions to their responses. Comments: “As I listen to these stories, I am struck with the sense of isolation and helplessness which many wives of abusive pastors feel... This overlooked population in the abuse story deserves our compassion and support.” Offers 5 suggestions for how congregations, conferences, the denomination, and seminaries can respond to the spouse and families of clergy who commit professional sexual abuse. Lacks references.

Heisey, Nancy R. (1992). Another look at Matthew 18: How to confront sexual misconduct by leaders. *The Mennonite* [published by General Conference Mennonite Church], (October 27):466-467.

Heisey is associate executive secretary, Mennonite Central Committee, Akron, Pennsylvania. Magazine-style article. Context is the Mennonite Church. Examines the application of Matthew 18, especially verses 15-17, in matters of sexual misconduct by leaders in the Church. She briefly describes the 3-step sequence, and references relevant texts from other biblical sources. Drawing from her experience with survivors of sexual misconduct, she notes that all had taken the first step of confronting the offender in private, and “that he offender responded by trying to persuade them that they were not correct in their perception that something was wrong.” When those survivors attempted the second step of asking others in the Church for help, “a number of these survivors experienced disbelief and unwillingness to act. And rarely has the process gotten close to step three [in which the matter is presented to the entire congregation].” Notes that in “the case of sexual misconduct by a leader, the potential for further abuse makes [step one] difficult if not

impossible.” Offers a brief interpretation of how to implement step 2 in the case of sexual misconduct. Briefly explores how to implement step 3. Also briefly considers the call for forgiveness in the Matthew 18 text. Lacks references.

Helmholz, Richard H. (2002). Discipline of the clergy: Medieval and modern. *Ecclesiastical Law Journal: The Journal of the Ecclesiastical Law Society*, 6(30):189-198.

By a professor of law, University of Chicago Law School, Chicago, Illinois. A revised version of a presentation to the Ecclesiastical Law Society, June 28, 2001. His focus is Roman Catholic clergy misconduct and discipline. The first part examines the formal canon law of the Roman Catholic Church in the medieval period. Accountability was structured in relationship to the bishop: “Under most circumstances clerical discipline was no business of the laity.” Identifies a variety of justifications for this separation between clergy and laity. Concludes that canon lawyers’ avowed aim at the time was “to secure the independence and strength of the church’s position in society... The rule against accusations being brought against the clergy by the laity served [the aim of increasing sacerdotal power in the world].” The second part “deals with practice involving discipline of the clergy that took place before the English ecclesiastical courts during the years before the Reformation.” Historical records show that the laity in the 15th and 16th England played an active role in enforcing application of clerical discipline, and that a “significant portion of these proceedings were brought for sexual offences...” He uses 3 broad categories of clergy cases: “failures involving the sacraments; failures involving church property; and failures in other personal conduct.” Briefly mentions examples of the dispositions of the cases, including negotiation and accommodation, public penance, sequestration of income, and temporary suspension from office. The last section offers interpretations on clerical discipline in light of contemporary canon law, and concludes that “the effect [is] of reserving clerical discipline to the officers of the church” and that “there is even greater desire to settle matters through mediation and reconciliation than was true in earlier centuries.” Also concludes that the interests the laity assert in ecclesiastical courts then and now are “vital parts of maintaining the laity’s spiritual welfare, as the laity themselves [see] it.” 50 footnotes.

Henderson, J. Frank. (2006). Abuse of children: A liturgy of lament. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(1):27-30. [Originally published by the same title in 2002 in *RITE*, 33(7, October):10-12, published by Liturgy Training Publications, Chicago, Illinois. Also available in PDF format retrieved 12/23/06 from Frank Henderson’s Page on Liturgy and Medieval Women website: <http://www.compumart.ab.ca/fhenderson/pdf/abusewww.pdf>]

By a retired professor of biochemistry and a scholar of liturgy. Very briefly describes a liturgy written in 2002 as “a liturgy of lament that may serve as a model and resource for [Roman Catholic] church communities in this time of sadness, anger and questioning” following media reports that year of sexual abuse of minors by priests in the United States and the subsequent actions by hierarchy upon discovery. Identifies an order of worship, scriptures, and prayers, and presents a rationale for the choices.

Herbert, Meg, & Casey, Keree Louise. (1998). Clergy sexual abuse: Is the internal adjudicatory process adequate? *Professional Ethics: A Multidisciplinary Journal*, 6(3/4, Fall/Winter):137-154. [Based on a paper presented at the 1998 conference of the Australian Association for Professional Applied Ethics.]

Herbert is “a teacher and writer of ethics for the Uniting Church in Australia.” Casey is a minister in the Uniting Church, and a victim of abuse as a child and as an adult. “This paper presents two perspectives which together describe the shortcomings of the present system [in the Uniting Church] of dealing with complaints of sexual abuse against religious leaders.” Herbert’s section critiques the Church’s 1994 “Procedures for Use When Complaints of Sexual Abuse are Made Against Ministers.” States: “The extent to which acknowledgment, procedures and sanctions will reduce the incidence of sexual abuse is under some scrutiny at this point in the life of the Church.” Notes the reformers’ ally in the Church’s insurers. States: “The main impediment is that the Church has not been willing to challenge itself as a culture which makes this kind of abuse a continuing reality. The evidence for this is revealed through the experience of victims, those who have gathered the courage to use the procedures to confront clergy who have abused them.” Also

cites the evidence of congregations and communities that received “little or no assistance from the Church in bringing about healing and some degree of restoration.” Notes cultural factors, including victims’ and support persons’ experience of being treating as “a barely tolerated subculture within the Church.” Other problems include failure to support victims’ healing and “the expectation that forgiveness is an automatic right of the perpetrator is he ‘fesses up,’ however insincerely.” Cites multiple problems of application of the Church’s code of ethics for ministers. Notes problems with moving the adjudicatory process from the Church’s disciplinary structure to secular courts. Concludes: “At this point, I believe that the procedures probably do fall short of the intention to reduce, if not eliminate, the reality of sexual abuse.” Casey writes from the perspective of one who participated in Church processes regarding an abusive minister. Describes some difficulties with the Church’s adjudicatory process, including: inclusive and mutual membership of lay clergy, which means that some lay members “are otherwise employed and unable to be available at a moment’s notice.”; imbalance of power associated with the culture of patriarchy which can minimize the experience of women and children; simplistic interpretation of *justice* and *repentance* regarding offenders; the major issue of forgiveness, “both in its practical application and its theological interpretation...”; lack of support for victims and offenders. Concludes with a call for the Church to listen to “those who have specific pastoral and professional skills in dealing with issues of misconduct and abuse,” and those who “have the life experiences out of which results the need for the internal self-adjudicatory process.” 19 endnotes.

Herzbrun, Michael B. (2005). Thou shalt not covet: Sexual misconduct in the rabbinate. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 7(1):5-34.

By a psychological counselor, St. John Fisher College, Pittsford, New York, and rabbi, Temple Emanu-El, Irondequoit, New York. His first purpose “is to present various theoretical explanations for [clergy] sexual misconduct from the vantage point of personality theory and to suggest interventions that are both consistent with these theories, that could be adopted by clergy of all religious denominations, and that could be made before offenses occur.” The 5 theoretical explanations briefly described are: social learning theory; cognitive learning theory; biological variable theories that focus on genetic, neurological, and/or biochemical variables; psychoanalytic theory, especially its concept of countertransference and its patient/therapist boundary limits; “third-force psychology with its roots in existentialism, humanism, and the religious experience...” Notes briefly the potential implications for adaptation by the Jewish community. Describes his on-line, website-posted, 10-item survey study of Jewish and Roman Catholic ordaining institutions that sought to determine which “presented material about clergy sexual misconduct to their students” and how they did it. Among the results: 5 of 6 rabbinic schools and 10 of 12 Catholic schools required psychological screening of candidates; 5 of 6 rabbinic schools presented material on sexual abuse as part of a credit-bearing course, and 3 of 5 made the course a requirement, while 9 of 12 Catholic schools presented the material in a credit-bearing course that is required by all 9; no rabbinic school assessed the effectiveness of the material, and 9 of 12 Catholic schools reported an extensive assessment procedure; 5 of 6 rabbinic schools and 10 of 12 Catholic schools reported having a sexual harassment policy. The final section very briefly discusses strengths and weaknesses of the 5 major personality theories. Notes policy implications for addressing clergy misconduct by rabbinic and congregational associations, and ordaining institutions in the Jewish community, and makes suggestions for each. Calls for greater involvement of Jewish laity in efforts by professional associations and educational institutions on the matter of rabbinic misconduct. 119 references.

Heyward, Carter. (1995). Fighting boundary fundamentalism. *The Witness*, 78(5, May):25-26.

By an Episcopal priest and professor of theology, Episcopal Divinity School, Cambridge, Massachusetts. Brief article that follows her recent work on power, boundaries in relationships, professions, abuse, community, and mutual relation. Labels the current trends in clergy ethics “a rigid boundary fundamentalism” that also reinforces patriarchal power and is culturally racist and economically classist. Calls for “psychotherapy, pastoral counseling and other helping connections” to be grounded in Martin Buber’s concept of I-Thou relationships.

Heydt, Margo J., & OConnell, William P. (2012). The Hope and Healing Response Team program model: A social work intervention for clergy abuse. *Journal of Social Work Values and Ethics*, 9(2, Fall):46-55.

Heydt is with the Department of Social Work, Xavier University, Cincinnati, Ohio. O'Connell is with the Department of Counseling and School Psychology, Seattle University, Seattle, Washington. Describes a program model of a 2-person social work team after 5 years of being contracted by a Roman Catholic order to respond to allegations and incidents of clergy abuse. *abuse* was defined as "emotionally, psychologically, physically, and/or sexually abusive behavior with a minor or vulnerable adult." Very briefly sketches the context of clergy sexual abuse of minors in the Catholic Church in the U.S.A. since 2002, noting the response in 2002 of the Conference of Major Superiors of Men (CMSM), "a confederation of leadership representing more than 200 Roman Catholic men's religious orders..., which operation separately from Catholic diocesan congregations." The CMSM committed "to public accountability and the protection of children" and to "the continued care of religious priests and brothers accused of abuse of minors who remained within the order... This approach was consistent with the commitment of religious orders to communal life and responsibility, uncharacteristic of diocesan priesthood." The order involved, consisting of less than 60 priests and brothers, "acknowledged that, in years past, their own leadership had been deficient both in fully investigating claims against clergy accused of abuse as well as in meeting the needs of confirmed victims of clergy abuse," and committed to "revisiting cases against clergy from 25 years ago to the present." In 2004, the order contracted with 2 social workers to implement the program model, Hope and Healing Response Team. Describes the role and function of the team's victim outreach coordinator and of the safety plan coordinator, and the notes the need to have frequently addressed "the question of 'who is the client.'" Briefly describes lessons learned, e.g., case management functions, referral to a therapist, the importance of clear ethical and clinical boundaries, and addressing the question of "'Who is the client?'" as it "emerged in monitoring both victims and offenders." Concludes with 3 brief recommendations regarding necessary background and characteristics of social workers in the model, and the need to recognize as clients with the model: victims and offenders as "micro-client populations," and "religious order, along with the larger institution of the Church," as "the macro-client." Provides no information about the number or types of cases to which the team responded, the outcomes, or any third-party evaluations or critiques of the model's efficacy. 19 references.

Higgins, Darryl J. (2001). A case study of child sexual abuse within a church community. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 3(1/2):5-19.

[While not directly related to the topic of clergy sexual abuse, the article is very relevant to the topic.] Higgins is a lecturer in psychology, Deakin University, Geelong, Australia. Presents a case study of how a conservative Christian congregation in Australia deal "with the accusation of an adolescent female that as a 13-year old, her then 18-year old boyfriend (five years her senior) sexually victimised and assaulted her..." The accusation emerged several years after the church had addressed the disclosure that the 2 were sexually active, a disclosure that did not include details of assault. A formal accusation was made with the police, an action that divided members and leaders of the church. Eventually, the man pleaded guilty in a plea bargain. By presenting the case, Higgins hopes to provide some initial answers to how a church balances the competing aims of offer help and pastoral care to those who engage children sexually and of holding them accountable "as an act of love by a congregation." Briefly discusses broad themes and issues that emerged from the experience: 1.) minimization and denial of initial allegations of sexual abuse; 2.) failure to encourage victims to report alleged assaults; 3.) inappropriate response to legal actions; 4.) sex-role beliefs; 5.) doctrines and practices that support patriarchy; 6.) appropriate support for victims and perpetrators; 7.) polarization of the church community; and, 8.) poor leadership. Concludes with a very brief discussion of measures that churches can take "to assist in the prevention and appropriate intervention of abuse within the church." Calls for policies and procedures that are in place and accepted before incidents occur. Specifics covered by the policies include background checks of those who work with minors and training. References.

Hill, Alexander D., & Li, Chi-Doo. (1990). A current church-state battleground: Requiring clergy to report child abuse. *Journal of Church and State*, 32(4, Autumn):795-811.

Hill is assistant professor of law and management, School of Business and Economics, Seattle Pacific University, Seattle, Washington. Li is a partner in the law firm, Ellis and Lee, Seattle, Washington; the firm “handled the trial and appeal of the Hartley case.” The article is prompted by the case of Rev. Scott Hartley, Seattle, Washington, “the first member of the American clergy ever to be convicted of failure to report suspected child abuse to governmental authorities as required by statute... The [criminal] conviction was later reversed on narrow statutory grounds.” Cites the case as “another example of the widening constitutional debate that has developed over the First Amendment religion clauses.” Observes that U.S. statutory law enacted in the 1960s regarding mandatory reporting by certain professionals of suspected child abuse or neglect “is now coming face to face with the critical question of whether cleric-counselee communication – until now solely protected by statutory law – is entitled to First Amendment protection.” Describes the factual background of the case. Proposes adoption of qualified exceptions to laws mandating reporting by clergy. 66 footnotes.

Hiroshima, Philip. (1999). Sexual involvement with parishioners. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 72(11, November):26-28.

By an attorney, Sacramento, California. Brief, magazine-style article. “As an attorney, I have represented church entities in many cases involving illicit sexual relationships between ministers and parishioners. ...I have noticed a similarity in the events and in the patterns of behavior that repeat themselves in these unfortunate and terribly painful lawsuits.” Identifies common factors and “best solutions in these no-win situations.” Begins by describing the typical scenario of a male pastor providing counseling to a female congregant, citing factors of vulnerability, the progressive sexualization of the clergy/congregant relationship, termination of the sexual relationship, and subsequent responses that lead to civil suits. Provides a list of 15 items of “common characteristics or patterns... in various situations where parishioners and pastors become sexually involved.” Regarding prevention, advises clergy to: recognize when they are in the situations or patterns he identifies; discuss the matter with spouse, trusted colleague, or church officer; become educated about pastoral counseling “that will give you better insight into avoiding such a far-reaching mistake;” given the lack of training of clergy about counseling, work in conjunction with a trained counselor who attends to psychological issues of a congregant while the pastor attends to spiritual and ecclesiastical counseling;” “recognize that sexual indiscretion of any kind, will eventually be discovered and can very likely destroy [the clergyman’s] ministry and his personal family life.” Regarding prevention, advises churches to: be more responsible, which “means *not* merely transferring ministers to another church when they have been sexually involved with a parishioner;” “terminate the offending parishioner and not allow him further opportunity to victimize others.” Lacks references.

Hochman, John. (1990). Miracle, mystery, and authority: The triangle of cult indoctrination. *Psychiatric Annals*, 20(4, April):179-187.

Hochman is a physician, Tarzana, California, with a clinical appointment in psychiatry, UCLA School of Medicine, Los Angeles, California. Applies a construct of *miracle*, *mystery*, and *authority*, taken from Fyodor Dostoyevsky’s novel, *The Brothers Karamazov*, to the phenomenon of contemporary cults. Defines *cults* as “[political-, transformational-, therapy-, and religious/spiritual-oriented] groups using thought reform to recruit and control members by employing the following: ■ *Miracle* – ideology imputing miraculous power to leaders and/or activities. ■ *Mystery* – secrecy obscuring actual beliefs and practices. ■ *Authority* – claims on members’ time, talents, bodies, or property to meet group needs.” Comments: “Secrecy can hide sexual exploitation or financial excesses of the leaders. Members may fear verbalizing criticisms of the group.” Very briefly lists examples of groups in which 2 of the 3 elements are present. To illustrate what he terms the “synergistic effects,” of the 3 elements, a triad in which each reinforces the others “to enthrall members,” very briefly describes the “People’s Temple [which] started as a Christian church but evolved into exclusive worship of Jim Jones,” resulting in the death in 1978 of “912 men, women and children” in Guyana. Regarding *authority*, lists Jones’

undermining of members' family units and euphemistically refers to his sexualization of his relationship to female followers. 10 references; lacks citations for a number of statements.

Hogan, Linda. (2011). Clerical and religious child abuse: Ireland and beyond. *Theological Studies*, 72(1, March):170-186.

Hogan is professor of ecumenics, Irish School of Ecumenics, Trinity College, Dublin Ireland. Begins by citing the significance of the "genre of testimonial," specifically the first person accounts "in harrowing detail" from a child's perspective of being raised in residential institutions in Ireland, operated by the Christian Brothers and funded by the government, in which excessive physical punishment and sexual abuse were chronic. The genre, which reveals the effects of atrocity on children, including mimetic effects, "has become an important one as we try to understand the complexity of these and other violations of children and also as we come to terms with the ethical issues raised by such occurrences." Cites the popularly known 5-volume 2009 Ryan Report on the residential institutions and the popularly known 2009 Murphy Report, which "focuses on the Archdiocese of Dublin with its 200 parishes," both of which were initiated by the government of Ireland, as the basis for suggesting that atrocity "may indeed be an appropriate language through which to try to comprehend, at least in part, some of the issues at stake for the [Roman] Catholic Church." Presents a brief historical summary of the extent and nature of the sexual abuse of minors in the Church internationally as revealed since the 1980s. Briefly summarizes the Murphy and Ryan reports, which collectively "provide an invaluable resource for understanding the theological, ethical, and ecclesiological dimensions of this scandal." Reviews a variety of authors' analyses and identifies their convergence on the core issues of: "(1) the theology of the body and sexuality that has frame Catholic ethics; (2) the related, endemic patriarchy that facilitated such a cavalier neglect of children; and (3) the many ecclesiological issues, including the concept of authority, the nature of ministry, and the role of the laity." Regarding the third issue, states that the "ecclesiological discussion of the crisis... is divided into two main strands, one focusing on the creation and implementation of appropriate procedures for the management of child protection, the second related to the broader issues of Episcopal accountability within a significantly reformed structure." 78 footnotes.

Hollyday, Joyce. (1992). From Pentagon to pew: The plague of sexual abuse. *Sojourners*, 21(12, December):5-6.

Brief editorial that comments on 2 recent events. First is news reports of U.S. Navy's investigation into the Tailhook sex scandal of 1991, and a pattern of stonewalling, cover-up, and concealment by Navy officials. Segues into her discovery that 3 church leaders whom she knew and respected have admitted to sexual abuse of individuals under their care. Cites Peter Rutter's Sex in the Forbidden Zone to note that professional sexual abuse is not new, and comments that the "betrayal is especially deep when a pastor is involved." Acknowledges that the silence of female victims can be due to self-blame or fear that if they come forward, they will be disbelieved or lose their church community. Identifies issues the church must address: justice in tension with forgiveness; reparation, healing, and reconciliation; disclosure of perpetration and "believing that offenders are our brothers and can be brought back into the family, healed"; changing church structures in terms of dominance of male power and authority.

Holmes, Paul A. (1996). Sacramental psychology: Treating intimacy failure in Catholic priests. *Journal of Religion and Health*, 35(2, Summer):125-140.

Holmes is a Roman Catholic priest, spiritual director at Clergy Consultation and Treatment Service of St. Vincent's Hospital and Medical Center of New York, Westchester Branch, Harrison, New York, and assistant professor, department of religious studies, Seton Hall University, South Orange, New Jersey. Describes a 2-year-old outpatient program based on a therapeutic milieu model for Roman Catholic priests, including those who have committed sexual misconduct. Presents a conceptual framework that is spiritually and clinically-oriented, e.g., identifies *intimacy failure* as a key factor addressed in the treatment. Describes social reintegration of offending priests as particularly troublesome to implement. 28 endnotes.

Holt, Karen, & Massey, Christina. (2012). Sexual preference or opportunity: An examination of situational factors by gender of victims of clergy abuse. *Sexual Abuse: A Journal of Research and Treatment*, 25(6):606-621.

The authors are with John Jay College of Criminal Justice, The Graduate Center, The City University of New York, New York, New York. States that “[p]ublic discourse regarding the [sexual] abuse [of minors] in the [Roman] Catholic Church [has] focused on themes of homosexuality, pedophilia, and targeted sexual abuse... The overwhelming number of male victims (over 80%), led to assumptions about sexual preference.” The assumption about sexual preference “presents a need to examine whether the abuse stemmed from sexual preference or other factors, such as higher levels of opportunity to offend against male youths. Reports the results of their study “to explore situational factors of the abuse by victim gender to provide empirical data that elucidate the circumstances of abuse for both sexes.” In a brief literature review, notes that some of the clinical literature supports the fluidity of sexuality and sexual preferences, and observes that sexual preference does not necessarily dictate sexual behavior, which “can be understood as a result of opportunities presented in social settings.” Briefly reviews theories of sexual offending regarding dispositional and situational factors. Cites the group of John Jay College of Criminal Justice studies of sexual abuse of minors in the Catholic Church that support the “notion of a situational framework for the majority of clergy abuse.” The study analyzed patterns “to see if circumstances for male youth victims are the same or different from circumstances for female youth victims.” The sample consisted of records of 9,540 records of incidents against minors (81.3% male victims, 18.7% female victims) by 3,918 clergy that were collected for The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002: A Research Study Conducted by the John Jay College of Criminal Justice (2004), which was commissioned by the United States Conference of Catholic Bishops. Because the dataset lacked information on the sexual preference of clergy offenders, “situational variables of the abuse were used as a proxy measure of sexual preference based on the assumption that if males were targeted, there would be significant differences in terms of the situations of the abuse. The situational variables describe the location and timing of the alleged abuse, the accused cleric’s social involvement with the alleged victim’s family, how the alleged victim met the accused cleric, the accused cleric’s main role at the time of the alleged abuse, and alcohol and drug use at the time of the alleged abuse.” Reports results of the statistical analyses: “The clear lack of situational differences between [male and female victims] supports a situational framework of victim selection by offenders in the Catholic Church. The authors found no evidence to suggest that males were sought out or targeted. It appears that the high numbers of male victims may have been a result of opportunity that was facilitated by the unique structure of the Catholic Church. Priests were trusted and revered men of God, who were charged with responsibilities that gave them access to you and settings in which to abuse them. What is unique is that the capable guardians, who represent a key element in preventing offenses, were the parents and families who viewed these men as the personification of God on Earth. Opportunity and the implicit trusts of capable guardians allowed priests to abuse their roles and offend against the youth whom they were given to protect and guide.” Calls for future research that “employ[s] an interactional model,” which studies the interaction of 2 elements, dispositional characteristics of offenders and situational elements. Also calls for “qualitative accounts of the abuse from both the perspective of the victim and offender.” 40 references.

Hopkins, Nancy Meyer. (1991). Congregational intervention when the pastor has committed sexual misconduct. *Pastoral Psychology*, 39(4, March):247-255.

Hopkins is a family counselor and Episcopal Church consultant and trainer who works with congregations following clergy sexual misconduct. Identifies the congregational system as a potential precipitating factor in cases of clergy sexual misconduct. Also identifies the congregation as a potential secondary victim. Considers intervention strategies by a parish consultation service.

\_\_\_\_\_. (Ed.). (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.

Contains a variety of topics by a number of authors, many who have published previously on these themes. A collection of articles and materials that are photocopied, rather than a book format. The writings were selected "to help address the issue of clergy sexual misconduct from a systems perspective." Reprints include the following that are cited in their original in this section of the bibliography: Anonymous. (1991). A Lutheran pastor. Anonymous. (1991). Sexual addiction. Brubaker, David R. (1991). Hands, Donald R. (1991). Hahn, Celia Allison. (1992). Sparks, James A., Ray, Robert O., & Houts, Donald C. (1992). New material includes the following that are cited individually in this section of the bibliography: Friberg, Nils C. (1993). Harries, Thomas. (1993). Hopkins, Nancy Meyer. (1993). The congregation is also a victim: Sexual abuse and betrayal of pastoral trust: A summary of research by the Parish Consultation Service. Hopkins, Nancy Meyer. (1993). Assessing readiness for congregational intervention in cases of sexual misconduct. Maris, Margo E., & Hopkins, Nancy Myer. (1993). Office of Pastoral Development of the House of Bishops. (1993). Includes a reading and resource list.

\_\_\_\_\_. (1993). The congregation is also a victim: Sexual abuse and betrayal of pastoral trust: A summary of research by the Parish Consultation Service. In: Hopkins, Nancy Meyer. (Ed.). (1993). Clergy Sexual Misconduct: A Systems Perspective. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.

Hopkins is northeast coordinator, Parish Consultation Service, Cumberland, Maine. A 2-page handout in question/answer format.

\_\_\_\_\_. (1993). Assessing readiness for congregational intervention in cases of sexual misconduct. In: Hopkins, Nancy Meyer. (Ed.). (1993). Clergy Sexual Misconduct: A Systems Perspective. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.

Brief article that describes issues and factors regarding a congregation's capacity to face the truth after experiencing the trauma of sexual misconduct by a clergyperson. For events committed in the past, key factors are whether the victims have reported allegations, and what agreements were made with the offender at the time of the leave-taking. For new cases, reactions of pain and trauma make it difficult to arrive at the truth. Reactions include fear of lawsuits against the congregation. The elements of a healing intervention process include: giving sufficient details of the behavior and consequences in order to lessen denial (viewing the corpse); surfacing and validating feelings; building trust and community; educating about sexual dysfunction and power imbalance; celebrating strengths and weaknesses revealed through history taking; helping people with their personal issues as they relate to the congregation's issues; putting together everything in a spiritual and theological context.

\_\_\_\_\_. (1993). Symbolic church fights: The hidden agenda when clerical trust has been betrayed. *Congregations: The Alban Journal*, 19(3, May/June):15-18.

Explores learnings from an ecumenical action/research group relative to congregational conflict as a function of displaced anger at betrayal of clergy trust due to sexual misconduct. Reports that in these congregations, secrets are kept and feelings are not disclosed directly; anger is displaced onto the victim, the denominational hierarchy, or the next pastor; symptoms of anger in the congregation include loss of energy, hopelessness, despair, and people leaving, signs of congregational depression. References.

\_\_\_\_\_. (1994). [In My Opinion section] Power, abuse and theologies of sexuality in the church. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(4):357-361.

An address "given to the Interfaith Sexual Trauma Institute annual meeting, October 28, 1994." Very briefly discusses "an emphasis on sex [in Christian churches] that seems to have become our focus [rather than that of] looking at the whole picture, or at root causes [of sexual abuse by clergy]." Concentrates on power imbalance as the root cause of sexual abuse: "Child sexual abuse and exploitation of vulnerable adults by clergy or others in the helping professions are about abuses of power." Identifies issues related to dualistic thinking, clergy role, transference and countertransference, gender, and cultural expectations regarding gender. 1 reference.



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\_\_\_\_\_. (1999). The uses and limitations of various models for understanding clergy sexual misconduct: The impact on congregations. *Journal of Sex Education and Therapy*, 24(4):268-276. [Themed issue: Prevention and Treatment of Boundary Violations by Professionals: Selected Papers From the Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Providers, and Clergy]

Presents strategies from 3 social science models for how religious organizations may respond to clergy sexual misconduct: systems, psychoanalytic, and conflict resolution/mediation. Describes each model's uses, strategy, limits, and suggestions for how to implement it. Also addresses topics of spirituality and ethical/moral considerations. References.

Hornok, Ken. (1995). Taming the beast within us. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(5, May):22-23.

By the pastor, Midvale Bible Church, Salt Lake City, Utah. Brief magazine-style article directed at male clergy. Presents "principles that can help us apply the brakes to [sexual] temptation and lust." Principles include: realizing one's vulnerability; helping spouses "stay above reproach;" planning responses to specific situations; confessing temptations to another. States: "We need to cultivate a healthy fear that compromise in morality will sabotage our ministry." 3 endnotes.

Horsfield, Peter. (1992). Is the dam of sexual assault breaking on the Church? *Australian Ministry*, (May):10-13.

Horsfield is editor of the publication, and dean, Uniting Church Theological Hall, Melbourne, Australia. At the outset, cites an Australian Broadcasting Corporation (ABC) television broadcast in the "Compass" series 2 months prior of a program on sexual assault by clergy. States: "In the 40 hours following the broadcast, upward of 270 calls were received by Sexual Assault Centres throughout Australia reporting experiences of violence by women within the church. At least 140 of these calls named clergy and male church leaders as perpetrators of the assault. For around half of these callers, this was the first time they had told anybody about the assault." First, he notes ways in which Australian "consciousness about the appropriateness and acceptability of violence against women is changing." Cites: 1.) research on the prevalence, and the relationship between the victim and attacker; 2.) legislative changes; 3.) willingness of women to speak about their experiences and challenge entrenched attitudes. Next, he names the role of the church, citing its "allow[ing] and condon[ing] violence towards women," the prevalence of domestic violence in church families, and prevalence of male church leaders as "significantly involved as perpetrators." Notes Project Anna, a task group of the Centre Against Sexual Assault at the Royal Women's Hospital in Melbourne, Australia, and some churches. It works with women reporting sexual assault by male clergy and conducts educational workshops. States that at present, Australian churches "appear to be singularly ill-equipped... to do justice and help the healing of those who have been badly hurt by assault" and "to guarantee to the society at large that it is a body worthy of respect and trust and that its leaders are worthy of respect and trust." Notes the lack of clear church policies or guidelines on sexual misconduct, and the lack of "equitable and effective procedures for dealing with inappropriate behaviour by males in leadership positions." Describes special imbalances of power and status between men and women in Australian churches. States: "Confusion about the relationship between justice, discipline and pastoral care and most churches' tendency to suppress conflict and present a happy face all come into play if a woman speaks out and seeks action when she is sexually assaulted within the church community." Describes the social movement to hold accountable those who hold offices of public trust as beginning to draw the church into the same expectation. Presents an eloquent succinct critique of the church's use of "uncritical confidentiality" in taking action against an offender, and the negative consequences of that practice. References available from the author in care of the publication.

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\_\_\_\_\_. (1993). An analysis of the media debate following the ABC *Compass* program, 'The Ultimate Betrayal.' *Australian Journalism Review*, 15(1, January/June):1-10.

Horsfield is dean, Uniting Church Theological Hall, and lecturer in practical theology, United Faculty of Theology, Melbourne, Australian. Presented as a paper at the annual conference of the

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Australian Communication Association, Bond University, Robina, Queensland, Australia, July, 1992. Analyzes the thematic and topical debates in secular and religious Australian media following the 1992 Australian Broadcasting Corporation (ABC) television program in the "Compass" series, "The Ultimate Betrayal: Sexual Violence in the Church. Observes that in the initial coverage, only 1 secular newspaper "considered the issue from the view point of those assaulted." States that the "major point of contention was on how common the problem was," the starting point of which was Horsfield stating in an interview in the program that he projected a rate of 15% of Australian clergy who had committed clerical sexual abuse. Reports that the issues were debated in the news for 2 weeks after the broadcast, and a week after media debate faded. As to why the large media response, he identifies the popularity of sex, in general, and the attractiveness of stories of church leaders' sexual misconduct "because of their contradiction to the social perception [of the church as moral guardian] and their capacity to deflate perceived moral imposition." Speculates on other cultural factors that may have contributed, including "the large amount of educational and advocacy work" on the issue of violence against women and children in society, in general, and, more recently, in Australian churches. Observes a pattern of gender differences in responses of church leaders. Lacks references.

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\_\_\_\_\_. (1994, April). Forgiveness & reconciliation in situations of sexual assault. Sydney, Australia: Uniting Church in Australia Commission on Women and Men, 12 pp. [#7 in the Occasional Paper series, Uniting Church in Australia] [A paper delivered at the first national conference on sexual violence in faith communities, Melbourne, Australia, 1993.]

Horsfield is dean, Uniting Church Theological Hall, Melbourne, Australia, a minister in the Uniting Church, and a member, SHIVERS, "a support and advocacy group for women who are survivors of assault by church leaders." States at the beginning: "It is the contention of this paper that our thinking about what human forgiveness means has become confused, amoral and urgently needs clarification. In particular, our thinking about forgiveness has been separated from a moral and theological framework that is essential if it is to have meaning... Christian forgiveness in situations of sexual assault requires a number of essential prerequisites: protection and restoration of the dignity and integrity of those who have been violated; effective structures for ensuring the safety and protection of the vulnerable; a clear affirmation of ethical expectations for fair relations between people of inequitable power; and the enforcement of legal and moral standards." Topical sections include: the importance of naming and telling the truth, including "the freedom to express distrust" when the sexual abuse was committed by "a trusted clergyman;" forgiveness as the end of a long process of recovery; clear confession and genuine repentance by the offender prior to forgiveness. States: "I believe we [the church] are not prepared, practically, theologically, or in terms of personal or institutional courage, to confront [the] blatant or subtle denial [by offenders] in our own community and deal with perpetrators of violence who are able skillfully to muster support or sympathy to protect themselves." Concludes: "Those in positions of authority must fulfill their responsibility of naming and confronting evil, calling the powerful to account, paying for restitution, and reestablishing a clear and fair structure of justice for the recovery of victims and of accountability for the recovery of perpetrators." 13 endnotes.

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\_\_\_\_\_. (1997). Moral panic or moral action? The appropriation of moral panics in the exercise of social control. *Media International Australia*, 85(November):32-39.

Horsfield is project researcher for the Electronic Culture Research Project, Uniting Church, Victoria, Australia. Proposes that Cohen's media theory model of moral panics "is frequently invoked by those in positions of power in society and in situations where it doesn't apply, in order to discount and defuse legitimate challenges to their power." Analyzes the public controversy in Australia following a 1992 Australian Broadcasting Corporation (ABC) television broadcast of a "Compass" series program, *The Ultimate Betrayal: Sexual Violence in the Church*, which "focused on violence and professional sexual abuse done to women and children by male church-leaders." States: "The dominant response of those who represented institutional interests in this challenge, particularly male church-leaders, was to dismiss the reaction by portraying it as a panic, without any substance in social reality." This included "denial of the extent of the abuse that had been reported, claims of media exaggeration and amplification, and strong affirmation of the

integrity of church governance [when responding to incidents].” His analysis is that the reaction broke a political silence and “result[ed] in the coherence of a previously suppressed common social experience and the stimulation of significant social resistance and moral action.” Cites the response of church leaders who questioned the motives of the program’s producers and the targeting of feminists as examples of the concept of *deviance amplification* in the moral panics model. Deviants are “those presenting this ‘threat to societal values and interests.’” Horsfield views the public reaction to the program as a response to the media “provid[ing] information about a common experience suppressed, isolated and incoherent.” He rejects the moral panics model’s attribution of the reaction as an effect of the media broadcast: “I suggest that what Cohen’s model calls a ‘moral panic’ may well be the liberating and therapeutic release of personal and social energy generated by the breaking of a cycle of silence.” Concludes that “the paradigm of moral panic was employed, consciously or unconsciously, by church-leaders as an explanatory and in some cases a management device for defusing the revelation of the sexual abusiveness of many clergy, to suppress the experiences of a significant minority of women and men in churches, and in an effort to contain the challenge which these revelations posed to the social power of the church and the leadership of the clerical class.” 18 references.

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\_\_\_\_\_. (2002). Forgiving abuse – an ethical critique. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(4):51-70. [Reprinted as: “Forgiving Abuse – An Ethical Critique.” Chapter in Fortune, Marie M., & Marshall, Joretta L. (Eds.). (2002). Forgiveness and Abuse: Jewish and Christian Reflections. Binghamton, NY: The Haworth Pastoral Press, pp. 51-70.]

Horsfield is senior lecturer in Communication, and manager, Developmental Projects, School of Applied Communication, RMIT University, Melbourne, Australia. From 1987-1996, he was dean, Uniting Church Theological Hall, United Faculty of Theology, Melbourne, Australia. Begins with a brief story of his experience with SHIVERS (Sexual Harassment Is Violence, Effective Redress Stops It), a support group formed by “young women who brought a complaint of sexual harassment and abuse, in accordance with the formal procedures of the church, against a prominent church leader in Australia.” His theological frameworks were challenged by “the trauma and injustice that results from clergy abuse...”, including the “subsequent experiences of blame, ostracism and injustice as [survivors] sought to have those experiences recognised and addressed.” Identifies 4 common Christian ideas and practices that sexual assault challenges: forgiveness is the [*sic*] Christian response to personal harm, e.g., a woman recalcitrant to forgive should be lead to change; forgiveness is a duty and ideal worthy of aspiration; forgiveness unilaterally works for the victim’s recovery; forgiveness is unconditional and efficacious, e.g., as a model of love that prompts the offender to change. Notes that the typical response to women survivors who are not able to forgive is patriarchal and denies them their moral agency. Proposes Letty Russell’s feminist theological methodology as a means for critical deconstruction and reconstruction of the nature of forgiveness. In a brief section on the deconstruction of forgiveness, he notes this method exposes how forgiveness is used in middle-class western Christianity to avoid conflict, scandal, disruption, opposing a powerful person, legal action, and facing injustice. Deconstruction exposes the fact that women may use forgiveness to bargain for mercy and safety, avoid vulnerability, fulfill faith obligations, avoid ostracism, and avoid being labeled psychologically. Therapists may urge forgiveness in the absence of “supporting social structures of accountability, redress and restoration and affirmation of the person and their experience within a understanding community.” Theologians may promote forgiveness out of vested interests in maintaining their status. In a section on reconstruction, his starting point is that thoughts and practices of forgiveness have been separated from an ethical framework. Calls for recovery of specific emphases in order for forgiveness “to be meaningful, protective and effective.” The first emphasis is ethical action that is practical, expresses ethical qualities connected to individual and communal meanings, protects and restores the dignity and integrity of those violated, ensures the safety and protection of others who are vulnerable, addresses fair relations between people of inequitable power, and meets legal and moral obligations. His second emphasis is the communal dimensions of forgiveness, including responsibilities of ecclesiastical leaders toward the victim(s) and the faith community that are congruent with the community’s avowed values. The third emphasis is on power, specifically “the structural inequalities of gender relations within society,

and between perpetrator and victim.” Identifies the traditional Samoan practice of Ifonga as an illustration of a communal and ethical perspective on rectification and forgiveness. It includes structured ways for leaders in the context of their office and role to express “symbolic restitution of the humiliation that the offended people have experienced.” He contrasts the Ifonga approach regarding leaders’ assumption of responsibility with that of church officials who distance themselves from offending clergy. He contrasts the Ifonga approach to the one harmed and the community with the lack of opportunity for women victimized in churches and congregations to express their emotions. Concludes that treating forgiveness as an ethical issue “is the best way of laying a foundation for recovery for the victim, the most effective way of preventing further damage within the community, and the most durable way of restoring damage that has been done.”

Footnotes and references.

Horton, Robert E. (1992). Sexual abuse: What can we do? *Circuit Rider*, 16(7, September):4-7. By a United Methodist minister in Michigan for a denominational journal. Very brief overview of the problem in the context of the denomination. Presents a fact-based vignette of clergy abuse and analyzes it in terms of 4 questions: who is primarily responsible; who are the victims; what could have prevented it; what action should be taken. Incorporates the premise of power imbalance in the clergy/congregant relationship. Brief bibliography.

House, Deborah M. (1992). Clergy sexual misconduct: The church’s legal liabilities. *Circuit Rider*, 16(7, September):8-9. By a lawyer in Washington, D.C. who has taught a course on “Legal Issues for Ministers” at Wesley Theological Seminary, Washington, D.C. Very brief overview of recent legal actions involving clergy sexual misconduct. Common law torts have included: intentional infliction of emotional distress, assault and battery, outrageous conduct, breach of fiduciary duty, and fraudulent misrepresentation. Statutory civil and criminal provisions also create liability. Reports on denominational liability based on employer/employee legal theories, e.g., doctrine of *respondeat superior*, and negligent hiring and/or supervision. Reports on cases involving compensatory and punitive damage awards for victims, and relates these to church insurance carriers’ practices. Concludes with an eloquent call for the church to assume its moral liability in relation to intervention against offenders and care for victims.

Hubbard, Howard J. (2003). Response to Fr. Donald B. Cozzens. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):59-65. [Reprinted as: Hubbard, Howard J. (2003). “Response to Fr. Donald B. Cozzens.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 59-65.]

Hubbard is the Roman Catholic bishop of the Diocese of Albany, New York, and a member of the U.S. Conference of Catholic Bishops’ (USCCB) Ad Hoc Committee on Sexual Abuse. A brief, direct response to: Cozzens, Donald B. (2003), this bibliography, this section. While he basically supports Cozzens’ analysis, he focuses “on some of the complexities involved in translating to reality the vision that Fr. Cozzens has articulated.” Regarding transparency: endorses the potential of the USCCB’s National Review Board to ascertain “the number of perpetrators, victims, and costs associated with the scandal” and states that “any diocesan bishop who does not comply should be subject to censure or removal.” Describes specific ways the Diocese of Albany practices transparency. Regarding accountability: endorses the National Review Board’s potential “contribution by commissioning scientific research on the data it compiles.” Also discusses briefly the complexities of the Church’s accountability in relation to the media and to its legal responsibility. Disagrees with Cozzens’ position that “we must put the spiritual and personal welfare of those wounded ahead of everything else, including the welfare of our respective institutions.” The need, he states, “is practical guidance and counsel to church leaders in striking the appropriate balance: How much of our resources should properly be devoted to providing a compassionate and comprehensive response to the crisis, including compensation to victims, and how much to continuing to support all of the other important church programs that serve society in an uncertain economic climate characterized by increasing human needs, reduced philanthropic

giving and glaring budget deficit at the local, state, and federal levels?" Briefly discusses the complexity of the Church's response to victims/survivors, and calls for ways to move beyond adversarial relationships in order "to work more cooperatively and collaboratively in the healing process." Sees the "concept of restorative justice as the foundation for a process of healing and reconciliation [that] may be an arena where we can find common ground." 2 references.

Hudson, Patricia E. (1997). Spirituality as a component in a treatment program for sexually addicted Roman Catholic clergy. *Counseling and Values*, 41(2, January):174-182.

By an associate professor of counseling, George Washington University, Alexandria, Virginia. Presents her interview with David Fitzgerald, a Roman Catholic priest who directs a residential treatment center in Western Europe for sex offenders who are Roman Catholic priests and brothers. Topics include: clients; selection process; 12-step program and spirituality; success in treatment; after care; women as therapists; relationships of staff with residents.

Hughes, R. Kent, & Armstrong, John H. (1995). Why adulterous pastors should not be restored. *Christianity Today*, 39(4, April 3):33-36.

Hughes is pastor, College Church, Wheaton, Illinois, and an author. Armstrong is director, Reformation and Revival Ministries, and an author. A magazine-style article that challenges the typical pattern in North American churches of a pastor accused and convicted of sexual sin, followed by confession, prescribed counseling, and then restoration to office. Critiques the assumption of what they term 'the forgiveness approach,' that a repentant and forgiven minister who was previously qualified for pastoral office remains qualified on the basis of God's forgiveness. Their critique, based largely on New Testament scriptures, argues that this approach "does not deal with the depth" of pastoral adultery, which is a graver sin than adultery in general. Puts forward a 'blameless approach' that recognizes an abuse of power in pastoral adultery that causes deep pain. Supports this with appeals to early church and Reformation theologians, and scripture. Concludes that "forgiveness and restoration to the fellowship of the church does not mean the former minister now meets the qualifications for holding the office of pastor/elder." Lacks citations. [For followup letters to the editor, see: 39(7, June 19):6, 8.]

Indian Residential Schools Resolution Canada. (No date). Information Sheets: The Residential School System Historical Overview; The Path to Healing; Negotiations Update; Extent of Canada's Third Partying of Churches. [Retrieved 09/27/02 from the World Wide Web site of Indian Residential Schools Resolution Canada: [http://www.irsr-rqpa.gc.ca/english/information\\_sheets](http://www.irsr-rqpa.gc.ca/english/information_sheets)]

4 very brief, topical reports that describe efforts by the Canadian government and 4 Christian denominations to respond to the historical legacy of physical and sexual abuse of Aboriginal children who were students at residential schools operated by the government in partnership with the denominations from the 19th into the late 20th century. Reports that: 5,000+ cases representing nearly 12,000 individuals have made claims against the government, and 70% of the claimants also named a church institution; there have been 560+ settlements and 12 court judgments. The government strategy involves 4 elements: apology, healing, litigation, and alternative dispute resolution. Denominational involvement includes: the Anglican Church is named by plaintiffs in approximately 1,768 total claims; the Roman Catholic Church is named in approximately 6,381 total claims; the United Church is named by plaintiffs in approximately 631 total claims; the Presbyterian Church has been named in approximately 132 total claims.

Irons, Richard, & Laaser, Mark. (1994). The abduction of fidelity: Sexual exploitation by clergy – Experience with inpatient assessment. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(2):119-129.

Irons is a physician with Talbott-Marsh Recovery Campus, Atlanta, Georgia; Laaser is a private consultant, Chanhassen, Minnesota. Presents early results of their work with 25 clergy from 1991-1993 who were sent by church authorities for evaluation and treatment of sexual misconduct: 18 were referred to Abbot Northwestern Hospital, Minneapolis, Minnesota, and 7 to Christian Care Center, Medfield Hospital, Largo, Florida. The report is a retrospective review. Assessment of physical, mental, and spiritual health problems involved a 5-day, multidisciplinary inpatient

process, including: a psychiatrist, psychologist, internal medicine specialist, addiction medicine specialist, pastoral consultant, and case manager. All 25 were male; 13 were Episcopalian; 7 were Roman Catholic; age range was 31-66 years, and mean and median age was 49. Of presenting primary complaints, the greatest number of clergy, 13, had heterosexual contact with a member of the parish; 21 had identified victims; the number of victims ranged from one to 5, with an average of 2; none of the clergy used physical force or threat in commission. Using Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) criteria, 21 had at least one Axis I diagnosis assessed; 21 had personality features strong enough to be listed as personality traits or disorders, with 11 diagnosed as narcissistic. In the Abbot Northwestern subgroup, 55% (10) met diagnostic criteria for alcohol abuse or alcoholism. At conclusion, 88% (22) were determined to be professionally impaired. Of 27 treatment recommendations made, 13 were for inpatient sexual disorder treatment. Discussion section includes: generalizations about the family background and professional training of the participants; how personality traits clustered and interacted, resulting in the victimization; possibilities for, and challenges in, treatment and rehabilitation. References.

Isely, Paul J. (1997). Child sexual abuse and the Catholic Church: An historical and contemporary review. *Pastoral Psychology*, 45(4, March):277-299.

Isely is a senior clinician, Riverside Crisis Intervention Team, Riverside Community Care, Norwood, Massachusetts. Review article consists of: brief historical overview of sexual use of children in the Roman Catholic Church; cases and trends in the Church in the 1980s and 1990s; critical examination of clinical data regarding treatment of priest offenders, including the lack of studies that evaluate claims of unprecedented treatment success with clergy offenders. Concludes that the Church "should reconsider its policy of placing known sex offenders back into active ministry." 100+ references.

Isely, Paul J., & Isely, Peter. (1990). The sexual abuse of male children by church personnel: Intervention and prevention. *Pastoral Psychology*, 39(2, November):85-99.

A useful overview of the phenomena focusing on the Roman Catholic Church. Clinically-oriented, basic information is presented on topics of: male victim, offender, context of the church, and intervention issues. Strong set of clinical references.

Isely, Paul J., Isely, Peter, Freiburger, Jim, & McMackin, Robert. (2008). In their own voices: A qualitative study of men abused as children by Catholic clergy. *Journal of Child Sexual Abuse*, 17, (3/4):201-215. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Paul J. Isely is in Washington, D.C. Peter Isely is Midwest Director, The Survivors Network of those Abused by Priests, Chicago, Illinois. Freiburger is a psychologist in private practice, Milwaukee, Wisconsin. McMackin is a psychologist, Massachusetts Department of Public Health, Boston, Massachusetts, and Lemuel Shattuck Hospital, Jamaica Plain, Massachusetts. "This paper provides a unique window into the experience of men who were abused [sexually] by [Roman] Catholic clergy." Reports the 1996 doctoral thesis of Paul J. Isely, a qualitative study "of the long-term impact [of] sexual abuse perpetrated on boys by male Catholic clergy." [See this bibliography, Section IX.] Very briefly describes the sample of 9 participants, selection process, demographics of the participants, several factors related to the abusers, and types of abusive behaviors, among others. Reports findings in relation to categories: predisposing factors related to abuse, e.g., family regard for priests, vulnerability to a male father figure, and sexual naiveté; impact of the abuse in childhood and adolescence; long-term impact of clergy abuse. Includes quotes from study participants. Identifies implications for treatment of the victim during adolescence and adulthood. The discussion section focuses on clinical treatment. In concluding, notes: "It has been the experience of the authors of this paper that peer support is a critical aspect of any healing." 18 references.

Jacobs, Janet. (1984). The economy of love in religious commitment: The deconversion of women from nontraditional religious movements. *Journal for the Scientific Study of Religion*, 23(2):155-171.

Jacobs is a doctoral candidate in sociology, University of Colorado, Boulder, Colorado. Reports a qualitative research study of 17 women who converted to and then deconverted from nontraditional religious movements, e.g., charismatic Christianity and Eastern mysticism. Her “analysis suggests that in religious commitment an economy of love is operationalized in which the commodities of exchange are affection, approval, and intimacy. As such, the male religious hierarchy plays a significant role in the lives of female converts through control over the emotional rewards of religious commitment. Such control often leads to sexual exploitation, abuse, and discrimination...” Reports the rationalization of some groups that defines sexual intimacy with the male leader as a means to spiritual enlightenment. An important contribution of this study is its findings among non-Western, nontraditional religious movements in the West. Brief case studies; references.

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\_\_\_\_\_. (1989). The effects of ritual healing on female victims of abuse: A study of empowerment and transformation. *Sociological Analysis*, 50, (3):266-279.

“In order to explore more fully the phenomenon of spiritual healing as it is manifested in the rise of women’s spirituality, the goal of this research is to study the therapeutic value of healing rituals for women who have been victims of male violence. More specifically, the focus of the investigation is on the process of empowerment as it is experienced through the ritual context.” Because research suggests that women who were physically and sexually abused retain feelings of helplessness and powerlessness, “[h]ealing rituals which are centered around images and values associated with female strength thus offer a means to study the nature of empowerment and its effect on transforming socially constructed definitions of self.” Participants in the qualitative study were 25 women, 22-to-38 years old, “each of whom had been a victim of abuse and thus sought healing through affiliation with a women’s spirituality group.” Group members were “primarily derived from students and instructors at the University of Colorado at Boulder [Boulder, Colorado], the majority of whom had developed a feminist perspective on victimization...” The group met for a year “for the purpose of participating in women-centered rituals, six of which were devoted to healing victims of abuse.” Methods of data collection included participant observation, written questionnaires using closed- and open-ended questions, and intensive interviews with 6 participants. Among the findings was the effects of ritual healing on victims of abuse: reduction of fear (40% of participants), reduction of anger (60%), reduction of emotional pain (60%), receptivity to forgiveness (8%), increased sense of power (73%), and improved mental health (76%). Reports on and discusses the healing rite as catharsis which includes elements of shared emotional distress, emotional distancing, and the discharge of emotion. Also note’s social bonding in the ritual and its provision of “the social structure through which the release of emotion is expressed, supported, and validated.” Particularly attends to issues related to women’s anger. Comments: “In effect, the ritual offers a means to experience the trauma in a safe environment that provides the distancing necessary for the reenactment of rage and sorrow by the victim.” Reports at length on the transformative function of ritual healing. Reports on the effects of empowerment over time, but does not correlate this to the number of rituals attended by participants. In the discussion section, endorses the value of cathartic ritual “in contrast to more traditional therapeutic approaches which provide little in the way of emotional discharge.” Regarding participants’ use of goddess symbolization in the rituals, states: “The conclusion that can be drawn from this research is that gendered symbols affect spiritual consciousness through a reconstruction of personal power.” Concludes: “...the women’s spirituality group appears to be an effective arena in which to address issues relevant to female victimization.” 34 references. [While none of the participants are reported to be victims of clergy sexual abuse, the article is included in the bibliography because the literature on healing rituals for survivors of sexual violation is sparse.]

Jacobs, Mary. (2010). A cautionary tale: Church struggles to help clergy who have fallen. *The United Methodist Reporter*, (January 8):unpaginated. [Retrieved 02/07/15 from the World Wide Web: <http://www.vaumc.org/ncfilerepository/children/Acautionarytale.pdf>]

Jacobs is a staff writer for the weekly newspaper, an independent source of news about The United Methodist Church. Newspaper-style article that discusses ways the Church can respond to its

clergy who commit sexual misconduct. The case of “Steve Richardson, former pastor of First United Methodist Church in Royse City, Texas,” illustrates the issue. “In June 2009, he was sentenced to 17 years in federal prison after pleading guilty to two child pornography offenses... In documents filed in court, Mr. Richardson admitted to exchanging child pornography online. In December 2007, he communicated over the Internet with an undercover federal agent, sending an image of child pornography and requesting more images. On Sept. 24, 2008, agents seized a desktop computer from Mr. Richardson’s office at the church that contained images of child pornography. Mr. Richardson possessed more than 600 images of child pornography – including sadistic, masochistic or other violent images involving minors. He will serve at least 15 years in prison.” Quotes from correspondence with Richardson in which he describes his behavior as “‘online sexual addiction.’” Jacobs states: “The larger question for the church that professes the power of redemption and forgiveness is not an easy one: Is there any room for compassion or mercy in a story as disturbing as Mr. Richardson’s?”

Jenkins, Alan, Hall, Rob, & Joy, Maxine. (2002). Forgiveness and child sexual abuse: A matrix of meanings. *The International Journal of Narrative Therapy and Community Work*, 1(1):35-51. [Reprinted as: Jenkins, Alan, Hall, Rob, & Joy, Maxine. (2003). “Forgiveness and Child Sexual Abuse: A Matrix of Meanings.” Chapter 2 in Dulwich Centre Publications. (Ed.). Responding to Violence: A Collection of Papers Relating to Child Sexual Abuse and Violence in Intimate Relationships. Adelaide, South Australia, Australia: Dulwich Centre Publications, pp. 35-70.]

The authors are not identified; the perspective is of clinicians who work therapeutically with people who were sexually abused and people who committed sexual abuse. States at the beginning: “The concept of forgiveness, along with notions of apology and atonement for wrongs, can constitute highly significant preoccupations for individuals and communities whose lives have been affected by abuse... Concerns and dilemmas about forgiveness are extremely wide-ranging and pervasive, perhaps because it is so frequently highlighted as an important virtue in most spiritual and secular philosophies, from traditional to new age... Meanings are often confused and conflicting, leading to dilemmas which hinder respectful outcomes, when attempts are made to address experiences of abusive behaviour.” Based on clinical practice, they “deconstruct popular meanings associated with the concepts of forgiveness and atonement” and “compiled a matrix of popular meanings which may be helpful in making sense of the ‘journeys of realisation’, undertaken both by those who have been abused and by those who have perpetrated abuse.” While they call their matrixes “‘a work-in-progress,’” they state it has been “‘a helpful guide for reflecting on and examining ways that our contributions may promote self-determination in the journeys of those who have been abused and ‘other-centeredness’ for those who have abused.” They identify 3 major components in popular constructs of forgiveness in the context of those who were sexually abused: *relinquishment*, *pardoning*, and *reconciliation*. Depicts the components as approachable from perspectives on a continuum of self-determination, which has extremes of *self-realisation* and *obligation*. Notes: “When therapeutic intervention is first initiated, people who have been abused often appear to be overwhelmed by feelings of obligation, expectations and requirements by others to embrace various components of forgiveness. These ‘obligations’ may be associated with a pervasive sense of powerlessness, feelings of self-deprecation and a sense of limited possibilities about choices for the future.” Identifies popular meanings of atonement as *realization*, *restitution*, and *resolution*. Depicts the meanings as approachable from the perspectives on a continuum, which has extremes of *other-centered* and *self-centered*. Briefly considers “a political understanding of abuse,” referring to “the nature and abuse of power relations and privilege,” which can include subjugation of a person’s rights, bodily violation, exploitation and betrayal of responsibility and trust, and imposition of secrecy. Numerous case examples of those who were abused and those committed abuse are used to illustrate the issues and therapeutic responses. 2 endnotes. [While none of the case material is from the context of sexual boundary violations in faith communities, this article is included in the bibliography because of its nuanced descriptions and clinical insight on the topic of forgiveness.]

Jenkins, Philip. (1996). [Opinion] The uses of clerical scandal. *First Things*, 60, February):13-16.



Jenkins is professor, religious studies, Pennsylvania State University. A brief commentary on “the spate of cases involving the sexual abuse of minors by [Roman] Catholic priests” in the U.S.A. “...we are now sufficiently removed from the perception of an ‘abuse crisis’ that reached its height in 1992-1993 to place it in its broader context.” Cites the culmination in 1992 as “the exposure of a serial pedophile [priest] named James Porter who had molested dozens of children in his southern Massachusetts parishes in the 1960s.” His position is that “it no longer seems plausible to speak of a general collapse of clerical discipline and celibacy, or of a systematic cover-up by Catholic bishops. Clerical sex abuse today is most often seen as a lamentable but rare occurrence.” Critiques the use of the term “‘pedophile priest’” as inaccurate: 1.) It “made the problem like the preserve of Catholics...” 2.) “...while ‘pedophiles’ are men who molest prepubescent children, the vast majority of sexually erring priests were in liaisons with teenagers or young adults.” 3.) “While their acts were sinful and often illegal, such behavior does not typically exhibit the more predatory and compulsive character of pedophilia.” Critiques estimates by “Catholic reformers” of the prevalence of sexual violation of minors by priests as derived “from the kind of urban legend that transforms a vague estimate of something into a firm statistic for something completely different.” States that while the media “indulged wholeheartedly in anti-Catholic polemics” regarding “clerical sexual misbehavior,” it “would not have dared to offend American Catholics... if the path had not been blazed by Catholic sources themselves.” Sees “both the ecclesiastical left and right” as using “pedophile charges” with “audiences predisposed to take up an issue that could be used to promote specific policy agendas.” Cites the Church’s hierarchical organizational structure as resulting in “established paper trails,” as another factor that “encouraged the sensationalistic treatment of priestly misdeeds.” Closes by offering a favorable image of a lesson to recall “many years after the memory of the abusive clergy has passed into oblivion” – that of Cardinal Joseph Bernardin of the Chicago, Illinois, archdiocese who reconciled with Stephen Cook after Cook falsely accused Bernardin of sexually abusing him. Lacks references.

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\_\_\_\_\_. (2003). Catholic crisis, Catholic solution. [Part of special section, Symposium: “Church, Sex, and American Agonies.”] *Society (Transaction)*, 40(3, March/April):8-9.

Brief introductory article to the symposium in the issue. His position is that the ‘abuse crisis’ in the Roman Catholic Church is “a fundamental cultural conflict” as opposed to a problem of celibacy as defined by the U.S.A. media and forces in Western, and particularly American, societies, that represent “a revolutionary transformation in concepts of gender and sexuality” and call for solutions like married priests and the ordination of women and non-celibate homosexuals. He sees conservative and liberal factions in the Church using “the abuse issue to promote their own views and policies,” which leads to “activists on both sides trumpet[ing] the message that these evils were characteristically Catholic, and that message was enthusiastically taken up by the secular media, who have never since wavered in this belief.” Lacks references.

Jenkins, Ronny E. (2004). The *Charter* and *Norms* two years later: Towards a resolution of recent canonical dilemmas. *Canon Law Society of America Proceedings*, 65:115-136.

Jenkins is with the Faculty of Canon Law, The Catholic University of America, Washington, D.C. Follows the adoption of the Charter for the Protection of Children and Young People and the Essential Norms by the United States Conference of Catholic Bishops which were “intended to propose a pragmatic solution to a complex and destructive problem: the sexual abuse of minors by members of the clergy.” Comments on issues related to the documents raised by Avery Dulles, a Roman Catholic theologian and cardinal, in a 2004 journal article [see this bibliography, this section: Dulles, Avery. (2004).]. In contrast to Dulles, Jenkins “largely emphasize[s] the strengths of the current [canon] law and practice.” Topics include: presumption of innocence of the accused priest; common good and individual rights; definition of sexual abuse and the principle of unambiguous laws; principle of proportionality and zero tolerance; retroactivity of canon law; applicability of the statute of limitations to cases of sexual abuse of minors; oversight, therapy, and the prospect of reinstatement; confidentiality and personnel files; monetary settlements; remuneration of accused priests; access to ecclesiastical trial; virtual laicization and

laicization; offenses beyond the scope of the Essential Norms; universal legislation on the sexual abuse of minors applied throughout the Church geographically. 52 footnotes.

Jervis, Peter E. (1993). A legal response. *Context: Research to Make Religion Relevant* [published by MARC Canada, Mississauga, Ontario, Canada, a division of WorldVision Canada], 3(2, May):2.

Jervis is with Lerner & Associates, Toronto, Ontario, Canada. Sidebar to an article regarding sexual boundary violations by Canadian clergy as an abuse of power. [See this bibliography, this section: Posterski, Don. (1993). Clergy sexual misconduct: An abuse of power.] States at the outset: "Churches and individual clergy must be aware of a significant trend in civil litigation – the expansion of civil liability in damages for sexual involvement with children, teenagers or other vulnerable people." Notes that church could be held liable for actions of clergy under various circumstances, including negligence for failure to adequately train or supervise, and breach of fiduciary duty by clergy. States: "Thus, if an individual came to a member of the clergy for counseling and the clergy exploited that relationship for sexual gratification, a Court could well determine that a breach of fiduciary duty had been committed giving rise to substantial claims for damages. In recent cases the Supreme Court of Canada has made it clear that such lawsuits can be brought many years after the events occurred and that the range of damages can cover not only general damages for pain and suffering but also punitive damages, costs of past and future psychiatric care, loss of future income resulting from depression or psychiatric impairment and out-of-pocket expenses." Concludes: "It would be better for churches and clergy to take proactive steps before problems occur, rather than to be on the receiving end of a lawsuit for several hundreds of thousands of dollars which could be avoided."

Jewell, Jim. (2006). A corrupt salvation: Charismatic archbishop accused of exploiting women for sex. *Christianity Today*, 50(3, March):23-24.

Magazine-style article. Reports on a civil law case in Georgia "that alleges a seamy and shocking pattern of sexual misconduct enveloped in ministerial privilege [that] has jolted of the world's largest associations of charismatic churches and devastated an Atlanta-area megachurch." The lawsuit seeks damages against "Earl Paulk and his brother, Don Paulk, for engaging in illicit sex, and from the church's board of directors for acquiescing and covering their misdeeds." Paulk resigned as 1 of 260+ archbishops of the International Communion of Charismatic churches, which oversees churches in 29 countries, "after a member of his local church – the 6,000-member Cathedral at Chapel Hill in Decatur, Georgia – filed a lawsuit on August 31 charging him with using his position and spiritual role to manipulate women to have sex with himself, members of his family, and others, including visiting pastors, for many years." A former church employee claimed in the suit that "Paulk persuaded her in 1989 'to believe that her only route to salvation was to engage in sexual acts' at his request." Lacks references.

Johnson, Earl S., Jr. (1996). Professional and ethical responsibilities of church officers, part 1: General concepts. *The Presbyterian Outlook*, 178, (17, May 13):17-18. Professional and ethical responsibilities of church officers. *The Presbyterian Outlook*, 178, (21, June 10):10-11. Professional and ethical responsibilities of church officers, part III: Being an example. *The Presbyterian Outlook*, 178, (25, July 8):19. Professional and ethical responsibilities of church officers, part IV: Direction from the Book of Confessions. *The Presbyterian Outlook*, 178, (28, August 5-12):8-9. Professional and ethical responsibilities of church officers, part V: Discipline as a key Reformed guideline. *The Presbyterian Outlook*, 178, (30, September 2-9):15.

By a Presbyterian minister and pastor who teaches church polity to Presbyterian students at Colgate-Rochester Divinity School, Rochester, New York. Thoughtful, succinct series of articles.

Johnson, Laurel. (2002). Clergy sexual abuse case pending. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):18-19. [Available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

By a regional correspondent of the magazine. Briefly reports on a civil suit in Texas against a former Evangelical Lutheran Church pastor that alleges sexual abuse of 8 children over a 6-year

period. The suit also names a variety of Lutheran Church bodies, agencies, and officials. The defendant has pleaded guilty to federal criminal charges of possession of child pornography following his arrest by the Federal Bureau of Investigation.

Johnston, Allan Roy. (1998, 1999). "Wounded Churches: Causes and Long Term Curative Suggestions for Congregations and After Pastors." Selah, WA: Self-published, 189 pp. Allan Johnston, 60 Lyle Lane, Selah, WA 98942.

By a pastor, Lutheran Church - Missouri Synod, Northwest District (Alaska, Washington, Oregon, Idaho). This paper expands on his doctor of ministry thesis. His focus is on the Christian congregation as a secondary victim. Parts 1 and 2 are an overview of the scope of the phenomenon, including: incidence rates; financial cost; impact on direct and associate victims; reasons for the churches' silence. Part 3 provides: definition of clergy sexual abuse; typology of abusers based on a pathological/non-pathological distinction; power of a pastor as numinous, professional, counseling, masculine, hierarchy, and familial. Part 4 emphasizes systems theory as a way to understand the congregation as a secondary victim. Part 5 addresses a congregation's responses to clergy sexual abuse, including issues of trust, abandonment by God, anger, suffering and hope, and, intimacy and self-esteem. Part 6 discusses 6 steps in a congregation's healing process: sin is acknowledged; grief is expressed; consultation is provided; a plurality of leadership is in place; recruitment of a new leader committed to strong Bible teaching; plan of accountability is implemented. He adds forgiveness to those 6. Some topics are discussed entirely within the context of the Lutheran Church – Missouri Synod. A weakness is the heavy reliance on material excerpted from one original source that is cited according to its publication in another original source without having directly consulted the original source and its context. This results in a position being advanced that appears to be supported by the original source, but in reality the original source refers to a significantly different context. Footnotes; bibliography. There are grammatical errors and misspellings of names in sources cited.

Joint Committees of the Convocations of Canterbury and York. (2003). Guidelines for the Professional Conduct of the Clergy. London, England: Church House Publishing. [Available on the World Wide Web site of The Church of England, Life Events section, Ministry subsection. Retrieved 05/10/09: <http://www.cofe.anglican.org/lifevents/ministry/profcond.pdf>]

A report by a group established in 2000 by the Lower Houses of the Convocations of the Archdioceses of Canterbury and York, Church of England. From the Preface by the chair of the Working Group: "These are offered by clergy to clergy..." Guidelines originates "in the liturgy of ordination. It is the ordinal which clothes with detail the giving of authority to the minister to be a deacon, priest or bishop in the Church of God." From the Background Note: "Legal advice was accepted that it would be preferable if the word 'Guidelines' was used rather than 'Code.'" Pages 1-12 consist of 12 topical sections related to the ordinal of the Church of England. A total of 89 guidelines are listed according to ordination topic, ranging from 3-to-13 per topic. Guideline 2.13 states: "Every ordained person should have appropriate training in child protection. National and diocesan guidelines and requirements must be known and observed." From 3.2: "The clergy are placed in a position of power over others, in pastoral relationships, with lay colleagues, and sometimes with other clergy." From 7:2: "There can be no disclosure of what is confessed to a priest. This principle holds even after the death of the penitent." 7:3 states: "Where abuse of children or vulnerable adults is admitted in the context of confession, the priest should urge the person to report his or her behaviour to the police or social services, and should also make this a condition of absolution, or without absolution until this evidence of repentance has been demonstrated." 7.4 states: "If a penitent's behaviour gravely threatens his or her well-being or that of others, the priest, while advising action on the penitent's part, must still keep the confidence." Pages 13-22 are a personal theological reflection on professional responsibility, the context of the document, and the Guidelines; 24 endnotes.

Jones, Arthur. (1985). Legal actions against pedophile priests grow as frustrated and angry parents seek remedies. *National Catholic Reporter*, 21 (32, June 7):4-6.

By the publication's Washington, D.C., bureau chief. First part of the article is synopses of civil, criminal, and regulatory cases in the U.S. involving Roman Catholic priests and acts of sexual violations of minors, and the response of Church officials. The second part is brief responses by a priest who is a canon lawyer, a priest who is a psychiatrist, and a priest who is a psychotherapist to the question: "How should the institutional church safeguard itself against pedophile priests or identify them?"

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\_\_\_\_\_. (1995). Sexual abuse by priests: The unrelenting crisis. *National Catholic Reporter*, 31(18, March 3):6.

By a staff member of the journal. Newspaper-style story that reports briefly on recent events nationally regarding the 'sustained crisis' in the Roman Catholic Church related to clergy sexual abuse of minors. Focuses on the archdiocese of Washington, D.C. which the previous month had named 4 of its priests as "having molested one young man." One of the 4 also "admitted to abusing a second young man." 2 of the priests had "reportedly underwent treatment for pedophilia in the past." Following the archdiocese's disclosure, new victims came forward. An advocacy group, Survivors of Clergy Sexual Abuse LINKUP, recently announced that "40 young men [had] report[ed] they were molested and four additional priests [were] accused." Reports that the "archdiocese has begun investigations of the newly reported allegations." Includes comments from parents in the archdiocese and Fr. Canice Connors, a Franciscan priest, who is a "psychologist and president of the St. Luke Institute that includes among its patients priests who have abused children..." [See also this bibliography, this section: Jones, Arthur. (1995). As scandal keeps growing, who is accountable?]

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\_\_\_\_\_. (1995). As scandal keeps growing, who is accountable? *National Catholic Reporter*, 31(18, March 3):6-7.

By a staff member of the journal. Newspaper-style analysis that examines current and past responses by Roman Catholic diocesan officials in the U.S. to cases of sexual abuse of minors by priests. Focuses in particular on the archdiocese of Washington, D.C. and Cardinal James Hickey. Identifies as issues of accountability how victims and their families are treated by Church officials, identified abusers who are allowed to continue in ministry, openness by Church officials, and officials' reporting knowledge of child abuse to secular law enforcement officials. [See also this bibliography, this section: Jones, Arthur. (1995). Sexual abuse by priests: The unrelenting crisis.]

Jones, Diana L., & Dokecki, Paul R. (2008). The spiritual dimensions of psychopolitical validity: The case of the clergy sexual abuse crisis. *Journal of Community Psychology*, 36(2, March):148-160.

Jones and Dokecki are affiliated with Peabody College, Vanderbilt University, Nashville, Tennessee. The 1st purpose of the article is to explore the spiritual dimension of a theory of psychopolitical validity presented in an article in the issue, and its 2nd purpose is "to illustrate the utility of this theory by using it in the process of analyzing clergy sexual abuse, a phenomenon with many spiritual aspects. We then suggest potential roles for community psychologists and those interested in community research and action in addressing the clergy sexual abuse crisis." In addressing the 2nd purpose, they draw on Dokecki's 2004 book, The Clergy Sexual Abuse Crisis: Reform and Renewal in the Catholic Community [See this bibliography, Section I.]. Their position is that the "clergy sex abuse crisis besetting the [Roman] Catholic Church since early 2002" is "squarely in the psychopolitical domain [because] power, or more precisely, the abuse of power, is at its core – from the hierarchy's exercise of power and control in relating to both the laity and priests as an aspect of the church's corporate culture; to the offending priests' abuse of power in molesting children; to the Vatican's, the cardinals', the bishops', and other church officials' coercive power tactics in dealing with abuse once discovered, creating a power-laden, almost antispiritual climate." Briefly identifies factors to the crisis, and effects of the crisis at personal, relational, and social/collective levels. Briefly identifies 4 themes from ethical and human science perspectives "with relevance to reforms addressing clergy sexual abuse." The authors call for reform efforts based on "a Judeo-Christian spirituality focused on justice" which "entails the interrelationship of diversity, justice, equality, and participative decision making..." Also calls for democracy as a way of governing the social life of the Church. Closes by briefly

advocating “for community psychologists and related community research and action professionals to join with reformers within the [C]hurch,” an effort consistent with transformative psychopolitical theories, constructs, and methodologies. 36 references.

Jones, L. Gregory. (2002). [Faith Matters column] Tough love for sexual abusers. *The Christian Century*, 119(9, April 2/May 1):40.

Jones is dean, Duke University Divinity School, Durham, North Carolina. Brief reflection on responding faithfully and compassionately to clergy sexual misconduct. Names 6 lessons to be learned: 1.) sin must be confronted, not ignored; 2.) the past can be redeemed in the risen Christ; 3.) the means that redeems the past is costly and includes judgment; 4.) the only way to appropriately receive forgiveness is by repentance; 5.) the sin of betrayals of trust in the midst of power differentials and “by people in whom sacred authority has been vested” are “especially grievous sins”; 6.) loving enemies who do not repent is ‘tough love’ and provides for accountability and zero tolerance for wrongdoing.

Joose, Paul. (2012). The presentation of the charismatic self in everyday life: Reflections on a Canadian new religious movement. *Sociology of Religion*, 73(2, Summer):174-199.

Joose is a Ph.D. student, Department of Sociology, University of Alberta, Edmonton, Alberta, Canada. Focus is John de Ruiter. An interpretive inquiry based on qualitative methodology, court documents, and media accounts, among other sources. “Taking inspiration from [sociologist Erving] Goffman’s dramaturgical metaphor of sociability, this article explores the dynamics involved in the presentation of the *charismatic* self in everyday life with a focus on the new religious movement (NRM) led by John de Ruiter.” de Ruiter’s followers believe that he is “the ‘living embodiment of truth,’” and is “a paradigmatic, living emblem of the group’s philosophy.” His group, based in Edmonton, Canada, was started in 1986. Using the dramaturgical perspective describes the increased charismatic attention that de Ruiter gives to his followers as increasing the intensity of their devotional performances, which leads to competition for his attention. Followers’ attention is reinforced socially when they exchange stories of their encounters with de Ruiter, resulting in his charisma being reinforced: “...his devotees venerate him in a religious sense.” Also notes representations of de Ruiter “as a moral or psychological deviant,” which is based in part on his sexualizing his relationship with followers. References.

Jordan-Lake, Joy. (1992). Conduct unbecoming a preacher. *Christianity Today*, 36(2, February 10):26, 28-30.

Jordan-Lake is associate pastor, Cambridgeport Baptist Church, Cambridge, Massachusetts. Magazine-style article. In response to “scandalous exposés of religious figures over the the past several years...”, she explores several themes. Regarding how pervasive clergy sexual behavior is, she notes the lack of statistically sound studies, and reports the consensus of those who work with the problem: “abuse of pastoral relationships occurs more frequently than the person in the pew would imagine.” Her sources include Marie Fortune, G. Lloyd Rediger, a 1987 study by Christianity Today, and a 1990 United Methodist Church study. She sought to determine the frequency of clergy sexual immorality compared to other “professions that necessitate the development of ‘special trust’ relationships” and received conflicting reports from her sources. Quotes authorities who differ in their understanding of the causes of sexual misconduct. Draws from Marie Fortune, Peter Rutter, and C. Roy Woodruff to define “this violation of the pastoral role and misuse of authority” as not an affair and as not involving consenting a pair of consenting adults. They identify as some key factors: vulnerability, trust relationships, professional ethical boundaries, power, and dependency. Concludes that in contrast to the churches’ propensity to protect themselves, “the most efficacious [response to clergy sexual misconduct] is clearly to work at prevention.”

Jorgenseon, Linda, & Applebaum, Paul S. (1991). For whom the statute tolls: Extending the time during which patients can sue. *Hospital and Community Psychiatry*, 22(July, 7):683-684.

Jorgenson is a partner in the law firm of Spero and Jorgenson, Cambridge, Massachusetts.  
Applebaum is a professor, psychiatry, and director, law and psychiatry program, University of

Massachusetts Medical School, Worcester, Massachusetts. A very brief commentary on the growing number of U.S. courts “refusing to toss out claims against mental health professionals because they been brought after the statute of limitations has expired.” Cites a recent Massachusetts civil case, *Riley v. Presnell*, to illustrate the usefulness of the trend to plaintiffs in cases alleging sexual misconduct by therapists: “Many experts believe that the conditions facilitating development of the illicit relationship with the therapist, notably an idealizing transference, prevent patients from recognizing that they have been harmed.” Also notes a related exception to the statutes of limitations, the doctrine of fraudulent concealment, which “comes into play when the defendant misleadingly assures a plaintiff that he has not been harmed. The *Riley* court found that Dr. Presnell’s reassurances [as a psychiatrist] that Riley was receiving a special kind of therapy [which included sexual acts with Presnell] that other people would not understand fell into this category of deception...” Very briefly notes implications of courts’ willingness to toll statutes of limitations for mental health patients and therapists. States: “In sexual misconduct cases in particular, liberal applications of discovery principles may be seen as affording justice to patients who have struggled for years to come to grips with what occurred.” 8 references.

Jorgensen, Linda Mabus, Hirsch, Audrey B., & Wahl, Kathaleen M. (1996). Fiduciary duty and boundaries: Acting in the client’s best interest. *Behavioral Sciences and the Law*, 15(1, Winter):49-62.

Thoughtful and nuanced discussion. First identifies issues regarding boundaries and boundaries violations in professional fiduciary relationships, focusing on mental health context. Reviews ethical rules from a series of professional codes – medical, psychiatric, psychological, social work. Provides an overview of civil actions against therapists based on a theory of breach of fiduciary duty and a theory of professional negligence or malpractice. In the issues section, notes that a pastoral counselor functioning within a congregation is practicing in a “closed” system with different boundary issues than those presented in an “open” system which presents the counselee/parishioner more options, and identifies a number of relevant contextual factors. In the conclusion, cites 2 civil cases involving clergy which clarify the differentiation between breach of fiduciary duty, i.e., a breach of trust, and professional malpractice, i.e., requires a professional standard of care. References.

Jorgensen, Linda Mabus, & Sutherland, Pamela K. (1996). Liability of physicians, therapists and other health professionals for sexual misconduct and patients. [World Wide Web: Sexual Assault Information Page: Professional Abuse website. Posted 1996. <http://www.cs.utk.edu/~bartley/index/professionalAbuse/>].

Excellent article written from a legal point of view. Sensitive to clinical issues.

Jost, Kenneth. (2002). Sexual abuse and the clergy. *CQ Researcher* [published by Congressional Quarterly, Inc.], 12(17, May 3):395-408, 410-415.

Jost is a staff writer for the journal. The journal provides background information and analysis on topical issues of current interest. Following “national media coverage of sexual abuse by Roman Catholic priests,” the issue was published in advance of the U.S. Conference of Catholic Bishops meeting in Dallas, Texas, June, 2002. Magazine-style approach. Pages 395-402 provide a general overview, and identifies as major issues: Should clergy be prosecuted in cases of sexual abuse of minors? Should the Catholic Church make celibacy optional for priests? Should gay men be barred from the priesthood? Pages 402-406 describe background and history, and focus on the Roman Catholic Church, in general, and the U.S., in particular. Pages 406-408 and 410 examine the current situation in the Church. Pages 410-411 examines the response of Church hierarchy to the current situation. Pages 412-415 include footnotes and a selected topical bibliography. Sidebars address a number of topics, including cases in U.S. denominations other than the Roman Catholic Church and clinical treatment of priests who committed abuse. Page 410 is a 2-column sidebar on the question, “Is the Catholic Church responding adequately to sexual abuse by priests?”, written by Stephen S. Rossetti, a priest, psychologist, and president of a treatment facility, and Gary R. Hayes, a priest and president of Linkup, a national survivors advocacy group.

Joughin, Margaret. (1996). The Catholic response to clerical corruption. *Christian Order*, (June/July):Pagination lacking. [Retrieved 12/15/08 from the World Wide Web: [http://www.christianorder.com/features/features\\_june-uly96\\_4.html](http://www.christianorder.com/features/features_june-uly96_4.html)]

Joughin “is a housewife and mother who resides in Melbourne” in Australia. An edited and enlarged version of 2 articles published in the March, 1996, edition of *In Fidelity*, the quarterly newsletter of Broken Rites. Responds to “attacks [from those affiliated with the Roman Catholic Church in Australia] on Broken Rites [which] are calculated attempts to keep the laity in the dark about the real situation.” Describes Broken Rites as an “independent Melbourne-based group which exists chiefly to provide support for victims of abuse by Church leaders.” Section 1 subtopics include: Broken Rites’ safeguards against acting on false accusation of sexual abuse by clergy; concerns regarding the post-mortem exposure of crimes alleged to have been committed by priests; that Broken Rites is not anti-Catholic. Section 2 responds to a statement by Melbourne Vicar-General Monsignor Gerald Cudmore “offering to victims of sexual abuse by clergy a ‘sincere apology.’” Critiques the language in relation to actions which contradict the assertion that “the Church is genuinely concerned to secure justice for victims.” Critiques an archdiocese protocol for sexual abuse cases both in regard to implementation and to contents, particularly in relation to making restitution to victims.

Justice, Jessica A., & Garland, Diana R. (2010). Dual relationships in congregational practice: Ethical guidelines for congregational social workers and pastors. *Social Work and Christianity* [published by the North American Association of Christians in Social Work], 37(4):437-445.

Justice is a family violence counselor, Family Abuse Center, Waco, Texas. Garland is dean and professor, School of Social Work, Baylor University, Waco, Texas. The article briefly discusses issues of dual relationships between social workers and clients, focusing on non-clinical settings, including *congregational social workers* whose practice setting is a church. Distinguishes between boundary crossings and boundary violations. Notes that the clergy role involves dual relationships with congregants, particularly for pastors who offer counseling. Citing references, states that “clergy sometimes overlook the power of their position and are not always aware of their influence over their congregants, who often regard them as spiritual authorities and ‘may grant [clergy] with extraordinary trust, power and authority.’ This discrepancy in perception may result in the pastor minimizing or ignoring boundaries, creating an environment in which predisposed clergy can misuse the power they have to exploit vulnerable congregants.” Cites Garland’s research regarding clergy sexual misconduct that found “that most offending clergy had an ongoing counseling relationship with the women and men they victimized.” States that “social workers who offer to help congregations develop ethical codes and practice guidelines that address what roles are and are not appropriate for religious leaders are serving an important advocacy function. They are protecting congregants, churches, and leaders from the devastating consequences of the boundary violations and abuse of power that clergy sexual misconduct represents.” An appendix offers a sample code of ethics for congregational leaders and counseling. 11 references.

Kaiser, Hilary. (1996). Clergy sexual abuse in U.S. mainline churches. *American Studies International*, 34(1, April):30-42.

Kaiser is associate professor of English, University of Paris. Prompted by the phenomenon of European clergy sexual abuse that in the 1990s appeared in the European media, she writes to convey information and analysis for Europeans about the topic based on U.S.A. sources. Traces certain aspects of those manifestations to current U.S.A. culture. Presents the topic conceptually as: abuse of authority, role, and trust; power and vulnerability; violation of professional ethics. Considers both Catholic and Protestant experiences. Identifies harms to victims, congregations, abuser, and other clergy. Footnotes.

Kane, Donna, Cheston, Sharon E., & Greer, Joanne. (1993). Perceptions of God by survivors of childhood sexual abuse: An exploratory study in an underresearched area. *Journal of Psychology and Theology*, 21(3, Fall):228-237.

Kane is a pastoral counselor, Bethesda, Maryland. Cheston is associate chair, pastoral counseling department, Loyola College, Columbia, Maryland. Greer is director of research, Loyola College. While this article does not address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, which is not common in the literature. "It appears quite plausible that a person's religion and the subsequent internalized view of God would be affected by childhood incestuous experiences. This study was designed to explore empirically this possible relationship. The formal hypothesis upon which this research was based is that adult women survivors of childhood incest, perpetrated by a father-figure, have a more negative view of God compared to adult women who were not sexually molested by anyone during childhood." 20 references.

Kane, Michael N. (2006). Risk management for Catholic priests in the United States: A new demand from the Code of Pastoral Conduct. *Journal of Religion & Spirituality in Social Work*, 25(1):47-67.

Kane is a Byzantine Catholic priest of the Eparchy of Passaic, a licensed psychotherapist in Florida, and is affiliated with Florida Atlantic University, Boca Raton, Florida. "This paper reviews risk management strategies for [Roman Catholic] priests as a result of new codes of pastoral conduct." Codes of conduct are required for "priests, diocesan employees, and church volunteers" as a result of U.S. Catholic Conference of Bishops actions, including its Charter for the Protection of Children and Young People (2002). Begins with a very brief sketch of how Catholic priests are trained. Focuses on the 2002 Virtus model code of the National Catholic Risk Retention Group, Inc. Notes that while "the professional behavior of priests has been guided by tradition, canon law, scripture, moral theology, and conscience," those sources "do not consider the limitations of confidentiality, dual relationships, mandated reporting of criminal activity, and duty to warn/protect." States the Virtus code "brings guidance to priests about these areas." States that priests are not trained to meet ministerial standards of care. Calls for priests to be trained regarding their respective codes, and dioceses/eparchies to educate their priests. Note: "This may entail a paradigm shift from priesthood as a vocation to priesthood as a profession." Calls for priests "to develop strategies to manage risk and reduce exposure to liability and potential censure or discipline." In relation to the Virtus code, examines the topics of: commencement of the helping relationship; dual relationships; confidentiality, canon law, and mandated reporting; clergy competence, referrals to helping professionals, and vicarious liability; documentation in ministry; ministry with minors; sexual relationships with clients and parishioners; reporting ethical misconduct of peers; self-monitoring. Compares how social workers and mental health professionals handle similar situations. Describes ways priests can proactively manage risk, including individual malpractice insurance. 32 references.

\_\_\_\_\_. (2006). [Research Note] Sexual misconduct, non-sexual touch, and dual relationships: Risks for priests in light of the Code of Pastoral Conduct. *Review of Religious Research*, 48(1, September):105-110.

Kane is an associate professor of social work, Florida Atlantic University, a licensed psychotherapist, and pastor of a Byzantine Catholic Church, Coconut Creek, Florida. Considers briefly some of the risks that Roman Catholic priests face as a result of codes of pastoral conduct adopted throughout the Church following media reports in 2002 regarding "clergy misconduct with minors" and the accompanying "episcopal cover-up" of the misconduct. States: "Priests will face increased risk for discipline and liability as a result of the Virtus model code of pastoral conduct" developed by the National Catholic Risk Retention Group. Very briefly discusses concepts of imbalance of power, professional role boundary violations, and dual role relationships in the priest/congregant relationship. States: "Priests who engage in sexual activity with parishioners and those who seek spiritual services are engaging in dual relationships." Observes that the Virtus code applies precepts from codes for mental health parishioners to the role and functions of priests. Concludes: "The [various] codes [for priests] provide no guidance on the definition of a client, a helping relationship, and where the obligations of the priesthood end and a private life begin." 26 references.



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\_\_\_\_\_. (2006). Codes of conduct for Catholic clergy in the United States: The professionalization of the priesthood. *Mental Health, Religion & Culture*, 9(4, September):355-377.

“This paper will discuss the implications of [professional] codes of conduct for [Roman] Catholic priests in the United States.” Implementation of conduct codes for priests was mandated by the United States Conference of Catholic Bishops’ policy statement in 2002, Charter for the Protection of Children and Young People. Notes that priests have not had an explicit professional code. States “[m]any dioceses have placed their codes of conduct for priests, employees and volunteers on the Internet, and most have adopted a model code of pastoral conduct advanced by the National Catholic Risk Retention Group, Inc. (NCRRG, 2002).” The NCRRG’s is a 4-section model with 10 pastoral standards; the model is not applied to bishops. Kane states that the rules of professional behavior for contemporary ministry and the standard of care in the model are similar to those of mental health professionals in the U.S.A. Reviews each standard and offers a mostly negative commentary about the implications. Makes comparisons and contrasts between the model and the mental health profession. Points to areas “likely [to] become a source of new litigation for clerical negligence and malpractice,” and those areas requiring training and continuing education of priests. 67 references.

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\_\_\_\_\_. (2008). Investigating attitudes of Catholic priests toward the media and the US Conference of Catholic Bishops response to the sexual abuse scandals of 2002. *Mental Health, Religion & Culture*, 11(6, September):579-595.

Reports results of an exploratory qualitative study conducted “to provide a fuller understanding of how [Roman Catholic] priests perceived the reporting of the events [regarding revelations of the sexual abuse of minors by priests, and the hierarchy’s response upon discovery] of 2002 by the media and the response of the United States Conference of Catholic Bishops (USCCB) to the crisis and the media.” Used a snowball sampling strategy, a non-probability method used “when participation of members of a population is difficult to enlist.” A total of 22 participants took part in the study, 4 (22%) whose principal responsibility was administrative, and 18 (78%) for whom 90% of their assignments had been in parishes. Structured questions were asked, and transcriptions made; responses were read to respondents to ensure accuracy. Findings are reported for 3 headings: (I) the reporting of the events of 2002 by the media, (II) the response of the USCCB to the crisis and the media, and (III) the necessity of collaboration between bishops and priests.” Regarding (I): “Overall, respondents believed the media had focused in two broad areas in their coverage of the revelations of the sexual molestation of minors by clergy in 2002: (a) the bishops had covered up the abuse of minors and (b) priests were portrayed as pedophiles by the media.” Regarding (II): “...(a) the response of the USCCB was inadequate and poorly conceived; shaped primarily to satisfy public pressure; (b) in the response, there is unequal treatment and a double-standard between accusations brought against bishops and accusations brought against priests; and (c) the bishops abandoned their clergy without regard to canonical rights and law.” Regarding (III), no general themes were reported. Notes the “serious limitation of sample size.” 34 references.

Kane, Stephanie. (1994). Sacred deviance and AIDS in a North American Buddhist community. *Law and Policy*, 16(3):323-339.

Kane is affiliated with the Department of Criminal Justice, Indiana University, Bloomington, Indiana. The essay is based on Kane’s ethnographic research that focuses “on the construction of personal and public identities of HIV positive persons. More specifically, it is about how identity links up with AIDS-related risk behavior, and in turn, how these associations are represented in courts, communities, and mass media.” She examines the case “of a Tantric Buddhist teacher and his student/sex partner, both of whom have since died of AIDS... The community response to the reported discovery of HIV transmission from teacher to student has not been unified. Calls for criminalization have been voiced, but they were considered blasphemous.” The teacher, Ösel Tendzin, was named a regent by Chögyam Trungpa Rinpoche of the Kagyu lineage who founded Vajradhatu International Buddhist Church, Boulder, Colorado. Trungpa taught Tantric Buddhism and, reports Kane, “was revered as the embodiment of Buddha...” and chose women students who “acted as devoted sexual servants to the Buddha in the body of Trungpa Rinpoche.” Trungpa

chose Tendzin as his successor in preparation for his impending death. Draws from published material, court transcripts, and her interview with a former member of the community. Tendzin, from Passaic, New Jersey, is described as the first Westerner to head a school of Tantric Buddhism, as gay and sexually active, and who “was renowned for his charisma, positive arrogance, and his power with language. As was his due, he was treated with reverence, and as was his responsibility and pleasure, he shared orgasms with his male students.” Despite Tendzin’s awareness in the 1980s that of his HIV positive status, he continued to have unprotected sexual relations with his students, both gay and straight, without informing them. While 5 members of the community’s inner circle knew his serostatus, none warned the larger community of the health risk to his sex partners, or those partners’ partners. In December, 1988, a male member of the community announced that he was HIV positive, and stated that he could only have been infected by Tendzin. Word spread between Buddhist communities, and some individuals called for Tendzin’s resignation as regent. Tendzin refused, stated that “he thought that his level of spiritual enlightenment would protect him and his partners from AIDS...” A group in the San Francisco, California, area, most of whom were recovering alcoholics, informed a local newspaper of the situation. Locke holds those in the inner circle who knew of Tendzin’s status as also responsible: “There was a collusion on the part of the community with what I think of as the Regent’s deludeness. If you treat somebody like a king, you shouldn’t be surprised if they begin to act like one.” Very briefly describes events in the community following discovery. 25 references.

Kanter, Rosabeth Moss. (1968). Commitment and social organization: A study of commitment mechanisms in utopian communities. *American Sociological Review*, 33(4, August):499-517.

Kanter is affiliated with Brandeis University, Waltham, Massachusetts. Reports the results of a study of “total commitment” mechanisms in utopian communities in “American utopias founded between 1780 and 1860.” Uses a theoretical framework to examine commitment, defined “as the process through which individual interests become attached to the carrying out of socially organized patterns of behavior which are seen as fulfilling those interests, as expressing the nature and needs of the person.” As the “social axes of commitment,” distinguishes between *continuance*, *cohesion*, and *control*. Beginning with 91 utopian communities, a sample was constructed “for which there was available at least two independent sources of information.” Based on historical data that was coded and quantified, 9 utopias were classified as successful, and 21 as unsuccessful. A successful community was defined as existing for at least 25 years, “a sociological definition of a generation.” Among the findings reported for the 9 successful: 8 (89%) had a common religious background, a “homogeneity” factor (a measure of “communion,” a *cohesion commitment* mechanism); 9 (100%) had top leaders who were either founders, named by their predecessors, or groomed for leadership, an “institutionalized awe (power and authority)” factor that insulated the hierarchy (a measure of “surrender,” a *control commitment* mechanism); 9 (100%) practiced free love (1) or celibacy (8), both of which functionally forbade individualistic or intimate ties, a “dyadic renunciation” factor (a measure of “renunciation,” a *cohesion commitment* mechanism); 9 (100%) utilized demands that were legitimated by reference to a higher order principle, an “institutionalized awe (ideology)” factor that gave order and meaning, and promoted “a moral-evaluative commitment and surrender to collective authority” (a measure of “surrender,” a *control commitment* mechanism); 9 (100%) practiced ecological separation, an “insulation” factor (a measure of “renunciation,” a *cohesion commitment* mechanism); 9 (100%) taught an ideology that explained human nature, and 8 (89%) taught an ideology of “a complete, elaborated philosophical system,” both factors of “institutionalized awe (ideology)” (measures of “surrender,” a *control commitment* mechanism). 16 footnotes; 37 references. [Included in this bibliography because of its conceptual framework of commitment mechanisms and specific behaviors. By analyzing why “members of some groups are highly committed while members of others are not,” and by locating “this problem in the structure of the groups and in the phenomenological impact of their organizational arrangements,” a framework is also created that helps describe how sexual boundary violations in a faith community can occur.] [An expanded version of the article, including descriptive information about the methodology, is found in: Kanter, Rosabeth Moss. (1972). “Live in Love and Union: Commitment Mechanisms in Nineteenth Century Communes.” Chapter 4. “Appendix: Sample and Methodology for Study of

Nineteenth Century Communes.” In Commitment and Community: Communes and Utopias in Sociological Perspective. Cambridge, MA: Harvard University Press, pp. 75-125 & 241-269.]

Kantzer, Kenneth S. (1987). The road to restoration: How should the church treat its fallen leaders? *Christianity Today*, 31(7, November 20):19-22.

By a senior editor of the magazine. Offers basic guidelines regarding restoration of a church leader who committed immoral acts: remorse; true confession; accountability; fruits that befit repentance; restitution; retreat from leadership responsibility and visibility; and a genuine call from God.

Kapleau, Philip. (1984). Abuses of power and the precepts. *Zen Bow Newsletter* [published by The Zen Center, Rochester, New York], 6(2/3, Summer/Fall):1-2.

Kapleau is roshi, The Zen Center, Rochester, New York. Prompted by “[r]ecent disclosures of the lamentable behavior of the heads of three large Zen Buddhist centers in the [U.S.A.],” including a roshi who is “accused of seducing young female students and of having a succession of extramarital affairs with married women... Most disillusioning for many is the fact that the sexual transgressions were not by monks who had taken vows of celibacy and were feeling the strains of these vows, but by married roshis living with their spouse and children – priests who had pledged to uphold the Buddhist precepts and make them the moral basis of their own lives.” Defines *roshi* as “meaning literally ‘venerable teacher,’ [which] is a term of respect given to a Zen Buddhist teacher of long experience who may or may not be a master.” In relation to the Five Grave Precepts of Buddhism, Kapleau states: “The truth is, a genuine Zen master does not con his young female students into having sex with him, or break up families (his own as well as others) by having extramarital affairs with married women... The transgressions [which, in addition to sexual boundary violations, include drinking alcohol to excess and spending a Zen’s center’s money “on an extravagant, self-indulgent life style”] alluded to here have created for American Zen a heavy karma which we must all expiate, a shame we must all share, for we rise and fall as one body. Truly, this is a time for collective reflection and repentance.” Cites repercussions in Zen communities, including: “Those with an immature practice may feel disillusioned, betrayed, and may want to quit Zen.” Concludes that it is necessary “to reaffirm by our actions the ethical values of Buddhism with their emphasis on proper human conduct.” Cites a question from Tung shan, founder of the Soto Zen sect in China: “How could it be permissible to... neglect the rules of ethics and destroy proper conduct?” [emphasis added by Kapleau].

Karman, Judith. (1993). Healing the wounded pastor in a dysfunctional world. *Fuller Focus*, 11(Winter):29, 31.

Karman is acting director, Continuing Education, Fuller Theological Seminary, Pasadena, California. Reporting on the results of a 1993 consultation co-sponsored by the seminary regarding the hazards of pastoral ministry and how pastors can “be aided in avoiding – and surviving – personal crisis while in ministry,” cites without reference “a recent survey commissioned by a large evangelical church” that found “[u]p to 90% of American pastors believe they are particularly vulnerable to sexual temptation.” Among the consultation’s recommendations to seminaries was to address topics that include “candid exploration of psycho-sexual issues” and “explicit teaching on the transference/countertransference phenomenon.” Lacks references.

Kauffman, James. (2008). When sorry is not enough: Archbishop Cardinal Bernard Law’s image restoration strategies in the statement on sexual abuse of minors by clergy. *Public Relations Review*, 34:258-262.

Kauffman is with Indiana University Southeast, New Albany, Indiana. 30 references. “This paper analyzes Archbishop Cardinal Bernard Law’s ‘Statement on the Issue of Sexual Abuse of Minors by Clergy.’ [January 9, 2002, Roman Catholic Archdiocese of Boston, Boston, Massachusetts.] It argues that even though Law ultimately failed to restore his image, and resigned his position in December 2002, he provided a fitting, initial response to the crisis. The paper examines possible reasons his initial response failed to restore his image and regain the trust and support of Boston’s

Catholics.” Utilizes crisis communication’s theory of image restoration to analyze the episode, which include Law’s press conference. Very briefly describes the context in which Law spoke as one factor of the theory that “contribute[s] to a message’s success or failure.” States: In sum, when Cardinal Law stepped to the podium at the news conference in January 2002, his audience had a history with him that colored [negatively] its perception of his apology. They would judge his attempt to restore his image in light of that history.” The findings section very briefly describes his analysis of Law’s actions based on image restoration strategies: mortification (by use of apology and admission of errors); evasion of responsibility (by defeasibility, i.e., lack of information, in relation to mental health and medical professionals); minimization (through bolstering, i.e., strengthening one’s image); corrective action. Very briefly describes the local media reaction to the statement and press conference, and a public opinion poll of Boston Catholics a month later. Concludes: “In short, Law may have faced a situation in which it may not have made any difference which image restoration strategies he employed.” Notes “the importance of examining the relation history between a speaker in a crisis situation and his or her audience.” 30 references.

Kaza, Stephanie. (2004). Finding safe harbor: Buddhist sexual ethics in America. *Buddhist-Christian Studies*, 24(January):23-35.

Kaza is affiliated with the University of Vermont, Burlington, Vermont. Traces “the evolution of Buddhist social attitudes as they have been codified in modern institutional form,” focusing on issues related to lay/monastic and male/female practice, and student/teacher expectations in the U.S.A. States: “In a time when sexuality and its abuse are commonplace in the media, it is all the more challenging to create a platform of stability from which to build more respectful human relations.” Begins with the “central guidelines for Buddhist ethics [that] can be found in the five foundational precepts,” focusing on the third precept that “deals with not engaging in sexual misconduct. ...In contrast to absolute morality expressed in some Christian traditions, where sexuality may be seen as a sin against God, the basis for Buddhist chastity is more instrumental, almost pragmatic. Getting tangled up in sex makes it much harder to be free of attachment and attain enlightenment.” Identifies as the nature of attachment formed through sexual activity: “lusting after permanence through procreation,” “dispel[ling] loneliness, reinforcing a false sense of the ‘I’ as permanent,” “attachment to power” which “builds the ego self, using various degrees of domination to maintain self identity,” and “addiction to stimulation and arousal, the need for constant sensation.” Describes the “side stories about sexuality” during “the effort to establish Zen in America,” concentrating on the San Francisco Zen Center, San Francisco, California, which “in the 1980s was entirely marked by the shadow of a major sexual scandal involving the abbot Richard Baker” which “splintered the community and left people’s practices in tatters for some time.” Suggests as reasons why “this area of ethics has been so difficult to approach for American students”: students’ “willing collusion in mystifying the teacher as the perfect authority,” lack of an open community and a hierarchical form of decision-making, students’ “personal aspirations for dharma transmission from Baker [which] trumped people’s concerns that something was amiss,” “relatively few feedback systems in place to provide reality checks for the abbot,” the abbot becoming “isolated in the leadership position,” and “the institutional pressures of running several businesses.” Describes the response by Buddhist teachers “to develop their teachings on sexual ethics and the precepts,” focusing on Robert Aitken, head teacher of the Honolulu Zen Center, Honolulu, Hawaii, and the efforts of the Buddhist Peace Fellowship which lead to “the eventual construction of sexual ethics guidelines for American Zen practice centers.” Also cites the contributions of the Spirit Rock Meditation Center under the leadership of Jack Kornfield in developing a code of ethics for teachers. Cites the San Francisco Zen Center’s “implementation of a procedure for hearing out the parties to a conflict... because they describe an ethical process to be used at the institutional level... [and] acknowledge the implications for an entire organization if its leaders engage in inappropriate sexual behavior.” Concludes: “This *sangha*-wide work is profound in my mind because it is truly American Buddhism in evolution...” 31 endnotes.

Keddy, Philip J., Erdberg, Philip, & Sammon, Sean D. (1990). The psychological assessment of Catholic clergy and religious referred for residential treatment. *Pastoral Psychology*, 38(3, Spring):147-159.

Authors are identified only by geography: in order of authorship, Oakland, California, Corte Madera, California, and Watertown, Massachusetts. Presents results from a study intended “to describe the psychological test characteristics of a group of [Roman] Catholic priests, brothers, and nuns who were being evaluated at a residential treatment center” for clergy and religious from 1985-1987. The center was in the San Francisco Bay, California, area. Standardized psychological tests and 2 clinical interviews were administered prior to admission. The typical stay was 6-to-12 months. Program components included a variety of primary and auxiliary therapies, liturgy, and lectures that addressed spiritual and psychological integration. Study participants were 29 men and 13 women from 29-to-64-years-old. Referral was initiated for 52% by a superior; nearly 15% were self-referrals. Major reasons for referrals were: interpersonal problems, depression, sexual concerns, and vocational indecision. Sexual acting out was one of the circumstances that lead to referral. Diagnoses from 1980 Diagnostic and Statistical Manual of Mental Disorders (3rd edition) were assigned by a psychiatrist in consultation with the assessment team. Diagnostic results include: “Occupational problems represented the most frequent DSM-III Axis I diagnosis, with affective disorders and anxiety disorders also well represented. Mixed personality disorder was the most common Axis II diagnosis.” Test results include: of 27 men, “12 (44%) were considered by the assessment team to have a significant sexual problem. In eight cases (or approximately 30% of these men), the problem was distress or confusion about sexual orientation... There were other sexual problems in 14.8% of these men.” Types of sexual problems are not described. Concludes: “The types of problems that emerged from our data also correspond to the descriptions that [Kennedy, E.C., Heckler, V.J., Kobler, F.J., & Walker, R.E. (1977). Clinical assessment of a profession: Roman Catholic clergymen. *Journal of Clinical Psychology*, 33(1):120-128.] gave of underdevelop and maldeveloped priests [in a large-scale, national sample of the personalities of Catholic priests].” Their therapeutic treatment recommendation is for intensive, long-term psychotherapy due to longstanding personality problems among those assessed. Calls for thorough evaluations at the seminary or novitiate level, and recommends “that psychotherapy be considered as part of the formation of some religious professionals.” References.

Keenan, James. (2002). Sex abuse, power abuse. *The Tablet*, (May 11):9-10.

Keenan is a Jesuit priest and teaches at Weston Jesuit School of Theology, Cambridge, Massachusetts. Sharply criticizes recent statements in the media by Roman Catholic leaders that child sexual abuse as committed by Catholic priests is due to priests who are gay. Describes this as scapegoating, and emphasizes that the issue is power: “...sexual abuse is not primarily about sex, but about power; ...sexual boundaries are needed, not primarily because of sex, but because of power.” Calls for those in the priesthood “to learn more about power, about sharing power and about accountability in the exercise of power.”

Keenan, Marie. (2006). The institution and the individual – Child sexual abuse by clergy. *The Furrow: A Journal for the Contemporary Church*, 57(1, January):3-8.

Keenan, a psychotherapist, “lectures in the School of Applied Social Science, University College, Dublin,” Ireland. Examines 3 theories “on why some Roman Catholic clergy and religious sexually abused minors.” 1.) Theory of Infiltration: “that sex offenders infiltrated the clerical state either to gain access to children to abuse, or to hid from their proclivities.” By this analysis the solution to the problem lies in administering tighter screening procedures that will prevent future abusive aspirants from gaining entry.” 2.) Theory of Institutional Hegemony: that sexual abuse of minors by clergy is related to the Church’s outdated theology regarding sexuality and its governance style, e.g., male domination, celibacy, authoritarian and patriarchal governance, and clerical culture. By this analysis the solution is reform. 3.) Weak Faith Theory: that decreasing loyalty to Catholic orthodox teachings, e.g., sexuality and morality, is responsible. By this analysis, remedial actions would include “the banning of men with a homosexual orientation from the priesthood,” and expelling priests who lack orthodox faith. Rejects the 1st and 3rd as inadequate. Supports the 2nd as addressing authority and power structures: “One cannot deal

effectively with sexual abuse at an individual or an organizational level without questioning sexuality, authority and power structures.” Concludes with a very brief call for further research and honest discernment. Lacks references.

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\_\_\_\_\_. (2012). Researching the lives of Irish Roman Catholic clergy who have sexually abuse minors: Collaborative inquiry. *Qualitative Social Work*, 11(3, May):282-298.

Keenan is affiliated with the School of Applied Social Science, University College Dublin, Dublin, Ireland. The article concentrates “on the ethical and philosophical considerations underpinning” her research into “the lives of [Roman Catholic] clerical men who had sexually abused minors.” She met then “in a community based treatment programme for sexual offenders in Ireland,” where she was working as a co-therapist in the therapy groups. Her qualitative study was designed “to understand the subjective experience of clerical men who had become abuse perpetrators and to add to the empirical literature on sexual offending.” States that these “men’s perspectives formed a crucial, but largely unheard part of the story of sexual abuse within the Catholic Church.” She used a collaborative approach to the study’s design and methodology. Describes how she addressed the ethical issues of her dual relationship (practitioner-researcher), and “the social and moral status of men who had committed sexual offences... In essence, one asks if men who have perpetrated sexual abuse against children have the right to have their voices heard as other men.” Rather than use a positivist paradigm, she used a narrative and interpretive and constructionist grounded theory approach, which involved a reflexive process: “...the aim is the transferability of knowledge rather than generalizability.” Discusses her steps to ensure informed consent, noting “the power differential involved in the therapeutic relationship.” States: “...the participants in my study were not regarded as research subjects but as collaborators in a research project.” Notes changes in the therapist/client relationship during the research, and how she addressed concerns regarding confidentiality. Discusses her “research as a moral and political activity that cannot be taken as devoid of context,” e.g., “how vulnerable and stigmatized groups are viewed in the wider social discourse,” and how to “ensure that the research does not contribute to the continuation of any misrepresentations.” 4 endnotes; 50 references.

Keene, Frederick W. (1995). The politics of forgiveness. *Working Together: A Newsjournal of the Center for the Prevention of Sexual and Domestic Violence*, 16(1, Fall):1-3.

By a mathematician, student of biblical theology and interpretation, and spouse of a woman who as an adolescent was abused by a cleric of her Episcopal church. Includes thoughtful analysis of the forgiveness in the New Testament.

Keene, Jane A. (1990). By God betrayed? *The Other Side*, 26(1, January/February):25-27.

Keene lives in California and is working on a Christian liturgy for persons seeking healing from sexual abuse. Powerful and eloquent first person account by a woman abused at 14-years-old by her priest. Documents the process of betrayal, and the spiritual and theological impact. Describes her work to survive and to respond to others in distress.

Keller, G. Martin. (1986). Sexual abuse of minors: Examining deviant behavior in the context of clerical and religious life. *Human Development* [published by Jesuit Educational Center for Human Development], 7(4, Winter):9-35.

Keller is a Roman Catholic priest, a clinical psychologist, and assistant director, House of Affirmation Center, Whitinsville, Massachusetts. Magazine-style article. Responding to unidentified “publicity surround child abuse by church personnel,” he addresses the question: “What would possess a [Roman Catholic] priest or religious to [sexually abuse] a child?” His point of view is that “the core problem is... basically rooted in an individual’s pathology. Solutions to the problem are to be found through the psychological (and not just spiritual or moral) treatment of these individuals.” Begins with a composite case presentation of a priest who abuses minors, primarily younger male adolescents. In non-technical language, briefly defines *sexual abuse*, *pedophilia*, *fixated pedophiles*, *regressed pedophiles*, and *ephebophilia*. Offers a 2-paragraph description of the prevalence of sexual abuse of minors. Presents uncited research’s tentative conclusions about offenders. Identifies 4 theories to explain the cause of pedophilia:

emotional congruence, sexual arousal, blockage, and disinhibition. Offers 3 paragraphs on the effects of abuse on victims, and 2 paragraphs on consent. Identifies informed consent as problematic in the case sexual activity by an adult with a teenager. Briefly describes 5 general forms of treatment. Discusses interventions with victims and their families, and with religious offenders. Concludes with a series of very brief positions on several topics, including the process of formation of priest, inadequate responses by Church authorities upon discovery of commission of sexual abuse by priests, and risk factors. Lacks references; 4 recommended readings.

Kelley, Dean M. (1995). Waco: A massacre and its aftermath. *First Things*, 53(May):22-37.

Kelley is counselor on religious liberty, National Council of Churches. A chronological description with commentary of events involving the Branch Davidian sect, at New Mt. Carmel near Waco, Texas, its head, David Koresh (née Vernon Howell), and its encounters with legal authorities which culminated in 1993 in an armed raid initiated by the U.S. Bureau of Alcohol, Tobacco, and Firearms (ATF) which was met with gunfire from the compound. The situation was turned over to the U.S. Federal Bureau of Investigation (FBI). By the end of the 51-day siege, over 70 Branch Davidians, including children, died at the compound and several federal agents had been killed. Congressional hearings were held, and the U.S. Departments of Treasury and Justice issued lengthy reports on the actions of its subordinate elements, i.e., the ATF and FBI respectively. Describes the subsequent federal trial and convictions of some of the Branch Davidian survivors in 1994. Kelley briefly traces the sect to Victor Houteff and his Davidian Seventy-day Adventists, a millenialist community founded in 1935 in Texas. Koresh is described as teaching “an intricate new prophecy of imminent Armageddon – with himself in the leading role of the ‘Lamb of God.’ His followers came to accept him a voice of authority.” His leadership style is termed authoritarian. His interpretation of scripture was “that the Lamb alone should beget the children who would rule the world in the coming age.” Kelley states: “To that end, Koresh was accorded exclusive marital rights to all of the women in the community, and their husbands (if they were married) relinquished such rights to Koresh because of their belief that he correctly understood the divine will.” A 1991 investigation by the Texas Bureau of Child Protective Services cleared the Branch Davidians, including Koresh, of child abuse as defined by Texas law. Kelley quotes a *Newsday* story: “‘A union with Koresh was spiritual, says Robyn Bounds, who met with Koresh when she was fourteen and slept with him when she was seventeen...’” Lacks references.

Kellogg, Miriam E., & Hunter, William F. (1993). Sexual immorality in the missions community: Overtones of incest? *Journal of Psychology and Theology*, 21(1, Spring):45-53.

Kellogg is a staff assistant, Wycliffe Bible Translators, Huntington Beach, California. Hunter is a professor of psychology emeritus, Rosemead School of Psychology, Biola University, La Mirada, California. Proposes that because of the family-like atmosphere of missionary communities, acts of sexual immorality, specifically child molestation and abuse or harassment, have overtones of incest. Effectively utilizes literature from both clinical and religious sources to make their case. Clinical framework to the essay is systems theory. Religious sources include evangelical authors and Marie Fortune. One of the few articles on this topic. References.

Kenel, Mary Elizabeth. (2003). A church moving toward healing. *Human Development* [published by Jesuit Educational Center for Human Development], 24(2, Summer):41-46.

Kenel “is a clinical psychologist who counsels, directs workshops, and performs assessments for members of religious congregations in the Washington, D.C., vicinity.” Comments on “the sex scandals that have rocked our [Roman Catholic] church during the past few years.” Her theological position is that “God always identifies with the victim, and it is in the company of the victim that God is to be found.” States: “Rather than rejecting [victims of clergy sexual abuse], failing to believe the truth of their complaints, treating them as scapegoats, or condemning them to a life of silence, church officials might have welcomed the victims, learned from them, and received challenge and enrichment as together they worked to address the problem of abuse.” Offers an insightful, brief history of the secular community’s movement over the past 30 years to address the abuse of children while the Church in that period used a “‘confessional model’” to

“classify priests’ illicit sexual activity with minors under the rubric of sin and weakness” and relied on treatment centers. Calls for the Church to be penitent by “buil[ding] self-criticism into its own life and structures” with a first step of acknowledging its errors. Assigns responsibility to hierarchy, clergy, and laity. This includes “being able to see the church and clergy in the role of the victimizer... [and for] church officials and clergy to discover themselves as sharing solidarity in sin... Awareness brings with it an opportunity to examine and realign the structures that helped give rise to abuse and deceit.” Describes movement toward healing as requiring transformation of relationships based on “an empowered cycle of healing-forgiveness” that involves power being “more equitably shared with the laity, we who have been victimized, whether through actual sexual abuse or through deceit...” Briefly discusses the nature of genuine forgiveness, including what it is not. Identifies beginning tasks in the process of *healing-forgiveness*. Lacks citations; includes recommended readings.

Kennedy, Eugene. (1993). The see-no-problem, hear-no-problem, speak-no-problem problem: Sex abuse and Catholic clerical culture. *National Catholic Reporter*, 29 (20, March 19):5 & 8.

Kennedy is identified as a psychologist and author in Chicago, Illinois. Context is the Roman Catholic Church in the United States and the responses of the leadership to sexual abuse committed against minors by priests. Reflects on “what can be termed the moral and spiritual crisis of the American priesthood. Over the last several years, scores of priests have been indicted for, and convicted of, the molestation of children in their care.” Identifies as “one of the most disturbing aspects of this crisis [as] the limited leadership of the bishops, individually or through their national conference, or of priests, through their senates or other organizations, in investigating or cleansing this infection to vindicate their own honor.” Identifies clerical culture as a central problem, and comments: “How could it have come to pass that so much of this sexual abuse could have taken place in rectories and have gone unnoticed and unreported by others in residence there? Why do so many ecclesiastics seem surprised when yet another sexual scandal breaks of which they had suspicions or previous knowledge? The pending question comes to this: Has official Catholicism, for whatever reason, become an accomplice in these tragedies by living with them or allowing them to grow or refusing to examine their deepest causes because they would be too disturbing for them or unsettling for the institution?”

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\_\_\_\_\_. (2002). Fall from grace. *National Catholic Reporter*, 38(18, March 2):13-17.

Kennedy is emeritus professor of psychology, Loyola University of Chicago, Chicago, Illinois. Discusses the culture of Roman Catholicism in the U.S. with a focus on Boston, Massachusetts. Begins in the 1960s when Bernard Law, current archbishop of the Boston archdiocese, and John J. Geoghan, convicted in January of 2002 for child molestation, were ordained as priests. Topics include: a “benign media conspiracy” that overlooked personal problems of public figures, e.g., the alcoholism of Cardinal Richard Cushing of the archdiocese in the 1960s; treatment of victims of priests by a hierarchy that supported “its privileged and professional members”; immature psychosexual development of seminarians; a bishops’ principle of “for the good of the church” as justifying “denial, delay and evasion in managing the problems of priests;” a goal of rehabilitating a troubled priest “so that he could be returned to parish work.” Concludes that Geoghan’s personnel pattern of service, problems, treatment, and reinstatement “do not seem as singular or unusual when viewed in the context of this problematic cultural background.” Also concludes that “Geoghan symbolizes the cohort of priest who, in Boston alone, and to heartbreak all around, survived for a long time in forgiving ecclesiastical surroundings.” Criticizes the “long-denied structural faults of [the bishops’] environment” which served to maintain the Church as an institution. States that the “long-accumulating tragedy [in Boston]... [is] the terrible collapse in our day of a great ecclesiastical structure whose foundations began to erode generations ago.”

Kennedy, Eugene C., Heckler, Victor J., Kobler, Frank J., & Walker, Ronald E. (1977). Clinical assessment of a profession: Roman Catholic clergymen. *Journal of Clinical Psychology*, 33(1, January):120-128.

The authors are affiliated with Loyola University of Chicago, Chicago, Illinois. “This research was commissioned, as part of a larger study of American priests, by the National Conference of



Catholic Bishops...” Reports results of a study based on a national U.S.A. sample regarding “the total personality of the men who are priests in America.” Twelve Ph.D. clinical psychologists recorded semistructured field interviews with 218 priests who completed a battery of psychological tests, and compiled evaluations of each person. “Topics of major focus were...: family life and relationships, psychosexual development, development of vocation, self-concept, interpersonal relations, priesthood, celibacy, and the future.” Based on reports and evaluations, 4 categories emerged “that were ordered along a continuum of development...: maldeveloped, underdeveloped, developing, and developed. Maldeveloped priests were seen as men who have life-long major psychological difficulties, typically related to their early familial problems, which have interfered in a serious way with their adjustment and occupational effectiveness. In many cases, a diagnostic label was warranted. Underdeveloped priests were described as emotionally immature... They were conceptualized as dealing with adolescent conflicts at a much alter age than appropriate.” The maldeveloped group, 8% of the total priests in the study, were also described as: “Generally, these priests are characterized by covert or underlying intense hostile feelings, extremely negative self-feelings, and disorganizing and disruptive sexual conflicts.” The underdeveloped group, 57% of the total priests, were also described as: “Their identity is more clearly to the role of the priesthood than to themselves as persons. Their vocational choice is prompted more by the factors of status and security than by interests and abilities.” The developing group was 29% of the total, and the developed group was 6%. Of 28 variables used in discriminant analysis (statistical), “the psychosexual maturity scale of LSCBC [Loyola Sentence Completion Blank for Clergymen] was the best discriminant among the groups.” Discriminant analysis also indicated a significant association between the clinical and quantitative strategies of classification. 28 references.

Kennedy, John W. (1995). Probe of missions school demanded. *Christianity Today*, 39(9, August 14):60. By an associate news editor of the magazine. Reports on efforts by “adult children of evangelical missionaries who say they were [physically and sexually] abused while living at a Christian and Missionary Alliance (C&MA) boarding school in Mamou, Guinea, West Africa...” to get the denomination to reimburse them for their therapy related to the abuse, and to “establish an independent panel to investigate their claims.” The 5-person Mamou Steering Committee went public about the matter at the denomination’s annual convention in May, 1995, after private efforts at resolution broke down. Quotes 2 adult survivors and the denomination’s vice president for overseas ministries.

\_\_\_\_\_. (1998). [Missions] From trauma to truth: Once-abused children demand accountability. *Christianity Today*, 42(5, April 27):16.

Reports on reactions to a panel’s 95-page report that found physical and sexual abuse had been committed by Christian and Missionary Alliance (C&MA) missionaries between 1950 and 1971 against children of C&MA missionaries and those of other denominations while the children were living in the Mamou Alliance Academy in Guinea, West Africa. The panel found 9 persons had committed offenses, and also “faulted the denomination for improper training, poor oversight, and negligence.” Quotes several of the survivors regarding further preventive steps that can be taken, a parent, and the chair of the denomination’s board of managers.

Kennedy, Margaret. (2000). Christianity and child sexual abuse – the survivors’ voice leading to change. *Child Abuse Review*, 9:124-141.

Kennedy is affiliated with Christian Survivors of Sexual Abuse (CSSA), London, England. Presented as a paper to the British Association for the Study and Prevention of Child Abuse and Neglect National Congress in 1997. Context is Great Britain. Her premise is that churches need the expertise of secular child protective service workers regarding child sexual abuse, and that such workers need to offer “services in a respectful way, not belittling or denigrating beliefs” of Christian survivors. They also “must learn... the joys of faith which can sustain and empower as well as the *distortions* of faith/beliefs that can disempower” for the sake of understanding survivors and supporting their healing. Cites a number of effects of sexual abuse on children and how Christian teachings, concepts, and precepts can negatively reinforce those effects: being

spiritually contaminated when evil is experienced; God's will as justification for the abuser's actions; the misuse of invoking God's grace as a form of minimization, denial, and a "gloss over the reality of the experience of child sexual abuse."; God's will as reinforcing the belief the survivor deserved to be punished or was sinful; an abuser's use of God to justify the abuse; silencing factors; an extended examination of forgiveness, including an abuser's apology; Includes references to cases in which the abuser was a clergy person. Concludes with a call for a stronger working relationship between child protection workers and churches. 30+ references.

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\_\_\_\_\_. (2002). White collar crimes: Vulnerable women, predatory clergymen. *Journal of Adult Protection*, 4(4, November)23-33.

Kennedy is founder and coordinator, Minister and Clergy Sexual Abuse Survivors (MACSAS), a group for women and men sexually abused by clergy either as children or adults, London, England. Adapted from her Mary Edwardes Memorial Lecture to Survivors of Professional Abuse National Association, June 30, 2000, Kensington, England. Presents "my experience as supporter to these victims, lessons from the literature and material from interviews conducted in the course of a PhD study on the area of sexual violation." Briefly discusses the concept and nature of pastoral relationships, the boundary between exploitation/abuse and consenting relationships, and professional role violation. Presents very brief anecdotes from several women who were "sexually abuse and exploited by priests or ministers." Briefly considers the nature of vulnerability in the context of sexual exploitation in professional relationships, and traces implications for clergy sexual abuse. Notes the emergence of policies and procedures in Christian denominations in the United Kingdom that address sexual exploitation of women in the pastoral relationship. Describes the power differential between male clergy and female constituents, and identifies a variety of concrete factors that contribute to the differential. Critiques a medical model of clergy offenders in which clinical causations are "used to explain the behaviour in terms of individual pathology rather than inequality and context." Similarly, she expresses "grave reservations concerning the concept of 'transference' ... [because] it has been misused so that it becomes a causation of sexual exploitation by clergy." Concludes: "Many of the women within MACSAS have a clear vision of justice and of right and wrong, and a clear view of what is needed." Identifies a history of patriarchal hierarchy as an obstacle to change. References.

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\_\_\_\_\_. (2003). Sexual abuse of women by priests and ministers to whom they go for pastoral care and support. *Feminist Theology: The Journal of the Britain and Ireland School of Feminist Theology*, 11(2, January):226-235.

Draws from her experience with 50+ women who were sexually assaulted by male clergy or ministers and approached Minister and Clergy Sexual Abuse Survivors (MACSAS), a group she founded and coordinates in London, England. Calls for clergy to be regarded as professionals to counter a prevailing view that clergy who commit sexual boundary violations are committing an *affair*, a term which implies those exploited had "a full understanding of consent" and leads to a failure of church leaders to hold offenders accountable. Very briefly identifies contexts "whereby clergy become involved with those in their pastoral care" and the imbalance of power between "the women [who] acts as 'client' seeking help [and] a recognized 'specialist' (the priest or minister)." Presents 6 very brief first person statements from women who sought MACSAS help, statements which depict vulnerability in the clergy/client relationship. Very briefly discusses consent in a situation of power imbalance, *transference*, and vulnerability. Presents a very brief first person statement from a woman to illustrate acquiescence rather than consent. Very briefly describes ways clergy use religious language and constructs to manipulate women into a sexual relationship. Based on her experience with 56 victims over the 2 previous years, identifies "shame [as] a major component of the trauma they have suffered." Also identifies deleterious consequences of the deep shame. Very briefly critiques the medico-pathological model of understanding offenders' behavior because it "lets men off the hook and does not call them to account." Also notes it does not account for "the deep cultural and ingrained patriarchal misogyny endemic within the male clerical system." Reports selected comments from her 2001 qualitative survey of 21 priests and ministers regarding "whether [they] considered their clerical state to be a 'profession.'" States: "The crucial features that are necessary in ministry include: accountability,

professional standards, codes of conduct, ethical codes, boundary training, and monitoring and supervision... As churches begin to develop proper guidelines and disciplinary measures for dealing with clergy abuse, what is needed is a concise statement of what constitutes pastoral sexual exploitation." Concludes: "Finally, clergy must be included in the criminal statute of 'breach of a relationship of care' in the new Sexual Offences Bill." 3 footnotes.

Kenny, Nuala P. (1991). Institutional and clergy sexual abuse. *Pediatric Emergency Care*, 7(5, October):314.

Kenny is identified as a physician and a woman religious. Abstract from the Presentations and Workshops section, Proceedings of The First North American Conference on Child Abuse and Neglect. "Sexual abuse by persons in positions of trust especially in institutions and churches [*sic*] constitutes a particular problem within the larger issues of sexual abuse. This session will focus on both the general and specific dynamics of abuse in these areas with particular attention to male sexual abuse. The information has been gathered through both a thorough literature search and the recent experiences of clergy and institutional abuse in Canada. The discussion will highlight the unique consequences to the victims of sexual abuse by persons charged with moral authority and some particular issues in the healing process for these victims."

Kent, Stephen A. (1994). Misattribution and social control in the Children of God. *Journal of Religion and Health*, 33(1, Spring):29-43. [Reprinted in *Spirituality East and West*, (1997):16-22.]

Kent is an associate professor, department of sociology, University of Alberta, Edmonton, Alberta, Canada. "In this article, I argue that deviant religions use supposedly godly justifications for their punishment systems by establishing theologies in which members misattribute divine authority to leaders who they relate to emotionally as demanding parents. These misattributing theologies sanctify the often harsh sufferings that members are required to withstand." The sufferings he identifies include "physical, sexual, psychological and religious deprivations imposed by the groups or their leaders." Applies the misattribution process to the accessible example of "the deviant Christian-based group, the Children of God (also known as COG, The Family of Love, or simply, The Family)..." Cites specific COG sexually-related practices, including "sex between some adults and children and among some children." Draws upon Proudfoot and Shaver's 1975 work on attribution theory to "argue that attribution theory explains the social-psychological context in which people assign or attribute meaning to immediate and compensator rewards and punishments." Describes the COG attributional system, including the role of the founder and head, David Berg, "God's reputed agent on earth." Recounts stories by women adherents who describe experiences of being punished for religious reasons in contexts involving their resisting specific sexual practices initiated by Berg and implemented by COG leadership. Summarizes the COG deviant attribution pattern: "...the group rewarded members for believing, on the one hand, that sources of good resided outside of themselves (God, as mediated through Berg's teachings), and on the other hand that sources of negativity or bad resided in forces within themselves (from Satan, and manifested as doubts or resistance to those teachings). Consequently, COG's punishment system operated largely to deter people from cultivating any internal doubt about Berg's directives, and the group members' attributions interpreted unfortunate and tragic events in the lives of doctrinal deviants as indications of God's just wrath." Discusses work by Janet L. Jacobs regarding female victims of abuse in deviant religions in which sexual relations with the male leader was a form of physical and emotional reward or punishment, and observes: "...because of the child-like dependence that those women seemed to feel toward their leaders, sexual involvement between female followers and male spiritual mentors may be said to share elements characteristic of incest violation." Notes that women in deviant religions may experience a "double disempowerment" based on "their submissiveness to the group itself, [a disempowerment] they share with men," and "their own female submissiveness to paternalistic men or male leaders. Often these men claim to have achieved higher spirituality at the same time that they pressure women into the most inappropriate sexual activity." 62 endnotes.

\_\_\_\_\_. (2000). Lustful prophet: A psychosexual historical study of the Children of God's leader, David Berg. [Retrieved 06/20/09 from the author's World Wide Web site at the University of

Alberta, Edmonton, Alberta, Canada: <http://www.arts.ualberta.ca/~skent/Linkedfiles/lustfulprophet.htm>  
[Originally published by the same title in *Cultic Studies Journal*, 11(2):135-188. The 2000 “version has slight corrections.”

Kent is a professor, Department of Sociology, University of Alberta, Edmonton, Alberta, Canada. “In this biographical study of David Brandt Berg (1919-1994), I examine the effects of childhood psychosexual experiences on his implementation and practice of antinomian sexuality within the religious organization that he founded, the controversial Children of God (COG).” Uses a portion of Berg’s extensive writings and interviews with 10 former members “to develop a tentative psychosexual history...” “My study shows how the death of Berg’s mother unleashed his suppressed sexuality within the social context of the sexually permissive and anti-authority era of the late 1960s. This social context facilitated Berg’s construction of a religious theology and accompanying practices that directly reflected the desires of his newly unfettered id.” Traces Berg’s biographical and psychosexual histories which later merge: “In the COG social environment, Berg would ‘work out’ his childhood sexual traumas through the deviant policies and practices that he initiated in the name of God.” Deviant practices included: “sexually intrusive” relationships with female members of his family, including at least 1 daughter and at least 2 granddaughters; sexualized relationships with his followers: “...he granted himself access to all COG women, and effectively destroyed monogamous marriages among his followers... Women in COG had little choice but to follow Berg’s commands, since the combination of social pressure and religious threats (involving assertions that their disobedience indicated their refusal to accept the promise of complete salvation) left them with few options.”; encouraging COG members to break the incest taboo with their children “and to do so in the name of God.”; directing followers to recruit new members through the use of sex. 110+ references.

\_\_\_\_\_. (2004.) Generational revolt by the adult children of first-generation members of the Children of God/the Family. *Cultic Studies Review: An Internet Journal of Research, News & Opinion*, 3(1):pagination lacking. [Retrieved 07/18/05 from FirstSearch:ATLAREligion academic database.]

Kent is affiliated with the department of sociology, University of Alberta, Edmonton, Alberta, Canada. He “present[s] an overview of the relationship of the first wave of children and teens – now adults – to their parents’ generation in the Children of God/the Family, making extensive use of the group’s own publications. I argue that the seeds for the generational revolt that began in the 1990s and continues to this day lie in early policies and decisions that the group leaders and adult members made early in their organizational history. These policies and decisions created a social climate in which many of the group’s younger members felt abused, exploited, and hostile toward various adults.” Identifies 7 basic doctrinal positions and policies that contributed to the “generational revolt that began in the early 1990s.” Among them are prophecies and teachings from David Berg, the group’s founder and head, that involved the importance of love, the form of which “heavily involved sex... Especially during the late 1970s and the 1980s, therefore the social environment of the Children of God/the Family households and compounds was highly eroticized. In locations around the world, teenagers and even some children became involved in various degrees of sexual behaviors with their peers and often with adults.” Reports allegations by Berg’s daughter, Deborah, “that [he] had tried to commit incest with her.” Also reports allegations by Berg’s granddaughter, Merry Berg, that she as a 9-year-old and a girlfriend have “suffered sexual assaults by adult men who were involved with the group’s ‘Music with Meaning’ program...” In an interview with Kent, “she allegedly was involved in a wide range of sexual activities with Berg [while living with him in the 1980s] and other males, often having adult women facilitating the sexual encounters.” Describes how the leadership denied the claims against Berg and “wrote Merry off as having been possessed by a devil.” Notes that in 1990, however, the leaders had acknowledged internally “that at least adult/teen sex had occurred... Clearly, the Family told its teens that they would not get any justice for the abuses they suffered, and that they may even have been responsible themselves for much of their own sexual victimization.” Concludes: “In essence, the leaders of the older generation quite literally demonized the leaders of another, and in doing so disregarded their cries for justice.” 55 references.

Keshgegian, Flora A. (1999). Power to wound, power to mend: Toward a non-abusing theology. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 1(1):37-65.

Keshgegian is visiting scholar, Women's Leadership Institute, Mills College, Oakland, California. Examines the phenomena of sexual harassment and abuse by clergy in order to "better understand the ways in which the churches and our theologies participate in and reinforce abuse." Considers what is "at the core of systems of domination: namely that such hierarchical and dualistic systems functionally split power and responsibility... Furthermore, this split is reinforced and institutionalized so that the powerful are not routinely held responsible either for the state of things or even for their own actions; those without power are held responsible not only for their own behavior, but for societal conditions. At the same time, those without power are denied the means to effect change in those conditions. They are considered culpable, but not effective." Identifies 4 dimensions in the relationship of clergy to laity that constitute the power difference between them. Describes ways that "Christian theology has provided supporting ideology for abusive systems." Applies how that theology has functioned "to maintain the split between power and responsibility at the same time that power is moralized" to the problem of clergy sexual abuse. Briefly discusses societal implications of the splitting in cases of clergy sexual abuse, including clericalism and denial. She also proposes "an alternative theology of empowerment and accountability," a double movement "in order to hold those with power responsible and to empower those without power..." Notes that "healing is necessary for empowerment but is not equivalent to it." Regarding constructing a new theology of accountability and empowerment for a non-abusing church, she states: "It necessitates the transformation of traditional understandings of clericalism and male and female relationships, of power and God, and of sin and salvation." Traces the usefulness of this approach in relation to various theologies, noting the relational and political implications of her proposal. Tests her model of abuse, which is "rooted in an analysis of oppression in which power and responsibility are split," against "other models and approaches being used by churches to discuss clergy sexual abuse." 48 footnotes.

Kim, Susan C., Gostin, Lawrence O., & Cole, Thomas B. (2012). [Viewpoint] Child abuse reporting: Rethinking child protection. *Journal of the American Medical Association*, 308(1, July 4):37-38. [Retrieved 07/02/14 as Georgetown Public Law and Legal Theory Research Paper No. 12-114 from the World Wide Web site of Social Science Research Network: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2125168](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2125168)]

Kim and Gostin are lawyers with the O'Neill Institute for National and Global Health Law, Georgetown University Law Center, Washington, D.C. Cole, a physician, is the contributing editor of the journal. Citing the magnitude of cases of sex abuse of minors "and the widespread failure by pillars of the community to notify appropriate authorities, as illustrated by incidents in the Roman Catholic Church since the mid-1980s and the recent criminal case involving the football program at Penn State University, State College, Pennsylvania, briefly considers the question: "...what is the duty to report suspected cases by individuals in positions of trust over young people, such as in the church or university sports?" Broadly reviews legal duties to report child abuse as required by the Federal Child Abuse Prevention and Treatment Act, distinguishing between *permissive reporters* and *mandatory reporters*. In a single paragraph, considers states' laws regarding clergy. Also broadly reviews states' laws regarding "individuals in close supervision of children, such as athletic coaches, scout leaders, volunteers in religious programs, and university officials." Notes what "appears to be systematic underreporting of child abuse and neglect," and identifies relevant factors. Concludes by presenting "strong moral reasons the law should require adults in close supervision of children to report any individual who they good reason to believe has abused a child." States: "Individuals responsible for the spiritual, emotional, athletic, or educational upbringing of children, such as teachers, coaches, health care professionals, religious officials and staff, scout leaders, adult volunteers, and club sponsors are in positions of trust. Parents rely on these adults to safeguard the health and well-being of children. Children placed under the supervision of a responsible adult are uniquely vulnerable, may be unable to defend themselves, and may be fearful of reporting the offense." States: "Institutions have a responsibility to be vigilant in preventing and detecting child abuse by members of the community." In response to the issue of promoting prompt reporting of abuse "while still

ensuring that respected individuals are not falsely accused,” states: “Ideally, state law would place a clear duty on all those in a position of trust to report promptly...” 7 references.

King, Sue. (2003). The impact of compulsive sexual behavior on clergy marriages: Perspectives and concerns of the pastor’s wife. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):193-199.

King conducts an unspecified private practice, Cincinnati, Ohio. [While there is nothing explicit in the article related to clergy sexual abuse, it is listed because other authors have linked sexual addiction by clergy to clergy who sexualized relationship with congregants and counselees. There is a paucity of data in the literature about the impact of such behavior on the spouse of the pastor.]

Kinney, John. (1993). NCCB establishes a committee on sexual abuse. *Origins: CNS (Catholic News Service) Documentary Service*, 23(7, July 1):104-105.

Presents the text of an address by John Kinney, Roman Catholic bishop of Bismarck, North Dakota, to the U.S. National Conference of Catholic Bishops (NCCB) regarding its establishment of a 7-member Ad Hoc Committee on Sexual Abuse which was announced at the NCCB spring meeting, June 17-18, 1993, New Orleans, Louisiana. Kinney was named to chair the Committee. In the brief address, he discusses the Committee’s mandate. [The remarks of Archbishop William Keeler, Baltimore, Maryland, president of the NCCB, that announced the Committee are included in the margins of pp. 104-106.]

Kirsch, George B. (1980). Clerical dismissals in colonial and Revolutionary New Hampshire. *Church History*, 49(2, June):160-177.

By an assistant professor, history, Manhattan College, Riverdale, New York. Examines the nature of the dismissal of Congregational and Presbyterian pastors in New England between 1633-1790, and explains their significance in relation to several broad questions of social change. Considers 77 dismissals, and places them in categories: personal (n=21; 27%); religious (n=21; 27%); financial (n=24; 31%); political (n=5; 6%); undetermined (n=6; 8%). The personal category includes matters related to health, mental illness, and flagrant immorality usually associated with intemperance or sexual misconduct. Several cases of sexual misconduct are cited by name of the clergy and town, although specifics of the actions are not provided. Footnotes.

Kis, Miroslav. (2004). Sexual misconduct in ministry: A biblical sketch of pastoral identity. (Part 1). *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(January):Unpaginated. [Retrieved 07/25/13 from the World Wide Web: <https://www.ministrymagazine.org/archive/2004/01/sexual-misconduct-in-ministry-a-biblical-sketch-of-pastoral-identity.html>]

Kis is professor of ethics, Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. 1st in a series of 8 magazine-style articles. Lays a foundation for “discuss[ing] the subject of sexual sin in ministry” by examining the biblical of sexuality and sex, focusing on “biblical images dealing with pastoral identity” and “the roles and functions inherent in that identity and required today by a biblical view of ministry.” 4 endnotes.

\_\_\_\_\_. (2004). Unforbidden fruit. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(March):Unpaginated. [Retrieved 07/25/13 from the World Wide Web: <https://www.ministrymagazine.org/archive/2004/03/unforbidden-fruit.html>]

2nd in a series of 8 magazine-style articles. Continuing to lay a foundation for the subject, he responds to the question, “What does the Bible teach about appropriate attitude to sexuality and sex?” Topics include: sexuality as a dimension of human nature; sexual act and sexuality; sexual sin; unique character of sexual sin. Draws upon the work of Helmut Thielicke. 20 endnotes.

\_\_\_\_\_. (2004). Sexuality in ministry: The pastor, sexual sin, and the Bible. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(May):Unpaginated. [Retrieved 07/25/13 from the World Wide Web:

<https://www.ministrymagazine.org/archive/2004/05/sexuality-in-ministry-the-pastor-sexual-sin-and-the-bible.html>]

3rd in a series of 8 magazine-style articles. Continuing to lay a foundation for the subject, he examines the theme of 2 elements of a pastor's identity – as a minister and as a person who is married. He “search[es] the Scripture, especially the landscape of the Old Testament, seeking God's position on the minister's marriage and sexuality, and thus His response to sexual misconduct in ministry.” Topics include: the wife of the priest; the general biblical position on sexual sin; the Bible and the sexual sin of Jewish priests in Hebrew scripture. Concludes: “God stands firmly on the side of the cheated spouses of these priests, and of pastors' spouses today. Unless pastors respect their covenant with their spouses, they are out of favor with God. These are issues that prompt God to use the language of strongest rebuke... God has taken a clear stand. He has ample power to protect, grace to heal, and mercy to forgive. And whatever we may think of our marriage, whatever our status, influence, reputation or position in ministry, faithfulness to the wife of our youth is of paramount importance to Him.” 10 endnotes.

\_\_\_\_\_. (2004). Flirting with the enemy. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(July):Unpaginated. [Retrieved 07/25/13 from the World Wide Web: <https://www.ministrymagazine.org/archive/2004/07/flirting-with-the-enemy.html>]

4th in a series of 8 magazine-style articles. Begins by “briefly spell[ing] out the causes [of “sexual infidelity” in marriages, in general], to be followed by ministry-specific reasons behind troubles in marriage.” Identifies ministry-specific reasons – i.e., “explanation or motive behind the cause of an action” – as role-related stress, relationships, vulnerability to unresolved past issues, power, and power. Very briefly lists 5 ways that describe how “adultery” occurs in the context of a minister's role relationship to a congregant. Identifies as the “cause of all causes, and reason of all reasons” a pastor's “relationship with God [that] is weak or superficial,” and advises preventive steps based in Christian faith. 15 endnotes.

\_\_\_\_\_. (2004). Sexual misconduct in ministry: Victims and wounds. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(September):Unpaginated. [Retrieved 07/25/13 from the World Wide Web: <https://www.ministrymagazine.org/archive/2004/09/sexual-misconduct-in-ministry-victims-and-wounds.html>]

5th in a series of 8 magazine-style articles. Presents his “survey [of] the path of ministers' adulterous affairs.” Briefly describes the impact on: the minister's female spouse; “the other husband”; children of the minister; “the ‘other woman’”; the pastor. [He does not address impact on the congregation.] Regarding the “‘other woman,’” quotes Pamela Cooper-White's analysis of “‘pastoral sexual abuse,’” which is based on her position that “‘there can be no authentic consent in a relationship involving unequal power.’” He adds: “The minister carries ultimate spiritual authority. He is often physically stronger and more imposing. He may be the ‘other’ woman's employer, teacher, mentor, or counselor.” However, he immediately after states: “While we must always keep these factors in mind, and recognize that the pastor's responsibility is greater, an undeniable fact remains true: Short of rape or malicious abuse, we are accomplices in sexual infidelity whenever we trespass the boundaries of others or allow anyone to violate our boundary of intimacy.” 22 endnotes.

\_\_\_\_\_. (2004). Fallen pastors: Redemptive responses. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(November):Unpaginated. [Retrieved 07/25/13 from the World Wide Web: <https://www.ministrymagazine.org/archive/2004/11/fallen-pastors-redemptive-responses.html>]

6th in a series of 8 magazine-style articles. Considers “the most prudent and redemptive responses to clergy sexual misconduct.” States: “Sexual involvement with parishioners is a breach of the pastoral code of ethics, an injury to the good name of Christian ministry, a blow to the power of the gospel, a scandal when it comes to those who submit to temptation, and a profound injury to many innocent people.” Begins by very briefly identifying 5 responses, each of which he finds

flawed. Outlines the response that he advocates, including steps from the Seventh-day Adventist North American Division's model procedures for responding to allegations of sexual misconduct against denominational employees and volunteers. Provides brief rationales to support withdrawal of the pastor's ordination. Makes 8 very brief recommendations regarding prevention of clergy sexual misconduct. Offers brief suggestions rooted in scripture for how clergy can cooperate with God so that God can lead those who are vulnerable "out of a potentially illicit [sexual] relationship." 17 endnotes, not all of which are complete or accurate.

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\_\_\_\_\_. (2005). Dealing with a fallen pastor? *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 20(January):Unpaginated. [Retrieved 07/25/13 from the World Wide Web: <https://www.ministrymagazine.org/archive/2005/01/dealing-with-a-fallen-pastor.html>]

7th in a series of 8 magazine-style articles. Discusses how the church is to respond to a pastor who commits the "sexual sin" of adultery. Citing New Testament scripture, states that if the church is to err, it must be "on the side of mercy and that in behalf of the victims before look at the side of the fallen pastor." Advocates using the church's discipline as a form of care for the "fallen pastor" as a person: "An intentional and methodical healing process must now begin in earnest." Differentiates the case of a pastor who commits adultery from the story of David's fall, repentance, and forgiveness in the Hebrew scriptures on the basis of the source of the pastor's power – "the covenant of ordination to a holy office, the pledge of responsibility to his flock, and the very real promises to the community at large." States: "...the fallen pastor's reinstatement [to office and function] faces an impossible challenge to his leadership, due to loss of loyalty and trust... In a very real sense the pastor defrocks himself... Adultery has altered his identity [in terms of "his professional identity and divine calling"]." Identifies trust of the pastor because of "professional power, vocational covenant, and commitments" as a factor in sexualizing a pastor/congregant relationship. His position is that "the pastor who loses his credentials due to adultery remains a former pastor for the rest of his life." Presents a series of very brief statements from "former pastors [who] share their insights from their firsthand experience with adultery." Cites the *Seventh-day Adventist Ministerial Handbook* as clearly distinguishing "the forgiveness of sin and re-employment in pastoral ministry." 17 endnotes.

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\_\_\_\_\_. (2005). Corporately facing up to sexual infidelity. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 20(March):Unpaginated. [Retrieved 07/25/13 from the World wide Web: <https://www.ministrymagazine.org/archive/2005/03/corporately-facing-up-to-sexual-infidelity.html>]

8th in a series of 8 magazine-style articles. Begins by citing, without substantiation, "...the increasing trend of sexual infidelity inside the church and among its ministers..." Addresses: "What kind of church would it take to stave off immoral behavior and make faithfulness and purity in relationships an attractive reality? What corporate self-concept, what level of intimacy with God and His Word would yield a community that cause people in the surrounding culture to notice..." Summarizes his position: "...a Christian marriage, with its unique characteristics, must be lived 'in the world,' but it must not be 'of the world' that promotes self-gratification and self-centered individualism. The Christian church is challenged to construct a community that will give proper support to godly marriages and homes." 8 endnotes.

Kjohede, Bodhin. (1991). Zen teachers and sex: A call for enlightened standards. *Buddhist Peace Fellowship Newsletter*, (Spring):19-20. [An excerpt from his article in *Zen Bow*, March, 1991.]

Kjohede is abbot, Rochester Zen Center, Rochester, New York. Reflects on an ethical "injunction against sex in a helping relationship of power disparity." Warns against an ethical relativism based on attachment to emptiness and an ethical dogmatism based on attachments to right and wrong. Compares the unequal relationship of a teaching having sex with a student to incest in the spiritual family. States that the harm extends beyond psychological and spiritual damage to either the student or the teacher, that the greater harm is the corruption of the teaching: "this contamination of the purity of transmission is the most tragic loss." Calls for: clarity about standards expected of teachers, adoption of a code of conduct, and an institutional structure "to



rein in those teachers who violate, at least chronically and brazenly, sexual limits or any of the other grave Buddhist precepts.”

Klein, Douglas. (2000). Succeeding failure: How do you pastor after three fallen predecessors? *Leadership: A Practical Journal for Church Leaders*, 21(2, Spring):96-100.

Klein is pastor, Faith Presbyterian Church (Evangelical Presbyterian Church denomination), Aurora, Colorado, a suburb of Denver. Describes his ministry since 1993 at the church following 3 consecutive pastors who left due to “issues of moral failure.” In the 1960s, the founding pastor “had an affair with his secretary and left the church.” The succeeding pastor led the church to become the fastest-growing congregation in the denomination, and left in 1985 after he announced he was divorcing his wife. The third pastor was discovered by elders to be “having an affair with the Christian Education director” whom he married within a year after divorcing his wife. “After his departure, the church plunged into a financial crisis and experienced an enormous deflation of morale.” Describes the atmosphere as one of “immense hurt and distrust,” “an aura of spiritual oppression,” “despair,” and a spiritual battle for the soul of the church. States that the previous pastors, “the church had been largely personality-driven.” Attributes the pastors’ failures as in part related to a need for “more accountability between the pastor and the elder board.” He applied church-growth and church-planting strategies, including a program in which individual and corporate sins were renounced. Among the congregational sins identified: “our tolerating of immorality and adultery” and “our unethical, impulsive, self-serving patterns of leadership.” [Does not report how he, the leadership, or the congregation specifically addressed issues related to sexual boundary violations by 2 former pastors, or took specific remedial or preventive steps.]

Klein, Leonard R. (1994). [Editorials section] Sexual misconduct: Law, gospel and vows. *Lutheran Forum*, 28(2, May):4-5.

A brief editorial by the editor of a journal which is affiliated with, but independent of, the Lutheran churches. His perspective is that “sexual misconduct cases [in the Evangelical Lutheran Church in America] are currently handled in an atmosphere of confusion, inconsistency, and dishonesty.” He suggests “that they are driven far too much by a boneheaded feminism that reduces all male-female encounters to power issues.” Calls for more reflection about whether to continue or expel from office a minister who has sinned sexually. Concludes: “More attention needs to be paid to Law, to forgiveness, and to the character of ordination, and needs to be done more consistently.”

Kleingartner, Connie. (2001). Maintaining healthy boundaries. *Journal of Supervision and Training in Ministry*, 21:80-82. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Kleingarten is a minister and professor of evangelism and church ministries, and director of field education, Lutheran School of Theology of Chicago, Chicago, Illinois. A brief response to a case study presented in the issue. [See this bibliography, this section: Duensing, Donna. (2001).] Her analysis is that the pastor clearly violated the “student-supervisor boundary relationship” based on his actions, not only in the encounter, but also in his “patterned inappropriate behavior” prior to the encounter. She reflects on educational efforts by her seminary with both students and supervisors to maintain healthy boundaries. Calls for greater attention to role relationships. [For other reflections on Duensing’s article, see this bibliography, this section: Friberg, Nils C. (2001); von Fischer, Thomas. (2001).]

Klein-Larsen, Martha. (2007). Voices from the margins: Using a Foucauldian analysis of power in cases of clergy sexual misconduct. *Modern Believing*, 48, (3, July):11-25.

By “a Lutheran Pastor currently involved in Interim Ministry for the Episcopal Church.” Based on her Ph.D. dissertation. “This article affirms the moral agency of victims [of clergy sexual misconduct] to participate in a process of discernment that determines whether such sexual contact was abusive.” Utilizes post-structuralist philosopher Michel Foucault’s “contribution with regard to understanding power, truth and knowledge [as] an invaluable resource for such a process.” States: “The church, itself, needs to examine its own exercise of power as it adjudicates cases of clergy sexual misconduct and the effect that that power has on women who come forward.” Uses

feminist oral history as a method to present a lengthy anecdote of “a women involved in clergy sexual misconduct” who eventually entered into formal ecclesiastical disciplinary proceedings against the offending pastor. Uses “Foucault’s work on power to examine the ways in which power was exercised in [the anecdote].” In the concluding section, she examines theological implications of situations in which traditional theological discourse of an oppressive patriarchal theology has divinized and secured female submission. States that the Foucauldian understanding “provides a catalyst for insuring that all voices are considered and that these voices are to be understood as a part of the interconnected web that is the church.” 27 footnotes.

Klindienst, Patricia. (1995). Bearing witness. *The Witness*, 78(12, December):38-39.

Brief, powerful, and direct first person account by a parishioner of her “sexual and spiritual violation” by her Episcopal priest. Traces the patterns of his behavior, and her reactions. Includes information pertaining to disciplinary proceedings against him.

Kline, Paul, M., McMackin, Robert, & Lezotte, Edna. (2008). The impact of the clergy abuse scandal on parish communities. *Journal of Child Sexual Abuse*, 17, (3/4):290-300. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Kline is associate professor, Graduate School of Social Work, Boston college, Chestnut Hill, Massachusetts. McMackin is a psychologist, Massachusetts Department of Public Health, Boston, Massachusetts, and Lemuel Shattuck Hospital, Jamaica Plain, Massachusetts. Lezotte is a social worker, Office of Pastoral Support and Outreach, Roman Catholic Archdiocese of Boston, Boston, Massachusetts. At the outset, states that “[t]he Archdiocese of Boston has been at the center of the clergy sexual abuse crisis in the Roman Catholic Church” and “[t]he criminal misconduct of the perpetrator-priests combined with the betrayal of the laity by church leaders posed a threat to the spiritual and psychosocial well-being of faith communities in Boston. This was additionally complicated by the financial settlement with more than 500 victims, which strained [Archdiocesan] financial resources... This articles offers a discussion of the impact caused by this catastrophic crisis for practicing Catholic adults who are not primary victims of clergy sexual abuse.” Reports results of “three focus groups [that] were held in [Boston archdiocese] parishes that had been directly impacted by sexual abuse.” Participants consisted of 18 women and 6 men. 5 questions were utilized: “(a) What disturbs you the most about the revelations regarding the clergy abuse scandal? (b) How have your reactions to the disclosures of abuse changed over time? (c) Have the disclosures of abuse altered your relationship with God? (d) Have the disclosures of abuse altered your relationship with the church? (e) Does your parish need anything for healing or reconciliation? (f) How do you think the church should reach out to those who have been alienated from the church due to the scandal?” 4 major themes emerged: deep hurt in response to perceived betrayal by Church leaders; reawakening of pain connected to past injuries by the Church; differentiation between relationship with God, which was relatively stronger, and relationship with the Church, which was relatively weaker; and, concerns for the spiritual well-being of children and families. Concludes: “Church leaders must respond to the laity’s knowledge that cardinals and bishops failed to honor their promise to love and care for the faithful if they hope to fully address the impact of clergy sexual abuse.” 12 references.

Knight, Diane. (2011). Survivor stories: Seven lessons from the sex abuse crisis from those suffered the most. *U.S. Catholic* [published by Claretian Missionaries], 76(1, January):34-36.

Knight is “chair of the National Review Board, established by the U.S. [Roman] Catholic bishops to assist them with preventing the sexual abuse of minors by clergy and other church workers.” “The following are seven lessons that I and others have learned from” the individual “stories of victims and survivors of clergy sexual abuse.” Very briefly comments on each: 1.) “It takes great courage for a victim or survivor to come forward with his or her story after years, sometimes decades, of silence and feelings of shame. And it is crucial to them simply to be believed.” 2.) “Because of the violation of trust involved in abuse, some survivors trust absolutely no one to this day. Others have been able to work through this pain with the help and support of loved ones.” 3.) “Many survivors have lived for years with the belief that they were ‘the only one’ to have been abused by a particular priest.” 4.) “In spite of their own suffering, many survivors are just as

concerned that the church prevents this abuse from happening to more children as they are about themselves and their own needs for healing.” 5.) “Today there are methods of therapy that work particularly well for survivors of childhood sexual abuse, and individuals can be helped even after many years of unsuccessfully trying to simply forget about it.” 6.) “The abuse has robbed some victims of their faith. For some this has meant the loss of their Catholic faith; for others, it has meant the loss of any faith in God at all.” 7.) “While some victims have been unable to succeed in areas of their lives as a consequence of the great emotional harm, others have gone on to lead very healthy and productive lives.” Lacks references.

Knott, Bill, & Shields, Bonita Joyner. (2003). Unfaithful: When shepherds become wolves. *Adventist Review (Online Edition)*, (February 27). [Retrieved 03/04/03 from the World Wide Web site of the *Adventist Review*: <http://adventistreview.org/2003-1509/story1>]

Cover story article in a Seventh-day Adventist Church national, weekly magazine. Begins with a composite account of a congregation’s pastor who has been discovered by the church secretary to have sexualized a relationship with a church member. The secretary’s husband is the head elder and uncle of the church member. Concludes without resolving the situation and invites the reader to consider what actions to take. 3 authors respond briefly to the account. The first, Selma A. Chaij Mastrapa, a psychologist, emphasizes the pastor’s breach of trust and betrayal of vocation, and terms the effect of pastoral sexual misconduct as “catastrophic to the persons involved and devastating to the church and the faith of the community.” Identifies 3 steps to psychological healing – confession, forgiveness, and and change of direction. The second respondent, Dick Stenbakken, is a chaplain and family therapist who offers concrete and practical advice based on scripture passages in I Samuel 2-4 and Matthew 18 regarding holding leaders accountable. The third respondent, Rosa Taylor Banks, a church administrator, emphasizes not overlooking the congregation in matters of clergy sexual misconduct. She counsels responses that utilize the denomination’s North American Division model procedures that include: informing a denominational official, placing the accused pastor on administrative leave with pay and without prejudice, informing the local congregation, conducting a hearing by a sexual ethics committee, and, if warranted, relaying the committee’s findings to a disciplinary committee that determines appropriate actions. [Procedures for allegations of abuse of minors are on the North American Division website: [www.nadventist.org/humanrelations](http://www.nadventist.org/humanrelations)] Lacks references.

Knowles, Norman. (1996). The rector and the deaconess: Women, the church, and sexual harassment in early-twentieth-century English Canada, a case study. *Journal of Canadian Studies*, 31(2, Summer):97-114.

Knowles is a postdoctoral fellow, University of Calgary. Analysis of a case of sexual harassment between a young woman who was a candidate-in-training as a missionary deaconess, Church of England in Canada, and a rector in Halifax, between 1915 and 1919. She complained to church officials about his behavior to exploit her sexually, but the complaint was reframed as one of her character and conduct. She was found guilty by a candidates committee of insufficient moral vigilance, and her resignation demanded. Based on correspondence from the principal parties, church officials, and the rector’s wife. Addresses issues of gender, class, and women’s role and position within the church.

Knudsen, Chilton R. (1991). Trauma debriefing: A congregational model. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(2, Spring):12-13.

Knudsen, an Episcopal priest, administers the Office of Pastoral Care, Episcopal Diocese, Chicago, Illinois. Based on experience, presents a very succinct outline of 13 steps in a trauma debriefing model applied as an intervention with a congregation following discovery of clergy sexual misconduct. Also briefly notes a 1-year follow-up phase. Does not describe the rationale for this model or its specific steps. Lacks references.

\_\_\_\_\_. (1992). The ripple effect of clergy sexual exploitation: “I was told to give up my church.” [World Wide Web: no date of posting. <http://www.safechurches.org/consequences>]. Reprinted from: *Journal of Women’s Ministries*, 8(2):6-7.

Knudsen is an Episcopal priest and administrator, Office of Pastoral Care, Diocese of Chicago. Brief article that draws from her 3 years experience of working with congregations that experienced sexual exploitation. Defines the 'ripple effect' as the "complex dynamic [that is] unleashed in a congregation in the wake of sexual boundary violations by the pastor, or one of the professional church staff (or even volunteers engaged in pastoral care)." As discovery the violation spreads, the impact increases from those directly victimized to indirect victims as well, especially women. Responses in churches typically include retaliation against the whistle blower, or blaming the victim. That is a mentality "that demeans women and sows confusion about issues of responsibility." Some suffer quietly because they do not feel safe in the church. Listening sessions founded on privacy and support help healing by encouraging expressions of feelings. The "healing process should be designed to reach out to the invisible victims." It is her position that the tendency of church leaders to discount the ripple effect and seek a 'quick fix' does not promote healing. Includes 3 helpful tables: emotional and spiritual consequences specific to different demographics of victims – child, adult, congregation, ministry, abuser, abuser's family – of sexual abuse by clergy and other ministers; congregational reactions to trauma; responses of congregations noted by afterpastors.

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\_\_\_\_\_. (1995). Sexual misconduct in light of a theology of evil. *The Witness*, 78(9, September):27.

Knudsen is the Episcopal Bishop of Maine. Her book review quite favorably critiques Ormerod, Neil and Thea. (1995). When Ministers Sin: Sexual Abuse in the Churches. Alexandria, Australia: Millennium Books. By a theologian and a social worker. Considers clinical and ecclesiastical issues in a theological framework. 6 case studies.

Kollar, Rene. (2005). Power and control over women in Victorian England: Male opposition to sacramental confession in the Anglican Church. *Journal of Anglican Studies*, 3(1, June):11-32.

Kollar is a Benedictine priest in the Roman Catholic Church and is a professor of history, Scholl of Humanities and Fine Arts, Saint Vincent College, Latrobe, Pennsylvania. Presents an analysis of the practice of auricular, or private, confession by a penitent to clergy as conducted in the 19th century Anglican Church. Observes that as conducted with Victorian women, the practice "not only challenged the Protestant teachings on salvation, but also weakened the authority of men and their position within the family structure. The practice of auricular confession encouraged a rival patriarchal system by encouraging women to seek advice from a cleric instead of a husband or father. Issues of power, therefore, troubled Victorian men more than theology." Cites numerous 19th century publications warning of the influence and power that a priest can wield over a woman in the setting of private confession, and thus "become a rival to the authority of men and a threat to the family life." Warnings also include historical reports of Roman Catholic priests who used the setting to sexualize relationships with women penitents. In particular, discusses J.C. Chambers' The Priest in Absolution: A Manual for Such As Are Called unto the Higher Ministries in the English Church, which was printed for the use by Anglican clergy. Especially considers Part II regarding matters of sexuality and the nature of women. The book's teachings were strongly critiqued in England's House of Lords in 1877. 78 footnotes.

Kornfield, Jack. (1985). Sex lives of the gurus. *Yoga Journal*, 63, (July/August):26-28, 66.

Kornfield is a psychologist, a teacher of Vipassana meditation, a representative in establishing a Theravada Buddhist lineage in the U.S., and co-founder, Insight Meditation Center, Barre, Massachusetts. A brief essay that discusses a variety of topics and very briefly reports on a survey regarding personal sexual practices and teachings that Kornfield conducted among students and teachers of Eastern spiritual traditions. Topics include: why sexuality is significant in relation to wisdom and spiritual growth; range of sexual practices, e.g., celibacy and non-celibacy; myths regarding sexuality, enlightenment, and teachers; range of effects, including negative, of sexual relations between teachers and students, especially when secrecy or deception was involved; projection or transference in teacher/student relationships; need for open discussion about expectations regarding sexual beliefs and practices; the contributions of basic Buddhist training precepts, mental states, and degrees of awakening to "understanding how to relate wisely to our

sexuality.”; potential for a “20th-century Western, non-monastic approach to spirituality” to emerge that incorporates sexuality into spiritual life. His survey was conducted over “the last few years... from students and teachers (both Asians and Westerners) representing the major Buddhist lineages in America – and several non-Buddhist lineages...” He compiled information “on 54 teachers, six females and 48 males” and found that “sexual relations form a part of the lives of 39 of them. Only three out of 15 Zen masters, three of nine Hindu and Jain swamis, less than half of the Tibetan lamas, and five of the 24 Theravada Buddhist teachers considered in this survey are celibate. The rest (including myself) have chosen to involve themselves in sexual relationships. Significantly, 34 of the 39 teachers who are not celibate have at least occasional sexual relationships with one of or more students. Sometimes these were straightforward and open, sometimes more covert.” Lacks references.

\_\_\_\_\_. (1991). Vipassana teachers adopt code of ethics. *Turning Wheel: Journal of the Buddhist Peace Fellowship*, (Summer):27-28. [Also found in: Kornfield, Jack. (1993). “Insight Meditation Teachers Code of Ethics.” Appendix in A Path with Heart: A Guide Through the Perils and Promises of Spiritual Life. New York, NY: Bantam Books, pp. 340-343. Kornfield has changed the name ‘Vipassana’ to ‘Insight Meditation.’ The 1993 version is reprinted in: Senauke, Alan. (Ed.). (No date). Safe Harbor: Guidelines, Process and Resources for Ethics and Right Conduct in Buddhist Communities. Berkeley, CA: Buddhist Peace Fellowship, pp. 26-29.]

Briefly describes 5 precepts with guidelines adopted by the Vipassana Teachers’ Collective, a group of lay Buddhist teachers from the U.S. and Europe: “...we refined these precepts to make them appropriate to our role as teachers of the dharma at this particular time in history and in this specific cultural setting.” This was precipitated by problems in the U.S. related to “teacher abuse involving power, money, and sexual misconduct” that were “often poorly handled, largely because there were no guidelines for attending to them. This led to further confusion, conflict, and aggravation of the initial difficulty.” The third precept is: “We undertake the precept of refraining from sexual misconduct.” There are 4 guidelines to this precept: teachers should never exploit authority and position to assume a sexual relationship with a student; a sexual relationship is not appropriate between persons in teacher-student roles, or when either perceives these roles to exist; romantic or sexual relationship or intimation of the possibility is inappropriate during retreats; sexual relationships between teachers and ex-students “must be handled with great restraint and sensitivity” and under certain contingencies. Calls for regional Ethics Committees to be established, and outlines procedures in cases of difficulties.

Kosovske, Howard A. (1994). Sexual exploitation: A Jewish response. *CCAR Journal: A Reform Jewish Quarterly*, 41(3, Summer):5-20.

Kosovske leads the United Hebrew Congregation, Hong Kong. In response to Adler, Rachel (1993), this bibliography, this section, he focuses on sexual boundary crossings in rabbi-congregant relationships, and turns to the tradition to discover guidance. Begins with a passage in the Talmud, *Mo’ed Katan* 17a, that considers placing a rabbi under a ban. Examines commentaries on the passage and finds competing interpretations as to whether the story is about rabbinic sexual misconduct. His interpretation is that: it is such a story; the rabbi’s act jeopardized the institution of the rabbinate; because the rabbi’s acts were sexual, he is banned from functioning as a rabbi; the ban is irrevocable. His reading of the Talmud concludes that the standard of behavior for rabbis is higher than for others, and that any act of rabbinic sexual impropriety requires permanent banishment from the profession. He next considers the codes, e.g., passages from Maimonides, and concludes that they do not uphold the stringency of the Talmud regarding banishment, that the codes “always hold the door open to – and thus [hope] for – a total rehabilitation of any rabbinic colleague who would cross the boundaries of sexual propriety.” Footnotes. [See also this bibliography, this section: Salkin, Jeffrey K. (1993) and Spitzer, Julie R. (1993).]

Kristjanson, Freya. (1999). Vicarious liability for sexual assault. *Canadian Woman Studies*, 19(1/2, Spring/Summer):93-101.

By a lawyer who practices administrative and commercial litigation, past co-chair, Health and Reproductive Issues Committee of the National Association of Women and the Law, and a member of the Executive of the Constitutional and Civil Liberties Section of the Canadian Bar Association. Notes the rise in sexual assault litigation in the last decade in Canada and that the Supreme Court of Canada will have the opportunity to decide the jurisprudential model to shape sexual assault litigation in the coming decades. Provides an overview of legal issues relation to vicarious liability for vicarious assault, focusing on institutional vicarious liability for the sexual misconduct of employees and agents, including religious organizations. Examines the historical evolution of the common law concept of vicarious liability, the policy justifications which operate in favor of and against extending such liability, and recent developments in Canadian law. Reports that religious institutions in Canada have tried to defend against vicarious liability claims on the grounds that Roman Catholic priests, for example, are not employees or agents of the Church. Courts, however, have not unilaterally accepted that argument. Cites a 1996 case in Nova Scotia, *McDonald v. Mombourquette*, involving the conduct of a Roman Catholic priest who had plead guilty to criminal charges against a minor who was an altar server. The Church was held vicariously liable for the priest's actions, but the Court of Appeal disagreed. [An earlier version of this paper was presented at the 12th biennial National Association of Women and the Law Conference, "Access to Justice for Women: The Changing Face of Inequality," Oct. 30-Nov. 2, 1997, Halifax, Nova Scotia.]

Kurkjian, Stephen. (2003). Secrecy remained in place with the Church's finances. *Nieman Reports*, 57(1, Spring):59-61.

Kurkjian is senior assistant metropolitan editor, *The Boston Globe* newspaper, Boston, Massachusetts. Very brief commentary on attempts by the newspaper to report on the "devastating effect" of the "clergy [sexual] abuse scandal" on the Roman Catholic Archdiocese of Boston's "ability to raise money," which has resulted in "a precipitous decline I giving to the church." Cites the U.S. Constitution's First Amendment as the basis for the Archdiocese not being able to "be forced to make public any data on its financial condition." States that the newspaper's coverage of the financial implications was "published without any adequate documentary backup" due to the Archdiocese's refusal to allow access to financial records.

Kuyper, Neal A. (1986). Why good men slip, and how to stop it. *Ministries: The Magazine for Christian Leaders*, 4(2, Spring):45-47.

Kuyper, a Presbyterian minister, is director, Presbyterian Counseling Service, Seattle, Washington. Magazine-style article. Begins with a case of a minister who sexualized a counseling relationship with a congregant who was going through a divorce. Sensitively recognizes that women in the counselee role are in difficult situations due to dual roles. Reports that they may "blame themselves for being seductive, weak, unprotected while at the same time they fear exposure, humiliation and being further victimized by the minister... Often these hurt persons retreat into depression, illness, anger at the pastor, God and the church and remove themselves from active participation in the congregational life." Calls for clergy to set internal and external boundaries to prevent sexual intimacy with congregants, counselees, and staff. Presents 10 practical suggestions to clergy, male and female, "as ways to accept our own sexuality and live within its boundaries." Number 6 is: "Knowing I have a professional responsibility to safeguard the persons who come for pastoral care, I need to be alert to the pitfalls. When I take advantage of their vulnerability as they unburden their life conflicts, I victimize them. They have come to me for help, not for my pleasure, and I must be the mid-wife to their release of pain and help give birth to new life. When I use them, even though the desire seems mutual, I am destroying them and being professionally incompetent."

Laaser, Mark R. (1991). Sexual addiction and clergy. *Pastoral Psychology*, 39(4, March):213-235. By a faculty member, Institute for Behavioral Medicine, Golden Valley Health Center, Golden Valley, Minnesota. Defines concept of *sexual addiction*, and applies it to the context of abusive and exploitive clergy. Offers a typology of characteristics of sexual addiction in relation to the clergy role.

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\_\_\_\_\_. (2001). Sexual misconduct among clergy: Update and treatment options. *Review and Expositor: A Consortium Baptist Theological Journal*, 98(2, Spring):207-224.

Laaser is a member of Faithful and True Ministries, Minneapolis, Minnesota. Written "to shed some light on the nature and etiologies of, and the therapies for, those clergy who have committed [sexual] misconduct." Distinguishes between sexual abuse (clergy using power to gain sexual access to vulnerable people) and sexual sin (sexual activity considered immoral, e.g., pornography or prostitution). Provides a profile, etiology, and therapy for each. Profile of clergy who commit sexual abuse: very briefly describes categories from Gonsiorek, John C. (1995); the work of Glen Gabbard; Irons, Richard, & Roberts, Katherine (1995); and Irons, Richard, & Mark Laaser (1994). Briefly discusses sexual addiction as a factor in clergy sexual abuse. Strategy for treatment of clergy who commit sexual involves: thorough assessment in a team setting; a plan for behavioral change; treatment of early life trauma; combination of psycho-dynamic treatment with cognitive restructuring; addressing relational issues; addressing spiritual and vocational issues. References.

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\_\_\_\_\_. (2003). Pastors and sexual addiction. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):139-149.

Laaser is with Faithful and True Ministries, Eden Prairie, Minnesota. "The purpose of this paper is to explore some of the unique problems associated with pastors who are sexually addicted and suggest ways for clinicians to address these unique issues through assessment and treatment." Discusses 6 of the most common factors that contribute to pastoral sexual addiction: family-of-origin issues, e.g., emotional incest, emotional abandonment, physical abuse, and physical abandonment; spiritual abuse, e.g., arrested theological development; isolation; trust, e.g., transference; fear of negative consequences if help is sought. In 3 very brief paragraphs, addresses the topic of assessment of pastoral sexual addiction in the framework of an impaired professional. Discusses treatment issues using Patrick Carnes' model of recovery. Issues for pastoral sexual addiction include: vocational guidance, spiritual direction, family support, church support, and counter-transference. His position is that "[s]ex addiction is about a search for intimacy," and that treatment that "[i]ntegrat[es] sexuality into the whole of [the pastors'] self is crucial to the prevention of sexual acting-out," which can include professional role boundary violations with congregants or counselees. 13 references.

Laaser, Mark R., & Adams, Kenneth M. (1997). Pastors and sexual addiction. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 4(4):353-370. [Reprinted as: Laaser, Mark R., & Adams, Kenneth M. (2002). "Pastors and Sexual Addiction." Chapter 18 in Carnes, Patrick, & Adams, Kenneth M. (Eds.) *Clinical Management of Sex Addiction*. New York, NY: Brunner-Routledge, pp. 285-297.]

For description, see the annotation for the chapter in this bibliography, Section I.

Laaser, Mark R., & Gregoire, Louis J. (2003). Pastors and cybersex addiction. *Sexual and Relationship Therapy*, 18(3, August):395-404.

Laaser is with Faithful and True Ministries, Eden Prairie, Minnesota. Gregoire with Duquesne University, Pittsburgh, Pennsylvania. "Clergy of all religious traditions are presenting in increasing numbers with addiction to Internet pornography. This article examines characteristics of clergy who suffer from it." In the conclusion section, writes: "One vital question remains: Are pastors who are or who have been addicted to Internet pornography safe to practice ministry? Since clergy are at the service of others, they must be assessed for the likelihood that they will others' boundaries in appropriate or harmful ways." 9 references.

Lagan Hugh. (2012). [Clinical] Clergy sexual abuse: Facts, myths and questions. *International Journal of Psychology*, 47(Supplement 1):61.

Lagan is identified as from South Africa. Abstract of a paper presented at the 30th International Congress of Psychology, meeting in Cape Town, South Africa, 2012. "A sustained and meaningful public dialogue about the sexual victimisation of children in faith communities, and in wider society, has emerged in recent years, resulting in part from revelations of child sexual abuse by clergy. Within an area of public interest wrought with emotion, and driven by preconceived

assumptions, empirical research has helped to objectively deconstruct the complexities of clergy sex abuse, and open up much-needed understanding. Clarity of terminology, and accuracy of understanding, remain essential prerequisites in commencing any study of clergy sexual abuse. The more the facts of clergy sexual abuse are permitted to inform clinical and pastoral thinking, the better able preventative and treatment strategies can hope to respond effectively to the multiple needs of survivors and offenders. This paper will provide an overview and synthesis of the most current empirical research within the field of clergy sexual offending. It will explain how clergy sex offenders are similar to, and different from, general population sex offenders who abuse minors. It will critique how research is helping to enhance effective treatment and supervision strategies, strengthen interventions to reduce recidivism, enable more effective screening protocols for clergy candidates, inform clergy training programs, and build safer faith communities. The collaborative and committed efforts of church leaders, faith communities, researchers, psychologists and survivors of clergy abuse can make this a reality.”

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\_\_\_\_\_. (2012). [Clinical] A unique betrayal: Childhood sexual abuse by clergy. *International Journal of Psychology*, 47(Supplement 1):61.

Lagan is identified as from South Africa. Abstract of a paper presented at the 30th International Congress of Psychology, meeting in Cape Town, South Africa, 2012. “The sexual abuse of minors remains a worldwide criminal and public health problem, with grievous harm often perpetrated against the victim’s long-term psychological well-being. When one’s perpetrator is a trusted spiritual leader and exemplar, the effects of childhood sexual abuse cut to the core of one’s *raison-d’être*. The sexual abuse of children and adolescents by ordained clergy entails an added violation of meaning as well as persons. As such, clergy abuse engenders not only physical, emotional, and psychological trauma, but also a profound existential and spiritual crisis that reverberates through their entire lives. It is this existential and theological crisis which sets clergy abuse apart from other forms of sexual abuse. This paper will seek to give voice to the experience of survivors of clergy perpetrated childhood sexual abuse, their families and [sic] dothers [sic] impacted by this profound betrayal. It will also seek to advance our understanding of the unique traumatic impact of clergy perpetrated sexual abuse. Utilising culturally informed research studies with clergy sex abuse survivors from USA, Europe and Africa, this paper will examine best practice in the domains of intervention, assessment, treatment and prevention.”

Lagges, Patrick R. (1996). The use of canon 1044, §2, 20. *Studia Canonica: A Canadian Canon Law Review*, 30(1):31-69.

By an adjutant judicial vicar, Roman Catholic Archdiocese of Chicago, Illinois. “This article will examine the present canon [1044], as well as its precedents, and then offer some possible ways of applying c. 1044, §2, 20 in cases of clerical misconduct.” Notes at the outset the reluctance of diocesan bishops to apply the penal process described in the 1983 Code of Canon Law because “it is seen as too bulky and unwieldy for situations that require quick action.” This has led to reliance on canon 1044, §2, 20 for matters of professional misconduct, including sexual misconduct, because the canon requires no particular process other than consultation with experts. Part 1 very briefly reviews the term irregularity in the 1917 and 1983 editions of the Code of Canon Law. Part 2 more closely examines the 1917 Code. Part 3 is a lengthy examination of the 1983 Code regarding irregularities in the reception and in the exercise of orders. Critiques the wording of canon 1044 in the 1983 edition, and offers his reading of the text and terms. In his conclusion, he warns that canon 1044 provides no protection for the rights of the person accused, “particularly the accused’s right of defence.” Calls for dioceses “to establish finite procedures that will be followed in such cases. These procedures ought to include the safeguards which are established in penal law... Otherwise the process can appear arbitrary and will not be founded on the principles of law which so enliven the 1983 Code.” 108 footnotes.

Lalich, Janja. (1996). Dominance and submission: The psychosexual exploitation of women in cults. *Women and Therapy*, 19(4):37-52. [Reprinted as: “Dominance and Submission: The Psychosexual Exploitation of Women in Cults.” Chapter in Hall, Marny. (Ed.). (1996). Sexualities. Binghamton, NY: Harrington Park Press (imprint of The Haworth Press, Inc.), pp. 37-52. See also: Lalich, Janja. (1997).



Dominance and submission: The psychosexual exploitation of women in cults. *Cultic Studies Journal*, 14(1):4-21.]

Lalich is a cult information specialist and educator who operates the Cult Recovery and Information Center in the San Francisco, California, area. Discusses “the psychosexual exploitation of women in cults.” Identifies 9 themes around which cults are formed: “religious, Eastern-based, New Age, business, political, psychotherapy/human potential, occult, one-on-one, and miscellaneous (such as lifestyle or personality cults).” Defines sexual exploitation “as the exercise of power for the purpose of controlling, using, or abusing another person sexually in order to satisfy the conscious or unconscious needs of the person in power – whether those needs be sexual, financial, emotional, or physical.” Regarding the prevalence of sexual exploitation in cults, she draws from her experience with 26 female clients from 21 cults, including religious and guru-based ones. Of the 26, 15 had been sexually abused; of the 15, 14 were abused by leaders; 3 of the 26 who were not abused knew of other female members who were abused by leaders. Describes group control strategies regarding sexuality used by cult leaders, including imposition of group rules regarding marriage, divorce, dating, procreation, female dress, and sexual behavior. Notes reasons for members’ compliance with arbitrary and erratic reasoning of leaders: “Threat of expulsion gets equated with losing a chance at salvation, and can be too grim a prospect for a person who is psychologically trapped in cultic system. Even the risk of losing the camaraderie and emotional support of fellow members can carry enough weight to keep a person tied to the cult.” Describes leaders’ tactics directed at specific individuals to ensure sexual submission: sexual activities with the leader are rationalized as spiritually beneficial to the leader and/or the woman; sexual submission or sacrifice is rationalized as fulfilling a test of loyalty or obedience; women are required to be submissive to men on principle or are regarded as “lesser, spiritually inferior, negative.” Lists other exploitative tactics. Briefly describes the case of a guru-based meditation cult whose leader sexualized relations with female members in his inner circle and used spirituality-related reasons to justify his behavior. Other topics very briefly covered include aftereffects of cult membership and treatment, psychoeducation as the most helpful therapeutic technique, the importance of physical safety of the victim after leaving a cult, and how she fosters the victim’s psychological recovery, including her use of the works of Robert Jay Lifton, Edgar Schein, and Margaret Thaler Singer on thought-reform environments. Closes with a brief discussion of healing. References; 3 footnotes.

Langevin, Ron, Curnoe S., & Bain, Jerald. (2000). A study of clerics who commit sexual offenses: Are they different from other sex offenders? *Child Abuse and Neglect*, 24(4, April):535-545.

Langevin and Curnoe are with the Department of Psychiatry, University of Toronto, Toronto, Canada; Langevin is with the Forensic Program; Bain is with the Division of Endocrinology and Metabolism, Department of Medicine. A clinical study of 24 male clerics charged with, or accused of, sexual offenses who were examined as part of adjudication and/or disciplinary proceedings. Of the clerics: 17 (70.8%) had sexually assaulted male children, 4 (16.6%) female children, 2 (8.3%) adult females, and 1 (4.2%) adult females; 2 (8.3%) assaulted their own children. All clerics were Christian; 17 (70.8%) were Roman Catholic, 3 (12.5%) Anglican, and 4 (16.7%) Protestant. Nearly 60% had 1 or 2 victims; 1/3 had victims 12 years or younger; 5 (21.7%) used force with their victims; 9 (37.5%) were referred by church sources. The mean numbers of years between commission and charges filed was 10.63. Approximately 1/3 self-reported alcohol abuse. An extensive battery of standardized tests was administered. When matched for the demographics of age, education, and marital status, cleric-sex offenders were similar to non-cleric offenders regarding variables that are significant in the commission of sexual offenses. Observes: “The churches were lax in recognizing the extent of the problem in their priests and ministers and they should require a full assessment when any allegations of sexual abuse are raised, including phallometric testing.” Concludes that in general cleric offenders are similar to non-cleric sex offenders, and should be assessed using similar standardized tests. Clinical references.

Laven, Mary. (2001). Sex and celibacy in early modern Venice. *The Historical Journal*, 44, (4):865-888.

Laven is affiliated with, Jesus College, University of Cambridge, Cambridge, England. Context is 16th and 17th century Venice, Italy, a period in which, she states, Europeans would have been familiar with “depictions of the [Roman Catholic] parish priest, living in sin with a concubine and several children, or the lecherous friar molesting his female penitents in the confessional.” Based on historical records of trials for the violation of conventual enclosure. Focuses on 58 of 263 cases “brought before the provveditori between 1550 and 1650” because the 58 had clergy “at their centre.” Conducted in order to understand “the sexual culture of the celibate world” of female and male religious, i.e., nuns, priests, and friars. Of the 58 cases, “two revealed with any certainty that ‘carnal commerce’ had taken place between a nun and a cleric.” However, other case records document physical sexual contact was committed by priests against nuns. The basic purpose of clergy within convents was to offer the sacraments of communion and confession to the nuns, and provide spiritual guidance during confessions. 86 footnotes.

Lawrence, Raymond J. (2001). Cooking the books. *Journal of Supervision and Training in Ministry*, 21:121-125. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Lawrence is the director of pastoral care, New York-Presbyterian Hospital, New York, New York. A very brief reflection on an article by George Fitchett and Marilyn Johnson about sexualized student-supervisor relationships in the context of Clinical Pastoral Education, a program sponsored by the Association for Clinical Pastoral Education [See this bibliography, this section: Fitchett, George, & Johnson, Marilyn. (2001).] Calls the 62% response rate to the survey as stunning. His observation is that respondents’ views “by and large supported the current, politically-correct view of sexual behavior in supervision... What the survey did not find was the voice of radical dissent, the voice of the politically incorrect in the community... The exclusion from the survey of those respondents who married trainees similarly skews the results toward the current, politically-correct view, further cooking the books.” Questions some methodologies used by the authors, and, in particular, Petter Rutter’s work: “With its reliance on Rutter, the survey has actually allowed itself to be co-opted by the current with-hunt against heterosexual males... which is the major mark of the current sexual environment.” Calls for further and “continuing effort to discover the elusive, naked truth about the sexual values and behavior of pastoral clinicians.” Lacks references.

Lawson, Ronald, Drebing, Charles, Berg, Gary, Vincelle, Aime, & Penk, Walter. (1998). The long term impact of child abuse on religious behavior and spirituality of men. *Child Abuse and Neglect*, 22(5, May):369-380.

Lawson, Drebing, and Penk are with Bedford Veterans Administration Medical Center, Bedford, Massachusetts. Berg is with St. Cloud Veterans Administration Medical Center, St. Cloud, Minnesota. Vincelle is with Gordon College, Wenham, Massachusetts. Prompted by the “[r]elatively few studies [that] have examined the long-term effects [of child sexual, physical, and emotional abuse] on the victim’s spirituality and religious behavior, and that that have are limited in scope.” Participants were: 1,207 male U.S. military veterans admitted to a substance abuse treatment program, Bedford Veterans Administration Medical Center; > 60% Roman Catholic, > 26% Protestant, > 1% “other nonprotestant Christian subgroups,” 1% non-Christian, and > 9% “no specific religious affiliation.” Self-report psychometric items measured 3 categories: religious behavior, spiritual injury, and stability of religious behavior and belief. Among the results were: 43.7% of the sample reported being abused as a child; of those, 7.8% reported having been sexual abused, and 5.3% reported having been both physically and sexually abused. Among the findings: more severe forms of abuse – sexual and physical abuse, or sexual abuse alone – were “generally associated with the poorer outcome... [and] the highest report of symptoms;” “...male victims of abuse are not more alienated from the church and/or religious practice than nonvictims;” “Overall, the current findings suggest that the impact of childhood abuse, at least in male victims, is more complex than initially hypothesized.” Concludes: “The results suggest it may be appropriate to shift from a simple model of alienation as the primary outcome, to a model of heightened ambivalence.” 23 references.

Lazarus, I. B. (pseudonym). (1997). Sexual sin: Could it happen to you? *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 70(9, September):21-23.

Brief first person account by a pastor whose “moral failure” resulted in a sexual relationship with a woman with whom he had a vaguely described type of pastor/congregant relationship. States: “When a trusted cleric falls, for whatever reason, life is never altogether the same again.” Ends with an affirmation of God’s power to “restore and repair what’s been messed up because of sexual sins” but doesn’t specify to what the terms refer.

Lebacqz, Karen. (1988). Pastor-parishioner sexuality: An ethical analysis. *Explor: A Journal of Theology*, 9(Spring):67-81.

Discusses concepts of clergy power, vulnerability and sexuality, and gender. Proposes a sexual ethic for clergy.

\_\_\_\_\_. (1993). Sexual pastoral ethics – A theological view. *Dialog: A Journal of Theology*, 32(1, Winter):33-36.

Essay that discusses sexual relations between a pastor and parishioner as bad theology based on an understanding of Christianity as incarnational. Considers cultural dynamics of sexism and sexual violence as a factor.

\_\_\_\_\_. (2002). Neighborly lessons. *CLGS Special Report, Clergy Sexual Misconduct: Perspectives* [published by Center for Lesbian and Gay Studies in Religion and Ministry, Pacific School of Religion, Berkeley, California.], (June):8 & 10-11.

Lebacqz is identified as professor theological ethics, Pacific School of Religion, Berkeley, California, and an ordained minister, United Church of Christ. A brief article in a theme issue in response to media reports in 2002 regarding sexual abuses perpetrated by Roman Catholic priests on children and adolescents, particularly in the U.S. and particularly following investigative reporting in 2002 by The Boston Globe regarding the John Geoghan case in the Boston, Massachusetts, archdiocese. Identifies “several levels on which conversations about the recent revelations of sexual misconduct in the Roman Catholic Church should be conducted.” First “is the level of exposing the sexual misconduct” and states that “the voices of victims and survivors are all-important and should be privileged.” Second “is the level of asking ‘why’ misconduct happens.” Third “is the level of asking ‘why’ we view and respond to these events as we do.” Proposes that “at least part of the reason for the mess we have on our hands in the United States and for the misreporting that has accompanied it is because we have failed to learn the lessons we might have learned from others.” Describes the lessons from the special Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy that in 1990 “submitted its formal report to the Archdiocese of St. John’s in Newfoundland [Canada].” Summarizes her commentary: “In short, I argue that our current predicament in the United States was prefigured in Canada and that attention to the experience of our neighbors might have led to better handling of the issue here on several levels.” Also draws from the work of Mark Jordan’s *Silence of Sodom* to argue that ethical inquiry must go farther. Concludes: “The sexual abuse of boy children is also wrong and must be condemned. But not until we look at the ways in which we understand children and the ways in which we frame sexuality in general will we have the grounds for a clear condemnation.”

Lebacqz, Karen, & Barton, Ronald G. (1990). Sex, power and ministry: The case of the normal neurotic. *Quarterly Review: A Journal of Scholarly Reflection for Ministry*, 10(1, Spring):36-48.

Lebacqz is a professor of Christian ethics, Pacific School of Religion, Berkeley, California. Barton is a United Church of Christ minister who at the time was a judicatory staff person. Based on a 4-year study of “intimacy in the parish” through the Center for Ethics and Social Policy, Graduate Theological Union, Berkeley, CA, and supported by a grant from the Lilly Endowment, Inc. Discusses the ethics of sexual misconduct in relation to a pastor who is neither a “wanderer” nor an “offender” [using terms from Marie Fortune’s work]. References.

Lehrman, Nathaniel S. (1960). The normality of sexual feelings in pastoral counseling. *Pastoral Psychology*, 11(105, June):49-52.

Lehrman, a physician, is visiting lecturer, Postgraduate Center for Psychotherapy, New York, New York. "From time to time, the newspapers blazon an account of a minister, physician, or psychiatrist who is accused of having engaged in forbidden sexual activity with a parishioner or patient. The purpose of this paper is to explore some of the psychological factors behind such transgressions, so that they can be better understood and more effectively presented." Advises ministers, referred to as males, to not deny their sexual feelings when stimulated by women "besides his wife," but to recognize them as normal without feeling guilty so that "he can then perhaps use them – but this recognition and use can and must naturally take place without violation of his social role in relation to the women he finds stimulating." Briefly discusses erotic "counter-transference" in the context of psychoanalysis, and applies it to the context of male ministers and female parishioners. Notes that successful suppression of sexual feelings may "prevent sexual transgressions, but may impair the minister's ability calmly and effectively to counsel her. If his attempt at suppression is unsuccessful, transgression may result." Advises that "it is most desirable for the counselor to have a loving sexual relationship in his own life" as a counter to "sexual feelings [that] are so easily and frequently aroused in counseling, particularly when it is intensive." Concludes by briefly describing the benefits to the male minister and the female counselee of following his advice. Lacks references.

LeMasters, Carol. (1989). Sexual abuse in the church 'family.' Book review: Fortune, Marie M. (1989). Is Nothing Sacred? Christianity and Crisis, 49(17/18, December 11):394-395.

By a teacher of writing, Indiana University, Indianapolis. Offers a favorable review.

Lenning, Christopher. (2002). Mending a congregation's heart. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):20-21. [Also available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

Lenning is pastor, Immanuel Lutheran Church, Chadron, Nebraska. From the point of view of an after pastor, briefly describes the conditions in an Evangelical Lutheran Church of America congregation in the aftermath of clergy sexual misconduct: silence and hiding the pain; mistrust is visible and may appear as misplaced anger and aggression; positive and negative options for how to deal with the problem; steps for healing, including a poignant, metaphoric ritual using a shattered pottery vessel.

Levine, Stephen B., Risen, Candace B., & Althof, Stanley E. (1994). Professionals who sexually offend: Evaluation procedures and preliminary findings. *Journal of Sex and Marital Therapy*, 20(4, Winter):288-302.

By the co-directors, Center for Marital and Sexual Health, Inc., Beachwood, Ohio, including a psychiatrist and a social worker. All hold faculty appointments at Case Western Reserve University School of Medicine, Cleveland, Ohio. Presents methods and results of the Program for Professionals which evaluates and treats professionals accused of sexual misconduct in the context of work-related roles of trust and power. Reports its psychiatric evaluations of 31 professionals (29 men, 2 women; mean 48.3 years of age) accused of sexually inappropriate behaviors within the context of their work. Among the 8 professions represented were 14 clergy, 13 of whom were Roman Catholic priests and 1 of whom was a Protestant minister. Useful discussion of unique clinical issues and factors involved in evaluating and treating professionals who violate fiduciary trust, e.g., influences that make evaluation difficult and a discussion of paraphilia. 'Results' and 'Discussion' sections are brief, but include numbers of victims, psychiatric diagnoses, 1994 Diagnostic and Statistical Manual of Mental Disorders (4th edition) of the sample, and outcomes. References. [See the follow-up study, this bibliography, this section: Fones, Calvin S.L., Levine, Stephen B., Althof, Stanley E., & Candace B. Risen. (1999).]

Lewis, Tom. (2004). Sexual abuse, spiritual formation, and psychoanalysis. *Studies in Gender and Sexuality*, 5(1, January):57-80.

Lewis is a novelist and former political speechwriter, living in Colebrook, Connecticut. In an autobiographical and spiritual reflection, examines the consequences over time of his having been abused sexually by the senior acolyte in the Episcopal parish of his childhood in a Pittsburgh, Pennsylvania, suburb. The incidents occurred from 1951 to 1952 when Lewis was 10- and 11-years old, and the other male, who he refers to as N, was a senior in high school and a freshman in college. Lewis writes that “[N] acted as a de facto deacon close to and trusted by the priest” in the small, mission parish where Lewis was baptized at 8 and confirmed at 9. At 10, he was being trained by N to serve the altar and assist the priest. The first incident occurred on the church premises while they preparing the altar for a service. N was “also the baby sitter most trusted by my parents,” known to them through family involvements in the church. Regarding the consequences, Lewis writes: “That was the damage done by [my abuser] and by the culture in which I grew up. I learned a malignant, enduring lesson: emotional survival required the creation of false selves.” He experienced of lost of trust in others and in himself, “a great deal of confusion, pain, and loss,” and “an anxiety about identity, about selfhood, an uncertainty about who I was.” 3 references.

Liautaud, Marian V. (2008). Sexual misconduct at church. *Your Church*, 5(August 18). [Retrieved 09/04/09 from World Wide Web site of ChristianityToday.com: <http://www.christianitytoday.com/yc/2008/julyaug/7.25.html>]

Liautaud is editor of *Your Church Resources*. Magazine-style article. Reports the results of a 2007 survey of “active Christian women” in the U.S. “designed to capture the range and extent to which women encounter unwelcome, gender-based behaviors by their male counterparts.” Respondents reported that in a “ministry setting,” 3% had personally experienced sexual assault, and 2% had experienced suggestions that their employment is contingent upon dates or sexual favors.” Percentage of respondents reporting other behaviors experienced in a ministry setting: gender discrimination (25%), demeaning comments (19%), suggestive jokes (18%), glances with sexual overtones (16%), touching or sexual contact (15%), and hostile environment (14%). Provides a description of *sexual harassment* as prohibited by Title VIII of the U.S. Civil Rights Act of 1965 and as defined by U.S. Equal Employment Opportunity Commission regulations. Of the respondents who reported “being sexually harassed by their male colleagues or bosses, secular or religious,” 53% “do not plan to report these instances. The main reason: They don’t want to stir up controversy.” Of respondents “who experienced sexual mistreatment in a church or ministry setting,” 48% report they are less likely to trust men, and 43% are like less likely to trust leaders. Encourages churches to establish “sexual harassment prevention and response policies.”

\_\_\_\_\_. (2010). [Outreach] Sex offenders in the pew: How churches are ministering to society’s most despised. *Christianity Today*, 54(9. September):48-53.

Liautaud is resources editor for the Christianity Today, Inc. (CTI) Church Management Team. Magazine-style article. Addresses the topic of how church leaders are facing the dilemma of “how to help restore and incorporate into church life persons who have served time for heinous crimes, while keeping the church safe,” specifically persons convicted of sexual abuse of minors. Among those quoted are: a convicted sex offender who is released from prison, a Christian, and who post-incarceration “has found in the local church support from recovery from he calls ‘addiction to list.’”; Dick Witherow, co-founder and pastor of a “colony of 69 sex offenders and old-time sugar company workers and their families [who] live side by side” in Florida; a church administrator in Colorado, a pastor in Illinois, and a child protection program director of a church in Michigan regarding how their churches work with released sex offenders; Clare Ann Ruth-Heffelbower, a Mennonite pastor who started a Fresno, California, program using the Circles of Support and Accountability model. Cites results from a 2010 national survey by (CTI) 2,864 respondents drawn from CTI’s publications and websites. The “‘Sex Offenders in the Church’ survey... explore[d] attitudes and beliefs on whether to allow sex offenders to participate in faith communities” and “what practices churches use to keep their congregations safe when sex offenders are welcomed.” To the question, “In your opinion, do convicted sex offenders who have been released from prison belong in a church?”, and given the option of choosing multiple answers: 79% said “Yes, as attenders under supervision, and subject to appropriate limitations.”

24% said “No, if one or more of the offender’s victims attend the same church.” 5% said “Yes, an attender (no limitations, no supervision required).” States: “The vast majority of survey respondents (83 percent) say that signs of a repentant attitude is the number one determining factor in whether an ex-offender should be welcome into the church. While church leaders are looking for clues that reveal a broken and contrite heart, sex offenders are notoriously good liars. Anna Salter, a clinical psychologist who consults on sex offenders and victims, offers a word of caution in her 2003 book *Predators: Pedophiles, Rapists, and Other Sex Offenders*: ‘Decades of research have demonstrated that people cannot reliably tell who is lying. Many offenders report that religious people are even easier to fool than most people.’” States that 61% of respondents “said they would review the offender’s probation terms and criminal record” prior to permitting the person to attend their church. Regarding the question, “when you learn an attender or member of your church is an offender, which of the following steps do you take?”, reports responses to 5 steps that respondents who were leaders said should be done and what leaders do. Respectively, the responses were: Pray about it – 82% said should be done vs. 43% said is done. Talk to elders – 76% vs. 39%. Talk to staff – 76% vs. 39%. Draft conditional attendance agreement – 57% vs. 23%. Contact their probation officer – 57% vs. 20%. Lists 5 sources of resources.

Liberty, Patricia L. (2000). Why It’s Not an Affair. [World Wide Web: AdvocateWeb website. Posted February 3, 2000. <http://www.advocateweb.org/hope/notanaffair.asp>].

Brief essay that describes why a sexual relationship between a clergyperson and a congregant is intrinsically a violation of professional role and responsibility, and is thus fundamentally different than an affair between consenting adults. Informed by her work with survivors of clergy sexual abuse, she concludes that the more accurate terms are professional misconduct or sexual exploitation. These emphasize that the relationship was professional rather than personal, and the sexual component was exploitive rather than consenting.

\_\_\_\_\_. (2001). “It’s difficult to explain” – The compromise of moral agency for victims of abuse by religious leaders. *Journal of Religion and Abuse*, 3(3/4):81-90.

Written “to define and explore the complex arena of moral decision-making and how the compromise of moral agency is a precursor to the exploitation of adult women by religious leaders.” Focus is adult females who were abused by heterosexual male clergy. Very briefly, without references, sketches in 2 paragraphs the development of moral agency that begins in childhood and involves “family, ethnic and cultural traditions as well as religious and social norms.” To illustrate the compromise, she presents 3 vignettes from the video Not in My Church [see Section X. of this bibliography: Potter, Craig. (Producer). Gargiulo, Maria. (Director). (1991).] that depict how the characters are vulnerable and how “the abusive leader appeals to a different and deeply held value in each of them. Consequently, each victim’s moral agency is compromised, but in a way that is unique to her individual moral values.” Briefly analyzes the vignettes regarding the “gradual and subtle process... that has extraordinary power” by which the abuser grooms the victim “by co-opting religious and spiritual language into an agenda designed to meet the abuser’s need.” Identifies components that contribute to the compromise of moral agency: 1.) the ingrained belief that a religious leader is to be trusted and will provide “assistance with a life issue or a spiritual question” which leads victims to silence their “reservations, fears, and anxieties and sense of wrong...”; 2.) life circumstances that render a woman vulnerable to manipulation by a religious leader regarding her needs which leads to his “tamper[ing] with a victim’s capacity to choose...”; 3.) in postmodern society, ethical and moral decision-making is individualized and fosters a “distorted sense of personal autonomy” which leads victims “feeling responsible for their own victimization...”; 4.) times of spiritual longing or a faith crisis which may leave one susceptible to manipulation by a religious leader. Briefly discusses the relationship of spirituality and sexuality as deeply connected, a connection that can result in “deep shame and confusion” when exploitation occurs: “...the truly heinous nature of clergy sexual abuse [is that the] inner moral compass of a victim is completely thrown off by the reassuring words of her pastor as he normalizes the [sexualized] behavior.” Her conclusion emphasizes the need to understand the compromise of moral agency and the victim’s powerlessness, an understanding that

leads to healing for victims and termination by ecclesiastical adjudicating committees of blaming victims for the sexualization of the relationship.

Lief, Harold I. (2001). Boundary crossings: Sexual misconduct of clergy. *Journal of Sex Education and Therapy*, 26(4):310-314.

Lief is a physician, emeritus professor of psychiatry, University of Pennsylvania, and a clinical professor of psychiatry, Thomas Jefferson Medical University, Philadelphia, Pennsylvania. A paper “addressed to sex counselors and therapists who may be called upon to consult on or to treat clergy in trouble, and to sexologists who may find this material useful in their teaching or research.” Briefly describes the basic problem of clergy sexual misconduct and background issues: scope of the problem, including boundary violation and impact on a congregation; referral considerations include whether the behavior involves the threat of acting out and the organizational dynamics of the church; recent historical context includes criminal and civil actions; matters involving a minister who is a homosexual involve the degree of acceptance by the church and congregation; adultery creates more trouble if it involves acting out with parishioners and if church authorities have tried to conceal an abuse of power; pedophilia, one of the paraphilias, is the most egregious sexual transgression. He suggests practical methods of clinical appraisal and treatment, and concludes with a call for religious organizations to address boundary-crossing behavior in the selection and training of seminarians. References.

Lifton, Robert J. (1991). Cult formation. *Cultic Studies Journal*, 8(1):1-4. [Reprinted from *The Harvard Mental Health Letter*. (1991), 7(8, February). Retrieved 03/27/14 from the World Wide Web: [https://docs.google.com/document/d/1x2mWDq1kzSfXMT8x3TgZQOESbz9JP\\_NVYO815SikG3Q/edit?pli=1](https://docs.google.com/document/d/1x2mWDq1kzSfXMT8x3TgZQOESbz9JP_NVYO815SikG3Q/edit?pli=1)]

Lifton, a psychiatrist, “is Distinguished Professor of Psychology and Psychiatry at John Jay College and the Graduate Center of the City University of New York,” New York, New York. States at the outset: “Two main concerns should inform our moral and psychological perspective on cults: the dangers of ideological totalism, or what I would also call fundamentalism; and the need to protect civil liberties.” Identifies 3 characteristics of cults: “1) a charismatic leader who increasingly becomes an object of worship as the general principles that may have originally sustained the group lose their power; 2) a process I call coercive persuasion or thought reform; 3) economic, sexual, and other exploitation of group members by the leader and the ruling coterie.” Describes characteristics of totalistic environments: *milieu control*, “the control of all communication within a given environment.”; *mystical manipulation*, which involves deception of those within and those outside the cult; *demand for purity*, which “is a call for radical separation of good and evil within the environment and within oneself.”; *cult of confession*, which “reinforces conformity through guilt and shame evoked by mutual criticism and self-criticism in small groups.”; *sacred science*, which is a way “to gain plausibility and influence...”; *loading of the language*, a “tendency to deify words or images.”; *principle of doctrine over person*, which “is invoked when cult members sense a conflict between what they are experiencing and what dogma says they should experience.”; *dispensing of existence*, i.e., “Those who have not seen the light and embraced the truth are wedded to evil, tainted, and therefore in some sense, usually metaphorical, lack the right to exist.” States that “[t]otalism should always be considered within a specific historical context.” Regarding the role of psychologist who helps a young person who is “confused about a cult situation,” states that “it is important to maintain a personal therapeutic contract so that one is not working for the cult or for the parents.” States: “Cults are primarily a social and cultural rather than a psychiatric or legal problem. But psychological professionals can make important contributions to the public education crucial for dealing with the problem. With greater knowledge about them people are less susceptible to deception, and for that reason some cults have been finding it more difficult to recruit members.” Lacks references.

Lind, Christopher. (2005). What makes good ministry good?: Women in ministry. *Theology & Sexuality: The Journal of the Institute for the Study of Christianity and Sexuality*, 11(3, May):65-88.

Lind is not identified. Reports results of a qualitative study undertaken “to describe the actual ethical norms in use in the Anglican Church of Canada and the United Church of Canada in Ontario and Saskatchewan.” Participants were 37 women and 42 men interviewed between 1993 and 1997; 38 were Anglican priests or ordained or commissioned ministers in the United Church; 41 “were lay people with formal responsibility for personnel issues.” Open-ended questions were used to reflect on the question, “What are the special ethical issues faced by women in ministry?” In contrast to the prevailing literature that focused on issues regarding discrimination against women clergy in wages, employment opportunities, and advancement, in this study “what stood out was the discussion of sexual harassment and abuse of women by men, in ministry, in preparation for ministry, and in life prior to ministry. In each case this affected how both men and women constructed their ministry roles.” Direct quotes from study participants’ interviews are provided. Based on 2 women’s experiences as students preparing for ministry, reports: “Sexual harassment raises more than one ethical issue related to power. It also raises the ethical issue of how one responds to sexual harassment. Are you willing to exercise the power required to challenge this behaviour? Should you exercise it, and if so, how? Can you live with it, either way?” Reports: “Many of our interview subjects talking about the importance of trust in the pastoral relationship. New rules governing ethical pastoral practice are designed to honour and protect that trust. The greatest violation is described in terms of breaking of that trust. Trust creates intimacy. The church is a place where one nurtures one’s relationship with God, which is also an intimate relationship. Sexual harassment and sexual abuse in the church is like harassment and abuse in the home because it violates trust in an intimate environment.” Based on “new guidelines about boundaries in pastoral relationships,” observes that concerns about prohibitions against clergy/parishioner relationships were “more pronounced in rural contexts where there is no alternative community on which to draw for a social life.” Concludes: “Female pastors are concerned about protecting themselves from unwelcome approaches. Male pastors are concerned about protecting themselves against unfair allegations.” 13 references; 5 footnotes.

Linden, Matthew. (2005). Entering the twilight zone: Ministry in the wake of clergy sexual misconduct. *Congregations: The Alban Journal*, 31(2, Spring):34-38.

Linden is not identified. Brief, first person article. Addresses 3 primary tasks of an *after-pastor* if congregational stability is to be achieved following sexual misconduct by the predecessor: establishing appropriate professional role boundaries, developing spiritually mature lay leadership, and establishing healthy, open patterns of formal communication in the congregations. States that the dynamics of a lack of professional role boundaries, lack of mature lay leaders, and informal congregational networks that undermine official decision-making structures “are both the result of and a contributing factor to sexual misconduct on the part of the part of the clergy.” Emphasizes the difficulty and stress of being an *after-pastor*, and the necessity of “[t]aking care of oneself physically, spiritually, and emotionally [as] of primary importance.” 3 endnotes.

Linnane, Brian F. (1996). Playing with sore hearts. *The Tablet*, 250(October 12):1321-1322.

Linnane is identified as a Jesuit who teaches moral theology at College of the Holy Cross, Worcester, Massachusetts. Concise and articulate comments on recent press reports in the United Kingdom that Roderick Wright, the Roman Catholic bishop of Argyll and the Isles, was sexually involved with 2 women who had come to him as a priest for counseling. While press accounts focused on celibacy as an issue, Linnane analyzes the primary matter as “sexual abuse or, more precisely, professional malpractice by means of sexual abuse.” Relevant factors to his analysis include: “the priest as pastoral counselor is obligated to act for the good of the parishioner”; “the inequitable power relationship”; “the Catholic priest’s power is enhanced by patriarchal cultural arrangements”; the situational difficulty of the client being free “to refuse or consent authentically... to sexualise the relationship”; “the priest’s responsibility to establish boundaries in pastoral counseling settings and maintain them.”

Liss, Janet B. (1997). Sexual harassment and discrimination in the rabbinate. *CCAR Journal: A Reform Jewish Quarterly*, 44(Summer):53-61.



Liss is rabbi, North Country Reform Temple Ner Tamid, Glen Cove, New York. Reports the findings of a survey on sexual harassment and discrimination that was distributed to all ordained women rabbis in the Central Conference of American Rabbis (CCAR). She was the co-author with Debra Hachen. Originally, 170+ surveys were sent in 1993, and 90 distributed in 1994; 103 were returned completed; age of respondents was 28 through 56. Part I contained 6 open-ended questions on discrimination. Part II had 7 questions on harassment. Of the 103 respondents, 56 women reported having experienced sexual harassment that included: unwanted touching (30); pressure for sexual favors (2); sexually suggestive looks or gestures (16); sexual teasing, jokes, remarks, or questions (40); letters, phone calls, or materials of a sexual nature (15); other kinds of sexual harassment (5). Regarding consequences of the sexual harassment, respondents reported: took a new job (3); personal spirituality was affected (14); denied promotion and reference (1). Results are also reported for: a description of the worst incident of sexual harassment that was experienced; the severity of the worst incident; actions taken by the respondent; response taken when harassment was reported. Liss presented the data in 1994 to the student body and faculty at Hebrew Union College (HUC)-Jewish Institute of Religion, New York, New York, which led to the development of a sexual harassment policy there. Reports that "because many of our female colleagues who have been harassed by senior rabbis or the HUC faculty will not come forward for fear of reprisals and efforts to block their future placements," she and Hachen approached the ethics committee of Union of American Hebrew Congregations. This led to a resolution that was approved by the CCAR which requires the Committee to publish names of people whom it reprimands. Calls for male colleagues to help "address the problems that plague women rabbis" and for the CCAR to "take a public stand that we will not tolerate abusive behavior by our colleagues." Also reports findings on sexual discrimination of women rabbis, e.g., lack of salary parity and lack of advancement.

Litt, Iris F. (2002). Editorial: Separation of church and "state." *Journal of Adolescent Health*, 31(1, July):1.

Commentary by a physician who is editor-in-chief of the journal. Written in response to media reports in 2002 regarding "sexual abuses perpetrated by [Roman Catholic] priests on children and teens." Refutes and rejects various interpretations as to the causes of the problem and the nature of the problem. Focuses the problem as "exploitation of the weaker by the stronger," i.e., power differential and violation of trust "against those who are, by virtue of age, gender or role, vulnerable." States that the need is "to understand the causes of abusive behaviors, the roots of which are to be found in childhood," acknowledging that "the cost of finding out is enormous but not nearly as high as that of not trying."

Loewen, Irene. (1986). Child sexual abuse in the church. *Direction* [published by Mennonite Brethrens from Canada and the U.S.A.], 15(1, Spring):60-72.

Loewen is a counselor at the Associated Center for Therapy, and a counseling instructor, Mennonite Brethren Biblical Seminary, Fresno, California. "The purpose of this paper is to raise the awareness of our denomination to child sexual abuse. The hope is that victims will recognize that the church will believe them and assist in their healing, and that offenders will get additional support in their treatment. Finally, the hope is that through preventive teaching, we can decrease its incidence." Topics very briefly addressed include: what sexual abuse is; why children don't tell; indicators of child sexual abuse in children; profile of a sexual offender; profile of a victim's mother; treatment issues for the victim, the offender, siblings, and male victims; reporting abuse. Because one of her assumptions is that "highly traditional, fundamentalistic, devout authoritarian families are most at risk for child sexual abuse," states that "the church must address sexuality, affection and intimacy needs of its people." 34 references.

Loftus, John Allan. (1986). Victims of abuse as candidates. *Review for Religious*, 45(5, September/October):725-738.

Loftus is a Jesuit priest in the Roman Catholic Church, a licensed psychologist, and has accepted the position of executive director of Southdown, a residential treatment center for clergy and religious near Toronto, Ontario Province, Canada. Writing for vocation directors and formation

personnel in the Church, he “suggest[s] areas of sensitivity in pursuing the topic with candidates [for seminaries and religious communities who disclose they were physically, emotionally, or sexually abused as minors] and to detail some tentative observations for a wider audience of concerned formation persons.” Very briefly presents an historical perspective on the sexual abuse of children and adolescents, offers definitions of types of sexual abuse, and discusses the incidence rate of child abuse in the U.S. Notes: “Almost half of all the perpetrators of sexual abuse in a variety of surveys are reported by victims to have been friends or relatives.” Identifies 8 long-term consequences of sexual abuse, and states: “These consequences are for the most part apparent as feelings, feelings, that are primarily dysfunctional and can lead to behavioral patterns that remain problematic for the victim.” Emphasizes these are identified in order “to indicate areas of potential sensitivity in development; not to condemn the victim even further by a blind insensitivity.” Regarding the incidence of abusive backgrounds in religious life and the priesthood, notes the lack of data. Offers a 4-point guide-list “as an aid to exploring the issue with all candidates in whom the possibility of sexual abuse has been suspected.” 13 endnotes.

\_\_\_\_\_. (1990). A question of disillusionment: Sexual abuse among the clergy. *America* [a Jesuit publication], 163(17, December 1):426-429.

Calls for a careful, systematic, and empirical approach in response to the Roman Catholic Church’s increased awareness of child sexual abuse/pedophilia committed by priests and religious. Notes how little is known about: etiology and treatment of adults who sexually use minors; profile of clerics and religious professionals involved in such behavior; psychosexual development, in general. Identifies people’s misinformed responses to the topics of sexual orientation and celibacy as part of what confounds the current situation. Calls for the Church to do more social science research. Lacks citations.

Loftus, John Allan, & Camargo, Robert J. (1993). Treating the clergy. *Annals of Sex Research*, 6(4):287-303. [Originally presented as a paper at the 3rd Sex Offenders and Their Victims Conference, Toronto, Canada, February 25-26, 1993, Toronto, Ontario, Canada.]

Loftus is professor of psychology, St. Jerome’s College, The University of Waterloo, Waterloo, Ontario, Canada, and formerly was the executive director, Southdown Treatment Centre, Aurora, Ontario, Canada. Camargo is research coordinator, Southdown Treatment Centre. Based on their 25 years at Southdown (The Emanuel Convalescent Foundation), a 40-bed facility that was funded in the 1960s to treat chemically-addicted Roman Catholic priests and has evolved to also treat women religious and non-Roman Catholic clergy through a wide-range of mental health services. It is lay owned and operated, and has an independent board. They comment on “clergy and religious who are sex offenders” and also on “modes of therapeutic intervention that we have found helpful with this specific population.” Noting that there is insufficient research data available, presents preliminary data from a retrospective study of 1,322 male clergy sexual offenders who were treated at Southdown over a 25-year period. “...this initial survey focused exclusively on age-inappropriate sexual misconduct... [that was defined as] those who had been involved with anyone under age 19, and a more specific ‘pedophilic’ group involved with age 13 or less (the DSM-III designation).” The sample consisted of recent (1987-1991) residents (N=119) and previous residents (N=1,203). Data was drawn from WAIS and MMPI data, clinicians’ notes, and treatment protocols, but consistent data was not available for every subject. Missing data included demographics, neurologic tests, and penile plethysmography data. Over 61% of the subjects “reported no explicit sexual (genital activity with another) behavior” and 111 (8.4%) “reported some explicit genital activity with an ‘underage’ person. There were 36 (2.7%) who reported “contact with children age 13 or under...” Some demographic data is presented on the victims of subjects’ sexual abuse. Demographic data on the 111 abusers includes frequency of child sexual misconduct. Presents some comparisons of the offenders’ psychological data with that of non-offenders in the survey. Describes their subjective interpretation of the effectiveness of Southdown’s treatment modalities in very qualified language since there is a lack of longitudinal reliability. Notes a less than “scientific or reliable” information on the recidivism rate of the 111 post-treatment: of 43 for whom they had data, “there seems to be about a 10% recidivism rate that we can document.” Lacks references.

Logan, Mary. (1999). 10 do's when investigating complaints of sexual harassment or misconduct. *Circuit Rider*, 23(3, May/June):16. [Also posted on the World Wide Web: United Methodist Publishing House website. <http://www.umph.org/pdfs/1619circuitrider.pdf>].

Logan is general counsel, General Council on Finance and Administration, United Methodist Church. List of concrete actions with very brief commentary: fully investigate every complaint; document your investigation; investigate promptly and fully; promptly investigate and address complaints of 'old' misconduct; interview all potential witnesses; separate the accused and the complainant; be objective; be quiet, but not silent; educate; be pastoral.

Lonkevich, Dan. (1997). Dallas diocese sues insurers to get cover verdict: Case involving alleged sexual molestation of 11 former altar boys by three priests. *National Underwriter (Property and Casualty/Risk and Benefits Management Edition)*, 101(31, August 4):3ff. [Retrieved 04/25/04 from EBSCO Host database.]

Newspaper-style article that reports that the Roman Catholic Diocese of Dallas, Texas, has filed a lawsuit seeking indemnification from its 2 insurers for a \$119.6 million verdict against the Diocese following the verdict in a civil case against the Diocese regarding sexual molestation of 11 former altar boys by 3 priests. Interviews the Diocese attorney, representatives of the 2 insurance companies, and an attorney who represents 3 plaintiffs.

Loseke, Donileen R. (2003). "We hold these truths to be self-evident": Problems in pondering the pedophile priest problem. *Sexualities*, 6(1, February):6-14. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

Loseke is a professor of sociology, University of South Florida, Tampa, Florida. Her stated interest is the social construction "of the pedophile [Roman Catholic] priest problem" which is an example of *social problem stories* – "taken-for-granted representations of problems and people [that] can become guides to social policy." Such stories feature plots to construct the immorality of the problem, feature a victim, dramatize the harm to victims, and contain a villain and morals. Cites "the pedophile priest" as a good *social problems story* because it is believable, compelling, and entertaining. Suggests the story imposes limits regarding: other categories of those who commit pedophilia, age and gender of the victims, sexual nature of the offense, nature of trauma to victims, and nature of victims' memories. Concludes that moral outrage over the story silences questions and analysis. Suggests this *social problems story* is shaping 2 public policies: accused priests are assumed guilty until proven innocent, and some in the Church's hierarchy are seeking to "purg[e] homosexuals from the priesthood." States: "I am raising questions here about how the pedophile priest story becomes a political tool disadvantaging priests in general and homosexual priests in particular." 8 references.

Lothstein, Leslie M. (1992). Can a sexually addicted priest return to ministry after treatment? Psychological issues and possible forensic solutions. *The Catholic Lawyer*, 34(1):89-113. [Originally a paper, Clinical Problems in Making Assignments: Review of Latest Clinical Results in Treatment Programs as they Bear on Risk Management and Future Civil Liability, that was presented at the 26th Annual Meeting of the National Diocesan Attorneys Association, Williamsburg, Virginia, April 30, 1990.]

By a clinical staff member, The Institute of Living, a psychiatric hospital, Hartford, Connecticut. Defines the question of Roman Catholic priests who have committed child sexual abuse and their return to ministry as "not so much if they should return to ministry but which ones should return and the guidelines by which we implement the reintegration." Primary basis for his position is clinical contact with almost 60 Roman Catholic priests and religious at The Institute. Also draws from colleagues who treat priests and religious with sexual problems at Saint Luke Institute, Suitland, Maryland, and Servants of the Paraclete, New Mexico. Provides an overview of child sexual abuse, notes myths about child molesters, and reviews empirical research on pedophilia and ephebophilia, while making occasional observations and comparisons regarding priests. Rules out homosexuality as directly related to pedophilia or ephebophilia. Draws from clinical literature to

identify unanswered questions about pedophilia and ephebophilia. Discusses specific issues for priests and religious. States that “most, if not all, child molestation by priests is acted out on teenagers who are postpubescent...” In his clinical sample, ephebophilic activity accounted for over 95% of the cases. States: “From a clinical standpoint, ephebophiles have a good prognosis for treatment and many, if not most, can be returned to active ministry when their disorder is treated.” Discusses: risk factors for further acting out; some clinical dynamics of offending priests, including behavior related to access to victims; distorted thinking patterns of priest offenders. Briefly identifies 10 factors to consider in assessing a priest’s capacity for treatment and his prognosis. Lists questions related to assessing whether a priest should be returned to ministry. Very broadly outlines his facility’s approach to returning a low-risk priest to ministry, including a discharge plan and aftercare program. Includes a table of 46 risk factors, rated high or low, “for priests who act out sexually and request reassignment to active ministry.” Footnotes lack complete information; lacks references.

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\_\_\_\_\_. (2001). Treatment of non-incarcerated sexually compulsive/addictive offenders in an integrated, multimodal, and psychodynamic group therapy model. *International Journal of Group Psychotherapy*, 51(4):553-570.

Lothstein is director of psychology, The Institute of Living/Hartford Hospital’s Mental Health Network, Hartford, Connecticut. Presents preliminary results of the author’s clinical work with 109 sex offenders treated in private practice outpatient therapy over a 10-year period. Results include an initial follow-up on rates of recidivism. The model of care involved “a multimodal and integrated approach to treatment involving a biopsychological approach including medication, traditional psychotherapy, and specialized sex offender therapies within the framework of a broad-based psychodynamic group therapy model of care.” Treatment included group and individual therapy. Of the 109 participants: all were sexually compulsive, addictive offenders (SCAO); all had been initially assigned a Diagnostic and Statistical Manual of Mental Disorders Axis I psychiatric diagnosis; 62 (57%) had been arrested, and 12 of those had been incarcerated; 47 “entered treatment voluntarily because of distress related to paraphilic behavior and fear that they could be arrested.”; 37 were child molesters, all had been arrested, 8 had served jail time, and all were on probation. Of the 109, 36 were clergy, most of whom were Roman Catholic. Participants were treated in 3 therapy groups, one of which “consisted almost exclusively of male clergy (mostly Catholic) who had been involved in a number of boundary violations, paraphilias, and sexual offenses... Several of the clergy had been arrested for molestation of minors (teenage males) but none served time in jail. Another clergyman was arrested during a prostitute sting operation. Many of the Catholic priests had some form of civil litigation pending against them and/or the Diocese. None were on probation.” Clergy were also present in the other 2 treatment groups, one of which consisted “primarily of men who had been involved in incest or sex with minors” and one which consisted of men and 1 woman “who had been involved in a variety of compulsive and addictive paraphilic and nonparaphilic behaviors...” Reports preliminary outcome data regarding recidivism: of the 109 in treatment, 22 (21%) were unavailable for follow-up; of 34 in the treatment group that was mostly clergy, 3 (9%) were unavailable for follow-up; of the 87 of all participants who were available for follow-up, “there was a total relapse rate of 21%.”; of the treatment group for mostly clergy, 4 (13%) of the 31 available for follow-up were found to have relapsed. Concludes that the recidivism rates for this treatment program were low, and discusses possible reasons, including exclusion criteria and model of care. In reference to treating various types of offenders based on the offense, states: “The most difficult group of SCAO individuals to treat are those who have sexually addictive or compulsive disorders in the context of an underlying depression and alcohol or substance abuse.” Concludes: “This preliminary report supports the idea that an integrated approach to the treatment of sex offenders may have a significant impact on relapse and recidivism of sex offenders. The group therapy model, using a psychodynamic focus, appears to have been successful.” Provides a vignette of the group therapy method employed in the study. 43 clinically-oriented references; lacks footnotes.

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\_\_\_\_\_. (2002). Treating clergy who sexually abuse minors: A 16-year experience in the Professionals and Clergy Program at the IOL. *Connecticut Psychologist: Newsletter of the Connecticut*

*Psychological Association*, 56(2, Summer):1,4. [Retrieved 05/02/09 from the World Wide Web site of *Connecticut Psychologist*: [http://www.connpsych.org/pdf/CP\\_Archive/CP-summer02.pdf](http://www.connpsych.org/pdf/CP_Archive/CP-summer02.pdf)]

By the director of psychology, "The Institute of Living, Hartford Hospital's Mental Health Network." Reports that since 1986, a program he helped establish "to treat impaired and distressed professionals and clergy... has evaluated about 700 clergy, and about 50 nuns. We are the only major secular psychiatric treatment center in the United States to treat clergy on a large scale." States "that when minors are abused [by Roman Catholic clergy] the victims are predominantly male teenagers." Notes that "[v]ery little attention has been paid to [\"a large group of priest who cross boundaries with adult female parishioners\"]..." Identifies "[m]ost priests who abuse" as not pedophiles but as ephebophiles, a term coined by John Money. Briefly cites factors complicating the treatment of priests and religious persons, including: "issues of privacy, confidentiality, secrecy and dual relationships with the [Church] as employer;" an aging priesthood; a "psychological atmosphere in the seminaries [that] bred distrust, solitariness, alcoholism, and immature psychosexual development." States: "In the course of my work with [Catholic] clergy I have determined that many of the priests who acted out with teenage boys were actually heterosexual but acted out with teenage boys opportunistically..." States that his research and clinical experience indicates "that the current crisis [in the Church] on child sexual abuse" is not caused by homosexuals. Notes difficulties with screening tests for seminarians: "There are no series of psychological tests to identify which men would make 'sexually safe' priests. There are no definitive psychological tests to identify or diagnose pedophilia or ephebophilia." Concludes: "[Psychologists'] diverse training in healthy psychology, psycho- and socio-dynamics, diversity and multicultural perspectives, and our reliance on interpersonal, object relations, and behavioral and neurobiological theories of development allows us to have a comprehensive approach to understanding sexual behavior from a larger perspective than just an illness or criminal model."

\_\_\_\_\_. (2004). Men of the flesh: The evaluation and treatment of sexually abusing priests. *Studies in Gender and Sexuality*, 5(2, April):167-195.

By the director of psychology, The Institute of Living, Hartford Hospital, Hartford, Connecticut. In his role, he "helped to develop a specialty program to treat professionals and clergy who were impaired and distressed. The program began in 1986..." The program "evaluate[d] and treat[ed] over 500 [Roman] Catholic clergy, participate[d] with the United States Conference of Catholic Bishops in formulating policies about abusing priests, and associate[d] with other leading centers that also treated impaired and distressed clergy." The article focuses on Catholic priests treated at The Institute "identified as having serious sexual pathology with minors." States that as a group, "priests are overworked, overburdened, lonely, isolated, and socially stigmatized, factors that may lead to sexually inappropriate behaviors. These priests are at high risk for stress-related somatic and mental disorders and alcohol and drug abuse." While briefly describing his clinical work with Catholic clergy, acknowledges "some of the difficulties that may exist in the institutional affiliations "which often had diverse needs apart from evaluating and treating errant clergy." One section sketches the psychological problems of those treated at The Institute. Summarizes: "With few exceptions, the overwhelming majority of priests and religious had both Axis I and Axis II pathologies." Based on the Millon Clinical Multiaxial Personality Inventory (MCMI-III), "a large subgroup of priests had Cluster C personality disorders (dependent, avoidant, obsessive compulsive personalities) marked by a need for desirability and acceptance... A second subgroup of personality disorders involved Cluster B disorders (antisocial, narcissistic, borderline and histrionic)... A majority of the Catholic clergy that we saw also had an array of Axis III medical disorders that complicated the clinical presentation... About 20%-25% of the priests and religious had been sexually, emotionally, or physically abused as children... About one third of our priest patients had a comorbid alcohol or substance-abuse disorder. As a group, many of our patients were psychologically, spiritually, and medically compromised." Pages 176-188 are a series of 15 brief case vignettes and longer case material accounts that "represent a cross-section of the kinds of sexual behavior disorders that I evaluated over the past 16 years." Notes that "there is no single profile of the so-called pedophile priest" and calls for solid research methodology in order "address the incidence, prevalence, and phenomenology of pedophilia/ephebophilia among Catholic and non-Catholic clergy..." States his opinions on prevalence in the Catholic priesthood.

Concludes by sketching his preferred treatment approach. Very briefly speculates about diagnostic trends. 49 references.

Lovell, John. (1993). Crossing sexual boundaries. *World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):16-19.

Lovell attends First Parish Unitarian Universalist Church, Portland, Maine, and teaches journalism, University of Southern Maine. Uses pseudonyms. A narrative account that begins with women of a Unitarian Universalist congregation who discover that their minister had been sexually harassing a college student who was a member, had lied to a married member in order to manipulate her emotions and manipulate her sexually, and had sexually harassed another 2 adult women in the congregation. Eventually, 20 women reported forms of harassment. Complaints were sent to the Unitarian Universalist Association (AAU). They were responded to by the director of the UUA Department of Ministry who was also executive secretary to the panel that oversees clergy conduct. An investigation was begun, but the minister resigned his UUA status before a hearing was convened, which terminated the process. The lack of adjudication of the complaints frustrated both those who had complained and his defenders who termed the allegations unsubstantiated attacks. Lack of closure had an adverse impact on the congregation.

Lowery, Jr., James L. (1990). [What They're Saying] When leaders fail. *Enablement Newsletter* [published by Enablement, Inc.], 19(5, February):2.

By the editor. "In the twentieth century scandalous behaviour in the church has to do with sex, substance abuse, workaholism, and relationship-manipulation. It always creates trouble and hurts the church. But in connexional polity and catholic-order churches, the church is not so dependent on the worthiness of the pastor, and recovery is easier than in congregational evangelicalism. Gary Wills says (*Context*, 2/1/90), 'the pulpit has always been a libidinous zone,' i.e. the temptation to sexual use of the star-fan relationship is great. Also 'American evangelicalism is a collection of superstars and their followers. People are [Jerry] Falwell Christians more than Baptist Church of Thomas [Road] Christians.' Thus this kind of preacher in an individualist country was to carry his credentials in his person. And he stands or falls by the approval of his flock. Without the personality cult of [Jim] Bakker, his organization goes bankrupt."

Lucey, Virginia M. (2007). Comfort the sorrowful: Parents of sexual abuse victims in Archdiocese of Boston. *America* [a Jesuit publication], 197(13, October 29):20-21.

By a registered nurse and mother of a son who in 1970 at 11-years-old was sexually abused by a Roman Catholic parish priest. She works as the family outreach coordinator for the Office of Pastoral Support and Outreach established in 2002 by the Archdiocese of Boston in Massachusetts for victims of sexual abuse by Roman Catholic clergy. Very briefly describes her work with parents of victims. Topics include: uniqueness of the experience of parents; impact of abuse on the family of a victim; confidential support group for parents; living with loss; impact on parents' faith and relationship to the Church; role of Cardinal Sean O'Malley; need for the Church to be compassionate and comforting.

Lueders, Beth J. (1997). Safe at church: Practical strategies for protecting children from sexual abuse. *Leadership: A Practical Journal for Church Leaders*, 18(Summer):98-103.

By the director, MacBeth Communications, Colorado Springs, Colorado. Offers simple, practical steps for churches and leaders to reduce the likelihood of sexual misconduct of children in a church: develop clear policies; screen workers carefully; set supervision guidelines; check insurance; acknowledge and discuss the reality of abuse. Suggests content and process for screening staff, and provides a list of resources.

Lueger-Schuster, Brigitte, Kantor, Viktoria, Weindl, Dina, Knepfel, Matthias, Moy, Yvonne, Butollo, Asisa, Jagsch, Reinhold, & Glück, Tobias. (2014). Institutional abuse of children in the Austrian Catholic Church: Types of abuse and impact on adult survivors' current mental health. *Child Abuse and Neglect*, 38(1, January):52-64.

The authors are with the Faculty of Psychology, University of Vienna, Vienna, Austria. States at the outset that while “there is substantial research on the abuse crisis in the [Roman] Catholic Church from legal, sociological, theological, and policy perspectives, to date the psychological impact of child maltreatment committed in clerical organizations and institutions has scarcely been investigated.” Their definition of *institutional abuse* [IA] is broader than those focused on residential settings; they apply the factor of “an inappropriate use of power and authority, including the potential to harm a child’s well-being and development,” to settings including “community institutions and other established institutions that are not necessarily residential in the first place,” e.g., a parochial school context. “...in this study we sought to explore a wider scope of IA that included emotional, physical, and sexual abuse. We investigated two main questions from a psychotraumatological perspective: What were the experiences of the survivors, and how did those experiences influence survivors in their adult adjustment?” The context is the Independent Victims’ Protection Commission that was established April, 2010, by the Austrian Catholic bishops in response to claims “by survivors of child maltreatment within their institutions.” The Commission invited adult victims of childhood sexual, physical, and emotion abuse – 3 subtypes of violence based on World Health Organization categories – that was “committed by representatives of the Catholic Church (e.g. priests) [in Austria]... to disclose their experiences to psychologists and psychotherapists with specific training in psychotraumatology in what is called a *clearing process*. Based on the data from the clearing process the commission decided whether financial support and/or psychotherapeutic support were to be paid by the Austrian Catholic Church.” Of 1,000+ survivors who disclosed their experiences to the Commission, most “received financial compensation and/or psychological treatment.” Of 795 survivors who participated in the clearing process, 448 participating consented to analysis by the research team of their anonymized data that was submitted to the Commission; of the 448, 185 consented to further participation and submitted self-report questionnaires; of the 185, 48 consented to semi-structured interviews with the research team. Data for analysis included prevalence and influence of risk factors for a child’s future adverse mental health status that existed prior to the experience of IA, and the current mental health status of the adult survivor “using standardized self-report questionnaires that focused on posttraumatic distress and psychological impairment.” The standardized psychometric instruments included a measure for post-traumatic stress disorder (PTSD), and a measure for psychopathological symptoms on 9 dimensions. Demographics of participants include: > 75% male; age range of 25-to-80 years; more persons who completed high school and university or college than the Austrian general population. Years in which offenses were reported to have occurred ranged from 1938 to 1999; the peak started in the 1950s, and began to decline in the 1970s. The mean duration of survivors’ contact with perpetrators was 4.8 years. “Participants reported that 81.7% of the offenses occurred in contexts such as boarding schools, orphanages, monasteries or convents, 14.4% occurred in other clerical settings such as parishes or churches, and 3.9% reported other or both types of contexts.” 87.3% of the survivors experienced at least 2 forms of abuse. Of the total sample, 308 survivors (68.8%) reported experiencing sexual abuse. Sexually-motivated offenses were divided into 5 clusters. Of all participants, 84.9% “reported clinically significant psychopathological symptoms...” Survivors who were assigned “a diagnosis of PTSD reported significantly more experiences of anal/vaginal penetration and other forms of touching within the sexual violence clusters, and significantly more experiences isolation [sic] with the emotional violence clusters.” Cites the published literature to observe: “IA includes a sense of powerlessness and a betrayal dynamic, which are both factors that negatively affects the development of psychopathology and damage coping abilities.” Regarding pre-abuse factors and living conditions that were reported (neglect, physical violence, poverty in the family, emotional distance in the family, substance abuse within the family, serious illness of a parent, separation from siblings, negative experiences in foster homes), “the individual factors reported were generally of low prevalence, and not specifically predictive for later PTSD symptoms after the abuse.” A higher number of family risk factors “was associated with a diagnosis of PTSD.” Regarding the offenders: “...perpetrators were distributed throughout the hierarchy of clerical functions’ however, most offenders were monastics or clergies who had an easy access to the children. They acted as their teachers, educators, or leaders of youth groups organized by the church.” The results are contrasted with

reports from “other studies regarding the consequences of child abuse in noninstitutional settings.” 60+ references.

Luepker, Ellen T. (1999). Effects of practitioners’ sexual misconduct: A follow-up study. *The Journal of the American Academy of Psychiatry and the Law*, 27(1):51-63.

Luepker is affiliated with the School of Social Work, University of Minnesota, Minneapolis, Minnesota. A portion of this work was presented at the 1st Australian and New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists and Clergy, University of Sydney, Sydney Australia, April 12-14, 1996. A portion was presented as the 13th annual Ruth Hutton Fred Lecture, Department of Psychiatry, Baylor College of Medicine, Houston, Texas, June 4, 1997. Presents results of her research study that “describes a large, well-defined clinic-based population of consecutive clients presenting with complaints related to practitioner (clergy and/or health care professional) sexual misconduct. Factors explored include: demographic, clinical, historical, perpetrator, legal, treatment, and outcome characteristics.” Subjects had been evaluated and/or treated by Luepker in Minnesota between 1980 and 1994 “for emotional problems related to sexual contact by healthcare or clergy practitioners.” Of 87 eligible subjects who were approached, 55 (63%) completed a 180-item self-report questionnaire. All respondents were female and white. Respondents’ demographic data includes mean age, marital status, education, and income. Regarding the offending practitioners, 95% were males, 49% were health care professionals, “and the remainder were clergy counselors.” Regarding the characteristics of sexual contact, 93% reported multiple types of sexual contact, 75% reported genital penetration, and 55% reported vaginal intercourse. Duration of the contact “ranged from one day to 84 months with a range of frequency from daily to monthly.” Regarding occurrence in relation to the counseling, 49% “reported the sexual contact occurred both during the course of and after professional services had ended” and 29% “reported sexual contact during services only...” Most (71%) reported that sexual contact occurred in both professional and personal settings, and 24% reported the contact in professional settings only. The offender’s use of therapeutic deception – “(e.g., the practitioner said that sexual contact would be ‘therapeutic’ or, in the case of clergy, that it was ‘God’s will.’)” – was reported by 56% of the respondents. Emotional coercion was reported by 53%, physical force by 20%, and mind-altering chemicals by 18%. Effects of the misconduct “were evaluated by comparing recollections of problems experienced before the sexual misconduct versus those reported following the misconduct.” Based on Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) criteria for posttraumatic stress disorder, Luepker found that 95% of respondents reported symptoms sufficient to meet disorder criteria. Incidence of major depressive disorder more than doubled following the misconduct, as did the prevalence of suicidal ideation and planning, and also subjects’ concerns about use of alcohol and/or nonprescription drugs. Results are also reported for effect on spirituality, earning ability, marriage or relationship with partner, children, peer relationships, and religion, among others. Regarding experience with legal, administrative, and other complaint options, 75% (21) of respondents in clergy cases (28) made a complaint to a denominational administrative leader. Regarding outcomes of complaints to regulatory boards, institutions, or professional organizations, those “least likely to be satisfied” were those who complained to religious leaders. Discussion includes the study’s strengths and limits, and implications for practice and policy. Concludes: “Religious organizations have historically had the same trouble implementing preventive and intervention policies and procedures as health care professions and organizations. Because of the separation of church and state, however, churchgoers who are exploited as adults typically lack the formal legal complaint options that are available to victims of health care professionals and are consequently dependent upon the ability of individual religious institutions to respond appropriately. Religious organizations have a particular need to develop and implement preventive strategies and helpful responses for complainants.” 32 references.

Luther, James B. (1992). Clergy-child sexual abuse: What about the children? *Today’s Parish*, 24(7, November/December):5-8.



By a Roman Catholic priest, Diocese of Lafayette-in-Indiana. Calls for parish ministers “to be aware of the signs and symptoms of child sexual abuse” and “to understand how sexual abuse affects a child over his or her lifetime and how we might minister to and support the victims of this terrible crime.” Describes briefly common elements of the child sexual abuse scenario, including the factor of the offender being a priest and how spiritual elements can be used to manipulate and ensure secrecy. Includes a table listing typical symptoms for pre-school children, school-age children, and adolescents. Describes briefly the victim’s coping mechanism of dissociation. Discusses: recognizing and reporting child sexual abuse; treatment of victims; adult survivors of childhood sexual abuse, and draws from the work of Suzanne M. Sgroi; what a parish minister can do, including situations in which a person discloses that the abuser was a priest, and includes a table of simple *dos and don’ts* in responding to disclosure by a victim. 6 references.

Luzombe, Luzolo O., & Dean, Karole E. (2009). Moderating and intensifying factors influencing forgiveness by priests and lay people. *Pastoral Psychology*, 57(5/6, January):263-274.

Both authors are affiliated with Mount St. Mary’s College, Los Angeles, California. In the context of “one of the most serious crises [in the Roman Catholic Church in the U.S.A.]” following “the public disclosure of sexual abuse of children by [Roman Catholic] clergy in 2002,” the authors describe their study that “explores lay Catholics and priests’ likelihood of forgiving an abusive priest and the [C]hurch as an institution.” Participants were Roman Catholic priests ( $N=47$ ) and Roman Catholic graduate students and adult learners ( $N=51$ ). The priests were recruited nationally, and the lay Catholics from “a small Catholic college.” Demographically, the participants were: 53 males (54.1%) and 45 females (45.9%); of the lay Catholics, 45 were female (88.2%) and 6 were male (11.8%); 46.9% were Caucasian; median age was 46.05 years. Psychometric data was collected by a survey that included 8 unvalidated scenarios and a measure of strength of religious faith. The survey definition of *forgive* is not provided. Moderating factors that were anticipated to increase the likelihood to forgive were: low frequency of the harmful action, offender’s apology, reconciliation between the offender and the victim, and an offender’s change of life. Intensifying factors that were anticipated to decrease the likelihood to forgive were: multiple acts of abuse, no apology, no reconciliation, and no life change. Among the statistical results regarding forgiving an abusive priest and the Church as an institution: priest participants were more likely to forgive than lay Catholic participants; more spiritual participants were more likely to forgive than less spiritual participants; participants were more likely to forgive under moderating conditions than intensifying ones, with the exception “that the [C]hurch was not more likely to be forgiven when an abusive priest indicated he was sorry than when the priest was remorseless.” Discussion section speculates on the bases for the results. 40 references.

Lyles, Jean Caffey. (1991). [Special Report: Hurt and Healing] ‘Boundary violations’ trouble ELCA. *The Lutheran*, 4(9, July 17):23-24.

By the senior news editor of the journal. Magazine-style article. Context is the Evangelical Lutheran Church in America (ELCA). Reports on incidents of clergy sexual abuse by ELCA clergy, the nature of the abuse, and ELCA responses. Quotes David Hardy, ELCA general counsel: “I don’t think the incidence of sexual misconduct by clergy is any greater today than before... What has changed is the societal attitude. Victims are now more willing to come forward and to say, ‘I was abused, and I want the church to respond to my complaints.’ States that he “estimates that he spends more than half of his time on matters related to clergy sexual misconduct.” Reports that Church officials do not consider the typical case of a male pastor and an adult female counselee as an affair, but as “an unequal power relationship between pastor and parishioner.” Notes that most ELCA cases that have become public are in the Upper Midwest, particularly Minnesota and Wisconsin, in part because of a concentration of Lutherans in the area, but also because of state laws that criminalize counselors, including clergy, who have sexual contact with a counselee. Reports ELCA actions to address “the crisis of clergy sexual abuse on several fronts,” including: prevention and education, investigation allegations and taking appropriate action, halting abuse that comes to the attention of Church officials, and dealing with civil suits brought by victims. Notes that since 1987, 13 civil suits were filed against ELCA pastors, congregations, and the denomination or a synod. Includes a sidebar based on interviews

with several ELCA officials regarding “the present climate of caution” that affects how clergy go about their work. [1 of 4 thematic articles. See also this bibliography, this section: Casetelli, Jim. (1991). Groenewold, Sonia C. (1991). Miller, David L. (1991).]

Lynch, John E. (1972). Marriage and celibacy of the clergy: The discipline of the Western Church; An historico-canonical synopsis. Part I. *The Jurist: A Quarterly Review Published by the School of Canon Law, The Catholic University of America*, 32(1, Winter):14-38.

Lynch is with The Catholic University of America, Washington, D.C. First of 2 parts. Traces “how the [Roman Catholic] Church has historically interpreted the scriptural data on sexuality as applicable to the life of her ministers.” Among historical events, he notes: “...the aberration of men and women ascetics living together [in the 3rd century Common Era] in a sort of spiritual matrimony. Under the pretext of protecting these virgins, clerics would share with them their homes and their lives.”, and the “growing sacralization of the church... and [the application of] sacerdotal language to its ministers” in the 3rd century Common Era, which was followed by canons from 4th century council of Elvira which seemingly imposed cleric abstinence “only in the interests of cultic purity.” Footnotes. [See the following entry.]

\_\_\_\_\_. (1972). Marriage and celibacy of the clergy: The discipline of the Western Church; An historico-canonical synopsis. Part II. *The Jurist: A Quarterly Review Published by the School of Canon Law, The Catholic University of America*, 32(2, Spring):189-212.

Lynch is with The Catholic University of America, Washington, D.C. Second of 2 parts; continues the preceding entry. Quotes 11th century reformer, Peter Damian, regarding the relationship of a priest to the Church and to lay members of the Church. Damian applied the metaphor a father’s incestuous, sexualized relationship with a daughter to a priest, who, as “‘spouse of the Church’,” had a sexualized relationship with a woman in the Church, “‘your daughters according to the spirit, which is infinitely more serious because spiritual generation is so much more than physical.’” Cites examples of concubinage in Europe, but does not identify the nature of the relationship between the priests and the women. In his conclusion, he summarizes “a number of motives [that] have coalesced, prompting the Latin Church to require perpetual celibacy of all its priests.” Identified as one motive: “As the religious experience of Christianity sought expression, a process of sacralization se the clergy apart as guardians of the sacred and imposed a code of cultic purity which restricted sex acts.” Footnotes.

Lyon, Emily. (2010). The spiritual implications of interpersonal abuse: Speaking of the soul. *Pastoral Psychology*, 59(2, April):233-247.

Lyon is a clinical psychologist in California who “received my call to ministry.” States at the outset that due to an “increasing incidence of childhood sexual abuse in our society... a more comprehensive response by the church is necessary. In this paper I will describe the current situation for survivors of abuse and show why and how the church can become more involved.” “This paper is a spiritual and theological reflection on the suffering of people who have been wounded by acts of interpersonal evil by other people.” Draws upon various psychological theories of psychological development to emphasize the primacy of relationships in a child’s life: “It is within trusting relationships that children develop the capacities for love, learning, empathy, spirituality, imagination, and reason. These capacities can also be considered qualities of the soul.” Describes the trauma effects of childhood sexual abuse, including neurophysiological outcomes, and states: “Abuse is an interpersonal event which mangles, rather than nurtures the soul of the person.” Calls childhood sexual abuse “a form of interpersonal evil or radical evil.” Very briefly describes how psychotherapy treatments contribute to survivors’ recovery. Identifies “some problems with involving churches in the activities of healing for abuse survivors,” including ways “that church institutions and the people who work in the church have participated in abuse of men and women, both historically and in present-day church life.” Proposes 3 theological approaches as helpful to survivors’ recovery: theological concepts of Han, a Korean theology; Theological Aesthetics; the wounds of Jesus. 23 references. [While there is only a passing acknowledgement of clergy sexual abuse, the article is included in this bibliography because the topic is not commonly addressed in the literature.]

Macaskill, Ann. (2005). Defining forgiveness: Christian clergy and general population perspectives. *Journal of Personality*, 73(5, October):1237-1265.

Macaskill is affiliated with Sheffield Hallam University, Sheffield, England. Because “there is no consensual definition of forgiveness despite the increase in research on the topic,” she empirically examined “the definitions and parameters of [Christian] forgiveness employed by Anglican and Roman Catholic clergy in England and then compar[ed] these to data collected from a general population sample.” Her focus was forgiveness as offered by humans, rather than God. Based on qualitative and quantitative survey on pilot research. Respondents included 209 clergy (170 male Anglican; 11 female Anglican; 25 male Catholic; 3 female Catholic nuns), and 159 from the general population (by gender, 44 male and 115 female; by church attendance, 42 attendees and 109 non-attendees). Among the results reported: there was no statistically significant difference between the clergy and general population regarding their agreement/disagreement with a definition of forgiveness; there was a statistically significant difference between the 2 groups on whether there are limits to human forgiveness; there was a statistically significant difference between the 2 groups on whether repentance is necessary for forgiveness, with only 32.1% of the clergy affirming the necessity, and 69.2% of the general population affirming the necessity; there was no statistically significant difference between the 2 groups regarding preconditions for forgiveness to occur; there was no statistically significant difference between the 2 groups regarding a predisposition to be forgiving; there was no statistically significant difference between the 2 groups regarding reconciliation as a necessary part of forgiveness (general population, 82.4%; clergy, 88.5%). In the discussion section, notes that qualitative comments about reconciliation included “a warning about the potential dangers of reconciliation with the forgiven in abusive situations.” Also notes differences between conceptualizations of forgiveness by social scientists and those of the clergy and general population samples. Observes: “The clergy appear to hold the most idealistic conceptualizations of forgiveness, defining it as limitless and not requiring that repentance is necessary.” Notes limitations of the study. 37 references. [While not about sexual boundary violations in faith communities, the article is included because of its contribution to the topic of forgiveness, which is relevant to the bibliography’s scope.]

MacDonald, James. (1999). 5 moral fences: What one pastor does to protect himself from himself. *Leadership: A Practical Journal for Church Leaders*, 20(Summer):45-48.

By the founding pastor, Harvest Bible Chapel, Rolling Meadows, Illinois. Magazine-style article. Briefly describes 5 personal rules for resisting sexual temptation in ministry: do not travel alone in a car with a woman who is not an immediate family member; do not counsel a woman in a closed room, or more than once; do not stay alone in a hotel overnight; speak often and publicly of one’s affection for his wife; compliment a woman’s character or conduct rather than her appearance. Advocates making these rules public and requiring all church staff to adhere to them. In relation to morality, notes that “decisions about money and power are more public... Moral fences are most needed in the area of sexual temptation because it is here we are held least accountable and it is here we can call fastest.” Lacks references.

MacKaye, William R. (1993). Out of bounds: The call to end sexual misconduct in the churches. *In Trust* [published by Washington Theological Union], 4(5, Autumn):8-13.

The publication is “for members of governing boards and others who bear responsibility for institutions of theological education.” MacKaye is the editor. Magazine-style article. Citing a 1991 Colorado civil trial in which a “jury directed the Episcopal Diocese of Colorado and the Right Reverend William C. Frey, its former bishop, to pay Mary Tenantry \$1.2 million because they bungled their handling of her complaint of sexual misconduct by a Colorado Episcopal priest,” notes that the “decision was unmistakable evidence of new attitudes abroad in society about the responsibility of institutions, including churches, to monitor the professional behavior of those who work for them.” Cites recent surveys regarding the prevalence of clergy sexual misconduct (CSM). States: “These numbers may well not indicate a new phenomenon. What is new is the willingness of the victims to report the misconduct, the unwillingness of law enforcement officials to hush up or ignore misconduct that is illegal, and the efforts by churches

and church institutions to respond with corrective action.” Attributes the role of the Episcopal Church in the U.S.A. as a leader in developing procedures and guidelines to the role of Episcopal clergywomen in focusing attention on CSM, to 3 “of the most-noticed cases of [CSM]” as involving the Church, and to the Church’s distinctive self-insurance system that “has played a key role in forcing a generally decentralized organization to adopt a relatively standard set of guidelines [regarding prevention and response to complaints] which church leaders are required to follow.” Reports that the number of CSM lawsuits against Episcopal clergy and agencies that were reported to the insurance company increased every year, with the 1992’s thirty-nine cases being more than twice the preceding year’s eighteen.” Outlines steps that will be required to secure liability coverage in 1994, including procedures to investigate allegations, background checks, and training of “all clergy, employees, and volunteer youth workers.” Reports on efforts by Rev. Margo Marris, canon to the ordinary in the Diocese of Minnesota, who is recognized as a major pioneer in guiding the Episcopal Church to awareness of the seriousness of CSM. Very briefly touches on implications for theological institutions. A sidebar on page 10 includes the “Policy on Sexual Harassment, Exploitation, and Abuse” of General Theological Seminary, New York, New York, adopted March 10, 1992. Lacks references.

Macke, Paul B. (1993). Boundaries in ministerial relationships. *Human Development* [published by Jesuit Educational Center for Human Development], 14(1, Spring): 23-25.

Macke, a Roman Catholic priest, is a pastoral psychotherapist and vocation director, Chicago, Illinois, province of the Society of Jesus. Written “to stimulate thinking and awareness about [professional role] boundaries and their importance in ministry.” Simple, very brief, and practical exploration. Identifies relevant factors including time, place, and person. Very briefly treats the topics of transference, vulnerability of the minister, and sexual misconduct in ministry. Briefly describes prevention strategies that include: reevaluate existing dual relationships; avoid working without peer supervision; develop a healthy personal life; maintain self-awareness; recognize the grave ramifications of misconduct; use selective hiring practices; avoid potentially risky actions; adhere to guidelines for pastoral counseling. 4 recommended readings.

Maher, Michael J., Sever, Linda M., & Pichler, Shaun. (2006). The priest sex scandal and its effects on trust and respect: How Catholic college students think about Catholic leadership. *Journal of Religion and Abuse: Pastoral Care and Prevention*, 8(3):35-62.

Maher is a lay chaplain and adjunct faculty, School of Education, Loyola University Chicago, Chicago, Illinois. Sever is an alumna of the School of Education. Pichler is a doctoral student, School of Labor and Industrial Relations, Michigan State University, East Lansing, Michigan. Reports findings from a study regarding “a loss of trust in the [Roman] Catholic hierarchy” following media reports in 2002 regarding “a betrayal in trust by priests who sexually abuse minors, [and] a betraying of trust by Catholic bishops in their handling of these problems.” The study investigated “what effect this crisis had on young adult Catholics’ trust in and respect for the Catholic leadership.” Begins with a literature review. Participants were “undergraduates living in residence halls at Loyola University Chicago, a Jesuit Catholic University” in 2003 who were between 18-23-years-old. Of the potential pool of 1,088 residents, 764 surveys were returned (70.2% response rate). The survey was a 20-item instrument with a 5-point Likert-type scale. Items were based on “the main issues that the literature indicates are important within the debate on the priest sex scandal...” Factor analysis found that the issues had a less powerful relationship “than other issues [for students] around authority and sexuality. In short, the statistical data did not support the idea that the 2002 scandal significantly impacted the opinions of the Catholic respondents on their trust and respect for clergy...” In 2004, 3 focus groups were conducted to examine the results: “In summary, focus group participants were not unanimous in their opinions on if the scandal had an effect on responses to the trust and respect item.” The authors conclude: “For undergraduate Catholic students who participated in the survey study, the question of trust and respect of Catholic leadership seemed to be tied to a broader way of thinking that pits Catholic Church authority against a sort of ‘wisdom of the world.’” 60+ references.

Mahony, Roger M. (2202). My hopes for Dallas. *America* [a Jesuit publication], 186(18, May 27):6-9

Mahony has been the Roman Catholic archbishop of Los Angeles, California, since 1985. Written before the meeting of the U.S. Conference of Catholic Bishops in 2002 in Dallas, Texas, to address what he terms “the worst scandal and calamity in the history of the church in our country.”

Outlines his personal hopes for the meeting – overall goals, action steps, and long-range agenda items. Overall goals include: 1.) “...acknowledge and apologize for decisions made in the past regarding priestly abuse that were not in the best interest of young people and the church.”; 2.) “A genuine expression of apology to all who have become victims of sexual misconduct and abuse in the church.”; 3.) “...renew our pastoral outreach to all victims and their families and extend opportunities for counseling and other needed personal services.”; 4.) “We must be able to assure our Catholic people that their church is a safe place for all, especially children and young people.”; 5.) “Dallas will be a unique ecclesial moment for the church, one that allows us to bring alive the vision and spirit of the Second Vatican Council (1962-65).”; 6.) “We bishops must take the lead in organizing special days of prayer, healing and penance and invite all our fellow Catholics to join us as humbled disciples of the Lord Jesus Christ.” Action steps include: 1.) establishing a national lay misconduct and abuse commission; 2.) adopting “a policy of total zero tolerance for anyone in church ministry or service who abuses a minor.”; 3.) agreeing “to all of the essential elements that would comprise national procedural standards.”; 4.) establish systems of accountability “to deal with allegations of misconduct and abuse, as well as to make certain that preventive systems are in place for seminarians and priests.”; 5.) offer encouragement to priests; 6.) implement preventive measures. Long-range agenda items include: 1.) research projects “to find out what factors led to this incredible betrayal within the church over a period of at least several decades.”; 2.) conduct a hemisphere gathering to discuss the phenomenon; 3.) explore whether there is a need “to create a few special care centers to house priests who have been found guilty of the abuse of minors and who have been removed entirely from ministry...”

Maida, Adam J. (1990). The selection, training, and removal of diocesan clergy. *The Catholic Lawyer*, 33(1):53-60. [A paper presented at the 25th annual meeting of Roman Catholic diocesan attorneys, Washington, D.C.]

Maida is the bishop of the Roman Catholic diocese of Green Bay, Green Bay, Wisconsin, a canon lawyer, and a civil lawyer. Very briefly identifies personnel issues related to the vocation of Roman Catholic priests and removal from ministry, including: whether there is an implied contract between a bishop and a candidate in formation who is asked to leave; what constitutes confidential privilege and communications; suitability for priesthood, including homosexuality; discovery of sexual anomalies, like pedophilia; Canon Law and the process for dismissal of a priest. In cases involving priests and accusations of pedophilia, he calls for “a process where... we can act quickly by administrative decree without going to the judicial process because the judicial process is low and often not helpful.” The process would include protecting the priest’s rights. Maida’s primary concern is to protect the integrity of the priesthood. Lacks references.

Maier, C.T. (2005). Weathering the storm: Hauser’s Vernacular Voices, public relations and the Roman Catholic Church’s sexual abuse scandal. *Public Relations Review*, 31:219:227.

By one who in 2002 “was a public relations practitioner for a large [Roman Catholic] diocese” in a “mid-sized Atlantic city” and therefore, in relation to the Church’s “clergy sex scandal,” was “in the eye of perhaps the greatest public relations crisis an American religious institution has ever weathered.” Begins by applying Jürgen Habermas’ theory in The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society as part of his analysis. Applies Gerard Hauser’s theory of publics and public spheres from Vernacular Voices: The Rhetoric of Publics and Public spheres to identify how “practitioners could improve their approach to their work.” Cites examples of the responses of Cardinal Bernard Law, Archdiocese of Boston, Boston, Massachusetts, and suggests that “[Church] leaders should see publics as potential partners... Hauser’s model suggests that leaders should want to hear the publics they have so long ignored or sought to control.” For public relations, he sees Hauser’s theory as “emphasizing[ing] the management of ambiguity and meaning, as opposed to control, power, and brand identity.” He recommends Hauser’s components of openness, attentiveness, and responsiveness. Concludes: “Though no amount of public relations could have avoided or hidden the crisis the church faced, a

better, more relational public relations could have helped [the Church] to negotiate the conflict and allowed it – and its publics – to weather the storm better.” 27 references.

Majak, Linda C. (1991). Sexual harassment in the church. *Society (Transaction)*, 28(4, May/June):14-21.

By an associate professor of sociology, University of Dayton, Dayton Ohio. Works from a definition of sexual harassment and coercion in the church as not only individual misbehavior, but also a reflection of traditional gender socialization and employer/employee mistreatment. Reports results of a United Methodist Church General Conference-ordered national survey conducted by its Research Office to determine extent of sexual harassment in any aspect of the Church's life. Responses from 1,578 respondents were received in February, 1990. Operational definitions were patterned after United States Merit Systems Protection Board practices. Clergy, laity, students, and employees were sampled. 609 (39%) of respondents reported an incident of unwanted sexual attention. Clergywomen were the group with highest proportion reporting at least one incident, 50.7%. Unsolicited closeness or touching accounted for largest class of behaviors reported by clergy, 32%. Physical settings for harassment were compared between women's and men's experiences. Coping strategies were examined; women, 26.7%, were more likely than men, 6.4%, to initiate a formal investigation. Also presents detailed information about women employees and students. Offers interpretations of results, and discusses policy and practice implications.

Malcom, Teresa. (2004). Family assists others in memory of Eric. *National Catholic Reporter*, 40(31, June 4):10.

By a staff member of the journal. Newspaper-style story that reports briefly on the efforts of Janet Patterson, Conway Springs, Kansas, to support families of victims of clergy sexual abuse, especially those which lost a member to suicide. Patterson's son, Eric, who died by suicide at age 29, was sexually abused at age 12 by Robert Larson, a priest in the Roman Catholic parish where Eric served as an altar boy. Larson "was removed from ministry by the Wichita diocese in 1988... and is now serving a three-to 10-year sentence" at a Kansas prison after "he pleaded guilty to charges of sex abuse involving three former altar boys and a teenager he visited in jail." Patterson operates an World Wide Web website, We Are Alert, and has compiled "a list of 145 victims of priest sexual abuse who have killed themselves." Very briefly describes the impact of sexual abuse on victims, and on family members after discovery. [See the following entry for a sidebar.]

\_\_\_\_\_. (2004). Expert says abuse by priest harms at 'deeper level.' *National Catholic Reporter*, 40(31, June 4):10.

A sidebar to the preceding entry. Very briefly describes the clinical impact of childhood sexual abuse, focusing on abuse by Roman Catholic priests. Includes comments from Fred Berlin, "an associate professor of psychiatry at Johns Hopkins University School of Medicine and director of the National Institute for the Study, Prevention and Treatment of Sexual Trauma", and Carolyn Newberger, "a Harvard Medical School psychologist known for her work on the consequences of child sexual abuse..." Factors that can intensify the level of harm by a priest can include "'not only exploitation by an adult, but by an adult who that child has been raised to believe is beyond fault.' The victim is left with a sense that 'no place is safe, because [the church] is a place that should have been most safe.'" Newberger evaluated 13 victims of priest sexual abuse who were involved in a legal action against the Roman Catholic Church's Archdiocese of Boston, Boston, Massachusetts, and found that a "pervasive element in the cases... was that the victims were unlikely to let someone know, and when they did, they were often not believed. 'They were often isolated and discredited in the community, and the abusers went on untouched... This added to the sense of hopelessness, helplessness, the feeling that there was something wrong with them.'" Also includes very brief comments regarding reactions of family members and the role of family support groups.

Maniscalco, Francis J. (2006). A missing chapter in the sexual abuse crisis. *The Priest*, 62(4, April):38-40.

Maniscalco, a Roman Catholic priest, is director of communications, United States Conference of Catholic Bishops (USCCB), Washington, D.C. Magazine-style article. Very briefly presents the

work of the Ad Hoc Committee on Sexual Abuse (AHCSA), established in 1993 by the USCCB. Describes background of the AHCSA and some of its reports. Concludes: "If the bishops were able to develop the 'Charter for the Protection of Children and Young People' rather quickly in 2002, it was because of AHCSA's efforts in the previous nine years and the experience of dioceses implementing policies which AHCSA helped them to review and strengthen." Lacks references.

Manktelow, Emily J. (2012). Rev. Simpson's 'improper liberties': Moral scrutiny and missionary children in the South Seas Mission. *The Journal of Imperial and Commonwealth History*, 40(2):159-181.

Manktelow is with the University of Exeter, Devon, England. Based on archival documents. Analyzes an incident involving Rev. Alexander Simpson, who, with his wife, were dual superintendents of the South Seas Academy, a boarding school for the children of missionaries sent to Tahiti by the South Seas Mission (SSM), which was the first mission operated by the London Missionary Society (LMS), London, England. In 1843, the SSM held a 2-day meeting at which Simpson faced accusations by 5 females "of 'taking liberties of an indecent nature with the girls when at school under his care.'" The incidents occurred "some five or six years" prior; an accuser had reported the incidents prior to 1843. States: "Despite what seemed to be the overwhelming evidence of indecent behaviour, including at least two charges of serious sexual assault," Simpson was not found to have committed the actions, was censured, and warned that if convicted in the future, he would be terminated. Describes correspondence between the SSM and LMS as revealing "the unspoken dynamics of mission communities: the internal tides of power, control and subversion that flowed beneath the outward-facing façade of unity, structure and shared mission objectives... What this case reveals most powerfully are the asymmetries of scrutiny that existed within those mission communities... A male, professional and indeed generational barrier was erected around Simpson, protecting him from too close an examination of his personal behaviour." Simpson had also been accused of having "partaken in illicit sexual relations with indigenous women on the islands." Simpson justified the context of his interactions with the 5 as "parental care by proxy," and attacked the moral reputation of the accusers. Reports that "there is strong evidence that it was in the realm of the *female* mission community that knowledge of these assaults was most prevalent... The testimonies [of the 5] themselves speak to the allegations having been circulating for some time..." Regarding the accusations involving Tahitian women: "Simpson's deviant behaviour with indigenous women went entirely unexamined, brushed aside as something of little consequence by powerful elements of the community and dwelt upon only by the less powerful..." The LMS upheld the SSM decision. 95 endnotes; 43 references.

Manley, Ken R. (2001). A colonial evangelical ministry and a 'clerical scandal': James Taylor in Melbourne (1857-1868). *The Baptist Quarterly* [published by Baptist Historical Society, London, England], 39(2, April):56-79.

Manley is former principal, Whitley College, Melbourne, Australia. Draws upon archival sources. Traces the successes and the "dramatic failure" of Rev. James Taylor (1814-1896), who "played a strategic role in the development of Baptist work [in Australia] in Melbourne and Victoria and previously had been a successful evangelist and pastor in Scotland and England." States that the Taylor "scandal from the colonial era in Australia highlights both the human pain of abused trust and the church's difficulty in knowing how to deal responsibly with misuse of power." In 1857, Taylor took his family to Australia where he functioned for the Baptist Missionary Society as "evangelist, pastor, editor, educator, organizer, fund-raiser." States: "His personality, experiences and beliefs helped shape the public identity of Baptists in the rapidly expanding colony." A popular speaker, Taylor had a high "public profile among evangelicals generally and the Baptists in particular." In September, 1866, the deacons of his church convened the congregation to consider Taylor's letter of resignation, which responded to allegations of "sexual impropriety." The church did not accept his resignation, and began an investigation, while the Australian media published stories about the case. After minimizing his behaviors, Taylor confessed in October to having sexualized his professional role relationship to a congregant, the wife of a church deacon, over 5-6 years. The press editorialized against Taylor's "[d]escrating the hearth of his friend, and desolating his own home," and the hypocrisy of his ministry. It also "rebuked the church for its handling of the matter by not acting quickly and openly on "the worst clerical scandal that has yet

disgraced the colony.” In November, Taylor left Australia, and returned in 1869. When he responded to press statements in ways that diminished the truth of his violation and discredited the investigation by the church, church leaders disclosed the nature of what their investigation had established, which was based on evidence that included Taylor’s letters to multiple women: “There seems little doubt from these letters in particular that Taylor had committed adultery with Mrs Gibbs, had been foolish in his relations with other women in the congregation, and had threatened suicide if the story was made public.” Concludes: “Taylor was given every opportunity to tell his side of the story, but was evasive and never seems to have made any real public confession or repentance. Overworked and stressed, in tension with his ministerial peers, he seems to have been tempted to find solace in an abuse of his position of trust.” 112 endnotes.

Marcel, Mary. (2013). Victim gender in news coverage of the priest sex abuse crisis by the *Boston Globe*. *Women’s Studies in Communication*, 36(3, September):288-311.

Marcel is with the Department of Information Design and Corporate Communication, Bentley University, Waltham, Massachusetts. States at the outset: “...I argue that between 1990 and 2002, the years on which this study focuses, most people’s sense of the unfolding [Roman Catholic] priest sex crisis [in the U.S.A.] would have been formed primarily by accounts they read in their own local newspapers. The contribution of a scholarly study of patterns of coverage across multiple newspaper sources is necessary, therefore, to ensure that the fullest possible set of data is integrated into public knowledge of record about the events in question... ..media scholars must assess news frames and the extent to which any news organization has presented the public with stories that do not uphold the interests of all shareholders as equally as possible, resulting in truncated or skewed public knowledge about newsworthy events.” Her analysis compares the coverage of the *Boston Globe* daily newspaper, Boston, Massachusetts, with other newspapers. She concludes that the *Globe* “engaged in consistently misogynistic and homophobic bias in its reporting on the crisis. Overall, its journalistic choices through 2002 supported the frame of the Vatican and the influential Archdiocese of Boston – that this universal crisis was a problem only of a few liberal, ‘gay,’ American priests – thereby (a) conflating a gay (male) sexual orientation with child sexual abusing and (b) implying that the victims all were male.” Focuses “on how the *Globe* and other papers differentially covered the stories of Father Robert E. Kelley, who admitted to raping more than 100 girls while serving on the Worcester, Massachusetts, diocese of the Roman Catholic Church.” Also examines 4 “important stories involving female victims which the *Globe* either ignored, while other news organs covered them extensively, or which the *Globe* downplayed in the context of male cases”: sexual abuse of Roman Catholic nuns by priests; female survivors and survivors groups; women and girls in New England; cases involving female victims that became available in the “massive disclosure” of Church archdiocesan records in 2002. 66 references.

Marcotte, David. (2008). The role of social factors in the sexual misconduct of Roman Catholic clergy: A second look at the John Jay data. *Sexual Addiction and Compulsivity: The Journal of Treatment and Prevention*, 15(1, January):23-38.

Marcotte is affiliated with the psychology department, Fordham University, Bronx, New York. Based on a review of statistical data from the John Jay College of Criminal Justice national study for the United States Conference of Catholic Bishops (USCCB). “This article proposes a broad context for understanding [sexual involvement between Catholic priests and minors] that has received little attention in the literature on the sexual abuse of children by clergy. Accounting for the scandal with attributions to the personal psychopathology of the offenders alone fails to consider the significant contribution of social and structural factors, such as the nature of clerical life, the role of authority, and the influence of changes in American culture... Patterns suggest that the sexual involvement of these men with minors cannot be understood simply as the outcome of individual behavior but of persons who were embedded in a particular culture.” In the methodology section, describes how the John Jay College research team conducted its study for the USCCB. In the results section, describes quantitative findings. In the discussion section, focuses on the finding that “the greater majority of incidents (82.2%) occurred between 1960 and 1980” and that “[t]he majority of offences were committed by newly ordained priests whose first



incidents occurred when they were between the ages of 25 to 34 years.” In regard to those findings, applies the work of J. E. Marcia on ego identity and psychosocial development, Erik Erikson’s psychosocial developmental model, and Urie Brofenbrenner’s bioecological model to propose socio-cultural factors as contributors to the offenders’ behavior. As contributing factors, selects events in the Catholic Church, particularly changes following the Vatican II Council, and in U.S. culture – “the war in Viet Nam, the free sex movement, the emergence of a drug culture, and the crumbling trust in the government with the Watergate scandal.” Calls for further research “to clarify the relationship between socio-cultural and interpersonal predictors of sexual immaturity and the risks to community life they involve.” 41 endnotes.

Marder, Janet. (1994). Sexual misconduct: How vulnerable are synagogues? *Reform Judaism*, 23(2, Winter):16-18, 20, 81-82.

Marder is a rabbi and associate director, Union of American Hebrew Congregations, Pacific Southwest Council, Los Angeles, California. Context is the Reform Jewish community. Magazine-style article. Defines and differentiates between the terms ‘sexual misconduct,’ ‘sexual harassment,’ and ‘sexual exploitation,’ and uses examples from cases in synagogues. Briefly discusses complications related to clergy power, including vulnerability in relation to false accusations and the status of women rabbis. Uses the case of a woman cantor to illustrate the complexity of power dynamics. Regarding prevalence of sexual misconduct in synagogue settings, reports that no statistical data are available, and quotes several Reform movement leaders regarding the small number of complaints received compared to other denominations. Describes the general process of the Central Conference of American Rabbis (CCAR) Ethics Committee following a formal complaint against a rabbi accused of violating the CCAR Rabbinic Code of Ethics, including current problems with the process. Reports very briefly on prevention and training efforts, and the consequences following serious sexual misconduct. Lacks references.

Maris, Margo E., & Hopkins, Nancy Myer. (1993). The victim/survivor. In Hopkins, Nancy Myer. (Ed.). (1993). Clergy Sexual Misconduct: A Systems Perspective. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.

The authors are identified as with the Parish Consultation Service. Offers practical advice about how to respond to persons who have been sexually exploited by clergy and others in the religious community in positions of leadership, authority, and power. Sensitively discusses the concept: “Clerical power and authority springs from the dynamics of projection and transference, as well as the embodiment of the Divine in the person to be ordained... In addition, there is a special bonding that occurs when pastors minister to families and individuals during the major milestones of their lives. It is also important to consider other imbalances of power, the most common ones involving age and gender differentials.” Briefly addresses developing a screened, trained, ecumenical corps of victim’s advocates designated to respond to victims who come forward, and considers issues of self-care and expenses. Offers guidelines for immediate, intermediate, and long-term care. The final section outlines conditions by which a survivor meets with an offender in a facilitated process working toward reconciliation. Lacks references.

Markham, Donna J., & Mikail, Samuel F. (2004). Perpetrators of clergy abuse: Insights from attachment theory. *Studies in Gender and Sexuality*, 5(2, April):197-212. [Reprinted as: Markham, Donna J., & Mikail Samuel F. (2004). “Perpetrators of Clergy Abuse of Minors: Insights from Attachment Theory.” Chapter 10 in Plante, Thomas G. (Ed.). (2004). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 101-114.]

For description, see the annotation for the reprint in this bibliography, Section I.

Markham, Donna J., & Repka, Fran A. (1997). Personal development and boundaries shape ministry. *Human Development* [published by Jesuit Educational Center for Human Development], 18(1, Spring):33-45.

Markham is a member, Adrian Dominican Congregation, and executive director, Southdown, a residential treatment center, Toronto, Ontario, Canada. Repka is founder and director, Mercy Professional Services, Cincinnati, Ohio. Their starting point is that male and female religious in

the Roman Catholic Church “must have adequately addressed certain psychosexual issues” in order to function in a “healthy celibate commitment and engage in responsible and compassionate ministry...” Identifies as developmental tasks to be worked through as: “management of dependence, control, productivity, identity, intimacy, and mentoring.” Discussing dependence, they use the example of a priest who committed sexual exploitation of minors and describes him as one “who desperately sought to identify with and depend on the affection of adolescents to make up for what he felt lacking in himself.” Discussing control and authority issues, they use the example of a priest who acted out sexually against women as a vindictive and aggressive way to get back at the Church hierarchy. Discussing professional boundaries, they use the example of a priest who sexualized a relationship with a parishioner after she confided in him about problems in her marriage. Briefly discusses dual relationships and power differences in regard to sexual boundary violations. Draws from material from the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. Also briefly discusses unresolved psychosexual issues, transference dynamics, the impact of sexual misconduct, preventive measures, management of transference, assuming professional responsibility, maintaining professional boundaries through training, consultation, and supervision, and congregational policies. Lacks references.

Marshall, William L. (2007). A proposal for the prevention and treatment of child molestation by Catholic clergy. *Seminary Journal*, 13(3, Winter):20-36.

Marshall is professor emeritus of psychology and psychiatry, Queen’s University, Canada, and director, Rockwood Psychological Services, Kingston, Ontario, Canada, “which provides sexual offender treatment in two Canadian federal penitentiaries.” Presents 4 proposals “aimed at preventing the likelihood of [sexual] offending [of minors] by [Roman Catholic] priests and religious and to deal with offenders once they are identified.” Based on his participation at a meeting organized by the Pontifical Academy for Life (Academia Pro Vita) held at the Vatican, April 2-5, 2003, regarding “current research findings on the sexual abuse of children.” Presents 3 prevention strategies: “selection for seminaries, training components in seminaries, and monitoring after graduation from seminaries.” Regarding seminary selection: identifies 25 “features [that] have been found to characterize men who are known to have committed sexual offences against children.” Provides “a list of potentially useful psychological tests” for Axis I and Axis II disorders, narcissism, deviant attitudes, relationship issues, projective tests, and some miscellaneous items. States that the list “is not meant to be exhaustive; indeed, it is simply meant to initiate the process in screening.” Regarding training in seminaries, calls for training “that focuses on overcoming, or avoiding potential risks.” Discusses education regarding: intimacy in the context of celibacy; sexual education, unacceptable behavior, and damaging consequences of child sexual abuse; serving God while taking care of one’s personal needs; access to an independent and confidential counselor. Regarding monitoring and support after graduation, calls for ongoing supervision by the direct line supervisor, and intermittent supervision by an independent person. His 4th proposal is a response to identified offenders: discusses responses in light of the United States Conference of Catholic Bishops’ 2002 policy of “one strike and you are out.”; calls for legal punishment of offenders, follow-up treatment upon release from incarceration, and community support; critiques the Bishops’ policy. Briefly identifies 3 components of treating clergy abusers: cognitive behavioral therapy, spiritual counseling, and personality disorder therapy. Concludes with a call for “a comprehensive response to the problem of child molestation within the church...” 2 endnotes; 100+ references.

Mart, Eric G. (2004). Victims of abuse by priests: Some preliminary references. *Pastoral Psychology*, 52(6, July):465-472.

Mart is a forensic psychologist, Highland Psychological Services, Manchester, New Hampshire. Describes the preliminary results of his clinical evaluations of 25 self-identified victims of sexual abuse by Roman Catholic priests “who were involved in a group lawsuit against their local Archdiocese. All were adults, with ages ranging from 23 to 53. All but one were male.” The article’s purpose is “to present preliminary hypotheses for further study regarding the pattern of trauma related symptoms seen in this group of adult survivors of Catholic priest abuse...” Rather than utilize a post-traumatic stress disorder model to conceptualize the effects of child sexual

abuse on victims, he uses David Finkelhor's 4 traumagenic dynamics model: traumatic sexualization, betrayal, stigmatization, and powerlessness. His first tentative conclusion is: "...these evaluations suggest that a tendency toward avoidant personality traits in abuse victims might be seen not only as a contributing factor in the selection of victims... Their shy and avoidant tendencies also made these subjects less likely to question what was being done to them, to tell others, or to assert themselves with their abusers. ...the avoidant characteristics of these victims made them vulnerable while at the same time increasing the negative impact of the abuse in the area of social and interpersonal relations. Considered in the light of the traumagenic model, this issue is best thought of in terms of both betrayal and powerlessness dynamics." A second tentative conclusion relates to "underlying sexual conflict and ambivalence about the emergence of sexual feelings in adolescence. ...these victims started out with incipient sexual conflicts that caused them to be targeted for abuse, and their subsequent victimization confirmed and exacerbated their sexual conflicts... This cluster of problems is probably best conceptualized in terms of the traumatic sexualization dynamic of Finkelhor's schema." The final tentative conclusion "relates to the spiritual dimension of the experience of abuse at the hands of a priest." Of the 25, "only one continued to identify himself as Catholic and attend Catholic services. Most reported that they would not voluntarily attend a service at a Catholic Church unless they felt it could not be avoided. The majority no longer had any involvement in any organized religion, although several became involved in Protestant denominations... The negative impact of child sexual abuse by Catholic priests in relation to religiosity and affiliation with the Catholic Church is probably best conceptualized as being related to the traumagenic dynamic of betrayal." Acknowledges methodological limitations, including small sample size, potential confounders, and the difficulty of distinguishing cause from effect. Very briefly suggests implications for treatment of victims. [Mart's comments about the literature on the topic underreport what is available.] 9 references.

Martin, Craig. (2002). Sexual abuse victims address the bishops: Craig Martin. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):117-119. [Reprinted as: "A Victim Speaks Out." Chapter 15 in Gerdes, Louise I. (Ed.). (2003). *Child Sexual Abuse in the Catholic Church*. San Diego, CA: Greenhaven Press, Inc., pp. 84-89.]

Martin of St. Cloud, Minnesota, was one of 4 victims of childhood sexual abuse in the Roman Catholic Church who addressed the U.S. Conference of Catholic Bishops on Jun. 13 meeting in Dallas, Texas. The next day, the Conference approved its Charter for the Protection of Children and Young People. [See this bibliography, this section: United States Conference of Catholic Bishops (2002).] Text of his testimony. Describes his abuse by a priest, and offers commentary and explanation from various published sources to describe the typicality of his abuser's behaviors and his reactions over time. Discusses the steps in his healing process. Addresses the Roman Catholic Church's responses to offenders and victims, and presents his recommendations for what the Church should do. [See also this bibliography, this section: Bland, Michael (2002); Clohessy, David (2002); and Rohrbacher, Paula Gonzales (2002).]

Martin, Eshu. (2012). Everybody knows – Kyozan Joshu Sasaki Roshi and Rinzaï-ji. (November 16). Retrieved 05/05/13 from the World Wide Web site of Sweeping Zen: <http://sweepingzen.com/everybody-knows-by-eshu-martin/>

A blog that briefly reports that "Joshu Sasaki Roshi, the founder and Abbot of Rinzaï-ji [a Zen center in Los Angeles, California] is now 105 years old, and he has engaged in many forms of inappropriate sexual relationship [*sic*] with those who have come to him as students since his arrival here [from Japan] more than 50 years ago. His career of misconduct has run the gamut from frequent and repeated non-consensual groping of female students during interview, to sexually coercive after hours 'tea' meetings, to affairs and sexual interference in the marriages and relationships of his students." States: "For decades, Joshu Roshi's behaviour has been ignored, hushed up, downplayed, justified, and defended by the monks and students that remain loyal to him." Describes himself as "a student and monk in Rinzaï-ji from 1995-2008," a period when he thinks the misconduct was known by the Board of Directors and "most senior members of the Western Zen community at large," but, to Martin's knowledge, did not speak out. States

that he is coming forward after many years of keeping silent because ignoring the harm caused by Joshu Sasaki and the leaders of Rinzai-ji “is both a disservice to those who have been abused, and a lost opportunity for all of us to learn from our mistakes... It is my sincere hope that the Oshos and Directors of Rinzai-ji will talk about this issue publicly and accept responsibility for the personal and organizational shortcomings that have allowed this abuse to go on for so long. My hope is that the healing that has been denied to so many victims can finally begin.”

Martin, Stephanie. (1995). Who will protect the children? *Children's Ministry*, 5(2, May/June):17-19.

Martin is a freelance writer and editor in Colorado. Magazine-style article. States: “Despite our perceptions, church-going families – and churches themselves – aren’t immune to [physical or sexual] abuse [or the neglect of children].” Briefly lists 5 preventive steps a church can take regarding abuse of children by parents. Briefly lists 4 intervention steps a church can take “to stop abuse and protect the child,” including: inform church authorities of symptoms of abuse; know state laws on, and procedures for, reporting abuse; respond appropriately to a child who discloses; create a safe place for children, including training staff about abuse indicators and reporting procedures; conduct background and reference checks on staff and volunteers; set a waiting period for new church members who desire to work with children; adopt a 2-adult policy for education and for outings; take allegations seriously. A sidebar lists the main physical and behavioral indicators of physical abuse or neglect, emotional abuse, and sexual abuse. Lacks references.

Matthews, Larry. (1994). Trust, abuse & balancing power. *Faith Today* [published by The Evangelical Fellowship of Canada], 12(2, March/April):18-21.

One of several stories in the issue on the topic of professional ethics and churches. By the editor, *Canadian Baptist*. Magazine-style article. Reports on the topic of abuse of power in clergy professional relationships, including sexualization of the relationship. Topics include: ethics, trust, imbalance of power in the clergy/congregant relationship, dual relationships, nature of the harm related to betrayal of trust, need for clear boundaries and guidelines for clergy, and prevention. Includes comments from: Rev. Phil Joudrey, chaplain, Royal Victoria Hospital, Montreal; Dr. Brian Cunningham, professor of counseling, Ontario Theological Seminary; Keith Walker, professor of educational administration, University of Saskatchewan; Diane Marshall, clinical director, Institute for Family Living, Toronto; Dr. Mary VanderVennen, psychotherapist and supervisor, Christian Counseling Services, Toronto.

Maxwell, Joe. (2007). Devastated by an affair: How churches heal after the pastor commits adultery. *Christianity Today*, 51(1, January 10):51-53.

By a journalist-in-residence, Belhaven College, Jackson, Mississippi. Magazine-style article. Uses the case of “sexual immorality” of Ted Haggard, pastor of the 14,000 member New Life Church, Colorado Springs, Colorado, and president of the National Association of Evangelicals, to explore briefly the consequences for a congregation upon discovery, and practical steps for long-term healing. Does not differentiate between clergy who utilize the role and position of minister to sexualize a pastoral relationship with a congregant or counselee and other types of sexual behaviors committed in non-pastoral role contexts. Includes brief comments from Niles Friberg, Nancy Hopkins, and Mark Laaser. Lacks references.

Mazat, Alberta. (1995). Abuse: Confidentiality, reporting, and the pastor’s role. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(10, November):5-7.

Mazat is a retired professor of marriage and family therapy, Loma Linda University, Loma Linda, California. Brief, magazine-style article. Focus is domestic abuse and violence in families in churches. Describes the instrumental value of pastoral confidentiality and identifies criteria for exceptions: “When confidentiality becomes the means of keeping in bondage even for one more day a person undergoing harmful and illegal exploitation, it is no longer serving its purpose. It must be replaced by a carefully thought-out program that can deal effectively with the behaviors of those who are involved.” Notes mandated reporting laws of U.S.A. states, legal exemptions for clergy, and a moral necessity of clergy to report abuse of children even when legally exempt. Addresses the question: “What can a minister do to help those who are hurting and suffering

because of abuse?” Makes recommendations: “Believe the victim’s account... Take the complaint seriously... Don’t start giving glib advice... Don’t promise the abuser absolute confidentiality.” Concludes by describing the role of the church regarding intervention and prevention. 3 endnotes.

McAlinden, Anne-Marie. (2006). ‘Setting ’em up’: Personal, familial and institutional grooming in the sexual abuse of children. *Social & Legal Studies: An International Journal*, 15(3, September):339-362.

McAlinden is affiliated with Queen’s University, Belfast, Ireland. Context is primarily, but not exclusively, the United Kingdom. Critically discusses issues related to *grooming*, a term that “usually refers to the situation whereby a potential [sexual] offender will set up opportunities to abuse by gaining the trust of the child in order to prepare them for abuse either directly or, as is the case more recently, through Internet chat rooms.” She also applies the term to a process of gaining the trust of a child’s family or of an institution, e.g., a church, which provides access to opportunities for offenses to occur. Notes that the term has not been “featured all that heavily in academic and policy-making debates.” Outlines “developments and difficulties to date within the area of grooming,” including “the lack of settled meaning of the term and the consequent problems associated with a criminal law response.” Draws upon the work of Nachman Ben-Yehuda on betrayal and trust to identify themes related to the dynamics of grooming: 1.) “trust is influenced by social structures and social institutions, i.e., micro-level within interpersonal relationships, and macro-level between an offender and society and institutions; 2.) trust is a relationship in which interactions are perceived by participants as “genuine, authentic and trust,” trust “invokes the concepts of reliability, faithfulness and responsibility,” and trust “assumes such relationships as loyalty, friendship and belief;” 3.) breach of trust “typically involves deception devices such as secrecy, manipulation, lying, cheating or concealment and the specific and deliberate motivation to do so;” 4.) because trust is socially constructed, as well as morally constructed, violations are “an infringement of a moral code which may be deeply engrained within society,” and at the institutional level constitute misuse of position and violation of interpersonal relationships. Citing literature, briefly describes the dynamics of *personal grooming*, i.e., the process of grooming a child victim, including complex factors that inhibit the child’s disclosure of abuse, and *familial grooming*, i.e., the process of grooming a child’s parent or adult caretaker. Offers a longer description of *institutional grooming* which involves an offender being employed or a volunteer in a position with close proximity to children, e.g., churches or faith communities, and references incidents in the U.S.A. and United Kingdom which includes citation of official inquiries and reports. Notes that when an offender is in a position of primary management, the status or authority “makes the behaviour of the professional offender closely akin to that of the intra-familial offender.” Calls for educating the public about myths of sexual offending in order to “shift cultural attitudes, dispel the commonly held mistaken beliefs, and inform the public about and increase understanding of the real nature of sexual offenders and sexual offending.” Endorses a model of legal responses that are “based on knowledge of ‘risky’ *behaviour or methods*” in contrast to a model focused on “knowledge of the whereabouts of known ‘risky’ *individuals*.” 16 endnotes; 110+ references.

McBride, Trish. (2010). Spiritual direction with women after sexual abuse by clergy: Observations on the spiritual journeys of some New Zealand women survivors. *Presence: An International Journal of Spiritual Direction*, 16(1, March):33-38.

McBride, from Aotearoa/New Zealand, “is a spiritual director and chaplain to a workshop for people with mental health issues.” States at the outset: “In producing this article, I’ve worn several hats: that of spiritual director, counsellor, former member of Susanna Group of New Zealand (NZ) women survivors of sexual abuse by clergy, and former member (for four years) of the Wellington Catholic Committee, which handles complaints about sexual abuse by priests and religious. My analysis is based on the experiences of sixteen contributors to the book *Garlands from Ashes* by Sonja Grace and six members of a survivor support network (all used with permission).” Written to assist people who, because of their role as a spiritual director, “are in a key position to foster” the healing of those who were “harmed through [Christian churches’] abusive clergy.” Focuses “on the effects of sexual abuse on women’s spiritual understanding and

practices,” and examines “the changing nature of the individual’s relationship with the Divine and the individual’s relationship with the organisations and Christian churches in the context of which the abuse took place.” Among topics briefly discussed are: prevalence of clergy sexual abuse; the contexts of clergy/congregant role relationships and a male-dominant church culture as factors leading to abusive relationships; outcomes for women who were victimized, including adverse effects on spirituality, religious participation, and social support network; lack of pastoral care or support for wives and family of perpetrators; a variety of specific factors that promote healing which a spiritual director may utilize; problematic responses to the person who was victimized by the religious community [see her sidebar that follows the article]. 2 endnotes; 26 references.

McBurney, Louis. (1985). Avoiding the scarlet letter. *Leadership: A Practical Journal for Church Leaders*, 6(3, Summer):44-51. [Reprinted as: “Avoiding the Scarlet Letter.” Appendix 1 in (1986). *Counseling Christian Workers*. Waco, TX: Word Books.]

By a physician who founded Marble Retreat, Marble, Colorado, and a counselor of ministers. Conversational in tone; magazine-style article. Discusses how clergy can “avoid falling into an adulterous affair...” Identifies ways that males “in ministry are especially vulnerable to sexual temptation...”: 1.) “because they work in what is often a female subculture, the church”; 2.) cultural restraints to sexual involvement are being removed; 3.) like spirituality, sexuality promotes “an intense response, a loss of ego boundaries, a sense of oneness with those who share the experience”; 3.) the clergy personality and professional role as “sensitive, caring, giving persons” put them in jeopardy; 4.) “the angry seductress” who learned that “sensuality is [her] most effective weapon” and for whom a minister is “a particularly enticing target”; 5.) a minister’s particular personal vulnerability. Discusses practical ways to protect oneself given: maintain one’s marriage; reassess attitudes about falling in love; avoid the appearance of evil and opportunity; guard against the blatant seductress; recognize external and internal danger signs. Without calling it countertransference, he discusses the phenomenon. Lacks references.

\_\_\_\_\_. (1998). Seduced: An affair can begin before you’re aware of it, unless you know the signs. *Leadership: A Practical Journal for Church Leaders*, 19(Fall):101-106.

McBurney is a psychiatrist who counsels ministers, Marble Retreat, Marble, Colorado. Magazine-style article. Based on several clergy whom he has counseled, he describes a composite scenario in which a church pastor sexualizes a relationship with a female congregant. McBurney presents her as seductive and displaying characteristics of histrionic personality disorder based on 1994 *Diagnostic and Statistical Manual of Mental Disorders* (4th edition) criteria. His position is that: “Ministers have to take responsibility for their own behavior. But seductive women do exist, and every wise minister should be aware of the danger signs.” Very briefly describes 2 reasons why clergy “are vulnerable to sexual enticement...”: a pastor as an authority figure “often becomes the target of behavior that is really directed toward others”; many clergy are lonely and isolated with “heavy demands and little personal support.” Lacks references.

McCall, David. (2002). Sex and the clergy. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 9(2/3):89-95.

McCall is not identified. Topical review of a very small portion of the literature on clergy sexual abuse. Very briefly identifies a variety of topics, including: prevalence, conceptions of the abuse in terms of role and power, and also an addictions model, impact on primary and secondary victims, professional ethics, denominational policies and procedures, prevention, and ethnic and racial concerns of victim subpopulations. Suggests topics not in the literature. References.

McChesney, Kathleen. (2009). Is the *Charter* still relevant? Reassessing the *Charter for the Protection of Children and Young People*. *America* [a Jesuit publication], 200(18, June 8-15):14-15.

McChesney served as the first executive director of the Office for Child and Youth Protection of the U.S. Conference of Catholic Bishops (USCCB). In advance of the USCCB review of its *Charter for the Protection of Children and Young People* “to determine whether the document, which has been the guide for preventing abuse of minors by [Roman] Catholic clergy since 2002, should remain in effect,” briefly poses 3 questions that bishops should ask that “will likely help to

clarify the reasons for retaining the charter and to motivate [the bishops] to make improvements...". Question 1: "Has the charter been effective in meeting its goals of reconciliation, healing, accountability and prevention of future acts of abuse?" While affirming various child protection efforts, states that "no research has been conducted to evaluate the program's effectiveness." Question 2: "Does the number of current and past reports of abuse indicate that the problem of sexual abuse of children no longer exists in the Catholic Church?" Question 3: "What is the likelihood that without the charter, bishops and priests will revert to their old methods of dealing with allegations of abuse?" Advocates for retention and improvement of the Charter as "a promise to the faithful that ought never to be broken."

McClean, Elizabeth. (2004). New child protection unit for church. *Child Abuse Prevention Newsletter* (published by Australian Institute of Family Studies, National Child Protection Clearinghouse, Australian Government), 12(2, Spring):11. [Retrieved 04/10/12 from the World Wide Web: <http://web.archive.org/web/20081203201010/http://www.aifs.gov.au/nch/pubs/newsletters/nl2004/springem.pdf>]

McClean is director, Child Protection Unit, Presbyterian Church of Australia in New South Wales, Australia. Briefly reports that "the New South Wales Assembly of the Presbyterian Church of Australia has established a child protection unit to provide assistance, education and preventative measures to tackle the problem of abuse within the church." The Unit, which began February 23, 2004, is within Presbyterian Social Services and is "to enable the church to better respond to allegations of child abuse within the church (both past and present), to develop child abuse prevention measures and to support adult survivors of child abuse." Responsibilities include screening of volunteers and employees "who roles are related to children."

McDargh, John. (2003). Reveling in complexity: Dittes' male metaphors and their bearing on the crisis of clergy sexual abuse. *Pastoral Psychology*, 52(1/2, November):147-161.

By an associate professor, department of theology, Boston College, Chestnut Hill, Massachusetts. Begins by explicating the work of James E. Dittes, Roger Squires Professor of Pastoral Counseling Emeritus, Yale Divinity School, New Haven, Connecticut, on the "distinctively religious character of men's experience in postindustrial modern western culture." McDargh applies Dittes' "models of normative male development to reflect on the current crisis around clergy sexual abuse in the Roman Catholic Church." The first part draws in particular on Dittes' Driven by Hope: Men and Meaning (1996), e.g., the stories of Oedipus and Adam "which stand as the fountainhead metaphors for the psychoanalytic and the biblical accounts of human, and in particular, male nature." The second part takes Dittes' sets of metaphors that "suggest the centripetal and centrifugal forces that play out in men's experiences" and briefly applies them to "the current crisis in the American Roman Catholic community around hierarchical irresponsibility in addressing clergy sexual abuse." The first set of metaphors is from Matthew's gospel, the magi and the monarch, i.e., Herod, and are contrasting images of religious-based tendencies in males. He quotes Dittes: "The magus in a man longs to break loose, just follow the star, compellingly, however faint, into a new life, to find the real king... who is worthy of worship... ..the monarch in a man claims him to guard the gate, protect the status quo..." McDargh concludes that over time, the tendency of the Catholic bishops was more aligned with the monarch image. The second set of images is the myth of Oedipus and the religious metaphor of sonship. Addresses what he terms may be "an effort [by some bishops and some highly placed Vatican officials] at scapegoating gay priests [as the source of the abuse problem] and deflecting attention from more substantive issues of governance and accountability." Argues "that gay priests have every incentive to remain deeply closeted and not to risk exposure by being whistle blowers on the misconduct of their colleagues." Concludes that Dittes' work opens up more complex ways for the Church to understand and respond to its challenges. References.

McDuff, Elaine. (2008). Organizational context and the sexual harassment of clergy. *Sociology of Religion*, 69(3):297-36.

McDuff is with the Department of Anthropology, Geography and Sociology, Truman State University, Kirksville, Missouri. "This study focuses on the sexual harassment experiences of a

subset of religious professionals, mainline Protestant clergy [in the United Church of Christ and Christian Church (Disciples of Christ)]... [It] investigates the factors that contribute to the chances of [their] experiencing sexual harassment, and the impact on clergy and work outcomes.” Very briefly reviews correlates, theories, models, and studies of sexual harassment and identifies factors applicable to clergy and congregations. Using a unified theory approach, 5 groups of variables were tested. Independent variables were: 1.) *individual characteristics*, including age, marital status, previous ministry position, tenure, education level, and theological orientation; 2.) *organizational context*, including: congregation theological orientation, church size, presence of congregational grievance committee, and high high-budget churches; and, 3.) *modern organizational control*, including: autonomy, collegiality (professional collegiality, congregational, and hierarchy support), professional career (job security, promotional opportunities), and codes of professional ethics (distributive justice, formalization). Dependent variables were: 1.) *sexual harassment*, which also acted as an independent variable in relation to work outcomes; and, 2.) *work outcome*, including: job satisfaction, intent to stay, and job stress. A mail survey was conducted with pastors in the United Church of Christ and the Christian Church (Disciples of Christ): “Both organizations follow congregation-based employment policies and fit an open labor market model, making it reasonable to compare clergy work experiences to those of employees in other work organizations.” Sample size of 2,415 included 683 female pastors and 1,732 male pastors. Ordinary least square regression was used for statistical analysis. Results are reported separately for female and male clergy. Among the results: 1.) “female clergy as a group experience higher levels of sexual harassment” (females Mean = 1.87 and Standard Deviation = 0.92, and males Mean = 1.52 and Standard Deviation = 0.61). 2.) “...on the individual level, [a woman] being older, being married, and being employed in a congregation with a more liberal organizational culture that encourages female leadership and has non-traditional gender expectations will help to reduce the likelihood of harassment for female clergy.” 3.) “Less harassment also occurs in more liberal congregations, net of other structural factors.” 4.) “As anticipated, autonomy or freedom from supervision, has a strong and significantly negative effect on perceptions of harassment, as do organizational support and job security, variables which reflect a broadly positive and supportive work atmosphere.” 5.) “...under the right organizational conditions, harassment will be reduced, and clergy will remain highly satisfied even when harassment is experienced. In other words, their higher levels of autonomy and support will give them both the motivation and the mechanisms they need for dealing effectively with harassment.” In the discussion/conclusion section, states: 1.) that the findings are relevant both for the sociology of work and the sociology of religion; and, 2.) “As a policy response, churches need to look beyond establishing specific sexual harassment policies and penalties and find ways of addressing such broad issues of organizational structure as the ongoing disadvantaged status of women in the church, and the increasingly stressful work conditions experienced by men and women in parish ministry, if they want to reduce the harassment of clergy and improve work outcomes and performance. An appendix describes the variables. 53 references.

McGlone, Gerard J. (2003). Prevalence and incidence of Roman Catholic clerical sex offenders. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):111-121.

McGlone is a clinical and research fellow, Department of Psychiatry and Behavioral Sciences, School of Medicine, Johns Hopkins University, Baltimore, Maryland, and Jesuit priest in the Roman Catholic Church. Stated intent: “This analysis will attempt to evaluate, add to, and summarize the base of existing data about the Roman Catholic clerical sex offender.” Begins with a brief clarification of terms. He relies on the Diagnostic and Statistical Manual of Mental Disorders (4th edition revised) to define ‘pedophile,’ and sketches but does not define ‘ephebophile,’ preferring a “broader definition... [as] an attempt to gain a wider grasp, understanding or description of the heterogeneity of this group of clerical sex offenders.” Briefly discusses the methodological problems and limitations in obtaining reliable data, noting the lack of “reliable and consistent numbers on the rates and percentages of sexual abuse generally.” Draws from 6 published sources that report prevalence of sexual abuse and sexual activity among Catholic clergy. The percentages for pedophiles range from .2% to 2.7%, and the percentages for ephebophiles range from 1.1% to 8.4%. Very briefly mentions discrepancies in the reports



regarding the percentage of offenders who are pedophiles and those who are ephebophiles. Next, he reviews data from 2 sources regarding sexual orientation and sexual activity among priests, and notes the highly significant differences in the data. Concludes with a call for fair and balanced investigation: "It is hoped that this paper provides the scientific community a glimpse of the huge task ahead of us. As a society, we need to be better at collecting essential data that will allow us to provide not only the most effective protection possible but also the best treatment that might be available." 50 references.

\_\_\_\_\_. (2003). The pedophile and the pious: Towards a new understanding of sexually offending and non-offending Roman Catholic priests." *Journal of Aggression, Maltreatment and Trauma*, 8(1/2 & 3):115-131. [Simultaneously published as a chapter in: Mullings, Janet L., Marquart, James W., & Hartley, Deborah, J. (Eds.). (2004). *The Victimization of Children: Emerging Issues*. Binghamton, NY: The Haworth Maltreatment & Trauma Press, pp. 115-131.

For the annotation, see this bibliography, Section I.

McGrath, Aidan. (2003). Is canon 1395 a cause for disrepute for the Church? *Irish Theological Quarterly*, 68(1, March)51-60.

Responds to a "negative opinion published [in 2002] in *The Irish Times*" regarding canon 1395, from the Roman Catholic Church's Code of Canon Law, and cases of the sexual abuse of minors by Catholic clergy and religious. Very briefly sketches the origin of canon law, and the role of commentaries on it, canonists, and interpretation. Discusses Fr. John Martin's commentary on canon 1395 in a 1995 book written collaboratively by canon lawyers from Great Britain and England. Summarizes Martin's position as: "The text manifest a very lenient view of an offending cleric, arguing that the condition of paedophilia may reduce responsibility or imputability for the crime. The text draws a distinction between those clerics who have constantly abused children and those who have offended only in the distant past. The text argues against the use of the penal process as an instrument of dealing with the matter." Concludes with a critique of Martin's position as overstating aspects of the issue. 20 footnotes.

McGrath-Merkle, Clare. (2010). Generativity and the U.S. Roman Catholic bishops' responses to priests' sexual abuse of minors. *Journal of Religion and Health*, 49(1, March):73-86. Erratum:87.

McGrath-Merkle is with the department of theology and religious studies, The Catholic University of America, Washington, D. C. "This article explores [ideas and research about "Erik Erikson's ideal of *generativity* and its maladaptive expression"] and relates them to what has been called 'the clerical abuse crisis,' in which a majority of U.S. Roman Catholic bishops protected priests rather than safeguard children." Begins with a 3-paragraph summary "of the records of bishops' actions in the crisis." Concludes: "...the clerical sexual abuse crisis... was an Episcopal crisis. The question we propose to explore is why did religious leaders choose to protect criminals rather than children?" Reviews Eriksonian theory of generativity and developmental adaptations, including authoritarianism, and several studies of Catholic seminarians, priests, and bishops, including some with psychological assessments. Concludes: "...a case could be made that pre-existing tendencies coupled with prolonged, sheltered, all-male, celibate environments and formation indoctrination have led to deficits in psychological development, moral judgments and leadership capacity on the part of bishops... Erikson's theory that failure to be generative in middle adulthood leads to stagnation, the rejection of others, and cruelty to children is given more credence when the bishops' handling of the clerical abuse crisis is taken into account." 28 endnotes.

McHugh, Jim. (1991). A betrayal of trust: The emperor has no clothes. *Grail: An Ecumenical Journal*, 7(2, June):18-39.

By a Roman Catholic priest and marriage/family therapist, Ontario Province, Canada. A general overview of clergy sexual abuse as committed against children. Primary context is the Roman Catholic Church in Canada. Identifies a wide range of intense emotions people experience when confronted by the phenomena. Also discusses clinical consequences for the victims. Briefly examines why priests and religious brothers commit abuse, and the benefits emerging from

disclosure. Citations occur in the text, but there is no reference section that contains the full information necessary to trace the citation.

McKenna, Kevin E. (1992). Confidential clergy matters and the secret archives. *Studia Canonica: A Canadian Canon Law Review*, 26(1):191-207.

McKenna is a priest and director of legal support services, Roman Catholic Diocese of Rochester, Rochester, New York. "After describing the development of diocesan archives in general and then specifically, the diocesan secret archives, this article will seek to explore the utilization of the secret archives as a protection for the cleric's right to confidentiality." Specifically describes secret archives in the 1917 and 1983 editions of the Code of Canon Law. Concludes that "precautions of the Code concerning accessibility to the secret archives continues the theme of respect for persons and their inherent dignity" in the 1983 Code. Notes that norms and procedures for admission to secret archives "underlines the spirit of trust and confidence that should exist between the bishop and his clergy... Such a respect will also hopefully foster a sense of openness on the part of the clergy in approaching their bishop for guidance when particular issues or problems of a confidential nature need to be addressed... The knowledge that his psychic privacy and pertinent records will be respectfully treated with proper concern for confidentiality will also encourage the cleric to seek psychological assistance when needed..." References.

\_\_\_\_\_. (2002). The Dallas Charter and due process. *America* [a Jesuit publication], 1871(7, September 16):7-11.

McKenna is a Roman Catholic priest, Rochester, New York, and president, Canon Law Society of America. Context is a followup to the United States Conference of Catholic Bishops meeting in Dallas, Texas, in June, 2002, regarding child sexual abuse in the Church. Identifies areas of concern in Charter for the Protection of Young People, and its companion document, Essential Norms for Diocesan/Episcopal Policies Dealing with Allegations of Sexual Abuse by Priests, Deacons, or Other Church Personnel, that need to be clarified for bishops and their advisors who must implement the policies regarding "procedure for assessing and following up on allegations of sexual abuse by a cleric or church employee." His first item is Norm 7 regarding allegations of sexual abuse of a minor by a priest, deacon, or Church personnel, and a required removal from ministry. His concern is for false accusations, due process for the accused, and consistent definitions of sexual abuse. Second item is Norm 8 and medical and psychological evaluation and intervention if a credible allegation involves a priest or deacon. His concern is how the language relates to prior ecclesiastical jurisprudence. Third item is Norm 9 and removal from ministry of a priest or deacon. His concern is the retroactive application of removal for prior acts when that is contrary to earlier protocols. Fourth item regards dismissing an offending cleric from the clerical state. His concern is that "when a laicization is forced, there should be some assurance that the rights of the cleric have been properly protected." Fifth item is Norm 9(c) and provisions for elderly or infirm prisoners. The concern is that by imposing certain restrictions under the Norm, a bishop may impose the same effect as that of dismissal. Ends with a general discussion regarding differences between the Charter and the Norms and current ecclesiastical law, including the Code of Canon Law and Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State (1995) among others. Concludes: it is "to be hoped that the remedies themselves will not violate basic human rights [of accused clerics]."

McLaughlin, Barbara R. (1994). Devastated spirituality: The impact of clergy sexual abuse on the survivor's relationship with God and the church. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(2):145-158.

By a hospice chaplain and director of hospital ministry, Roman Catholic Church's Archdiocese of Miami, Miami, Florida. Presents results of her study "to document negative effects of clergy sexual abuse on the victim's spirituality, relationship with God, and his/her participation in church or synagogue." Participants were recruited from a convenience sample of those who attended the 1992 conference in Chicago, Illinois, of Victims of Clergy Abuse Linkup (VOCAL). Of 250 conference attendees, 43 (17%) returned useable questionnaires: 8 were Protestant, 0 were Jewish, and 35 Roman Catholic; of the 35 Roman Catholics, 26 were survivors and 9 were parents,

siblings, or friends of survivors. All Protestant survivors were abused as adults. Of 26 Catholic survivors, 17 reported abuse as children, 4 as adults, and 5 as both children and adults. Of the Protestant victims, all had 1 perpetrator. Of the Catholic victims, 79% were abused by 1 perpetrator, 13% by 2, and 8% by more than 2. Protestant survivors reported durations ranging from less than 1 year-to-14 years. Of Catholic survivors, 67% reported durations of 2-to-18 years with a mean of 5.5 years. All Protestant survivors were women. Catholic survivors were 48% male and 52% female, a distribution that possibly reflected the higher percentage of women attending the conference. Age of participants ranged from 20-to-79 years, with 58% ranging from 40-to-49. Her questionnaire included an original Measure of Spirituality Test. [Validity and reliability measures of the test are not reported.] Results include a positive correlation between the experience of clergy sexual abuse and loss of relationship to church and God, with the greatest impact on attitude toward God. Other topics included what helped post-abuse in terms of finding peace, how the abuse experienced separated the individual from the church community, and what brought the individual closer to God as the abuse experience was addressed. Discussion section emphasizes that individual survivors of clergy sexual abuse will have unique responses due to multiple factors. Calls for church and religious leaders to do direct outreach to survivors in order to foster healing. Notes the limits of the study, including the small sample size of Protestants. Calls for a separate study of adult women who were victims. 27 references.

McLaughlin, Philip T., & McCormack, John B. (2003). An agreement between the Diocese of Manchester and the New Hampshire Attorney General's Office. *Origins: CNS (Catholic News Service) Documentary Service*, 32(29, January 2):479-482.

An agreement signed by Philip T. McLaughlin as the Attorney General of New Hampshire and John B. McCormack is the Roman Catholic Bishop of the Diocese of Manchester, New Hampshire. Text of the December 10, 2002, agreement between the Diocese of Manchester and the Attorney General of New Hampshire regarding "a criminal investigation into the conduct of the Diocese of Manchester and its officials regarding the manner in which the diocese responded to allegations that some of its priests had engaged in sexual misconduct with minors over a period of 40 years." The investigation included grand jury proceedings. The Diocese acknowledges in the agreement "that the state has evidence likely to sustain a conviction of a charge under [the New Hampshire child endangerment statute] against the diocese." The agreement resolves the matter without a criminal proceeding in order to: 1.) "...protect victims from the necessity of testifying in a criminal trial."; 2.) "...establish terms and conditions that will facilitate the protection of children to a greater extent than a criminal conviction and sentence;"; 3.) "...ensure a system of accountability, oversight, transparency and training." Sections of the agreement include: mandatory reporting by Diocesan personnel of allegations of sexual abuse; safety training program; a 5-year annual audit; public disclosure; release of investigative material. [See this bibliography, Section VII.: Heed, Peter W., Delker, N. William, & Rosenberg, James D. (March 3, 2003). Report on the Investigation of the Diocese of Manchester. Concord, NH: Office of the Attorney General, State of New Hampshire, 154 pp.] See accompanying sidebars for a statement by McCormack as bishop, pp. 482-483, and a statement by Wilton Gregory, president of the U.S. Conference of Catholic Bishops, pp. 483-484. The editors report that the Diocese has paid \$7.7 million in legal settlements since 1987, with \$6+ million paid in 2002, and that 6.2% of Diocesan priests since 1943 have been accused of child sex abuse.

McLeod, Diana. (1993). It's not an affair! [World Wide Web: no date of posting. <http://www.jps.net/aanetwork/Its.not.an.affair>].

Attributed to Clergy Abuse Survivors Alliance. 2 pages in non-technical language that address true nature and dynamics of a sexual relationship between a clergy person and victim whose primary connection is to the ministerial role. Describes what the relationship is and is not.

McMackin, Robert A., & Kean, Terence M. (2004). Understanding posttraumatic stress disorder. *Human Development* [published by Regis University], 25(1, Spring):21-25. [Theme issue: Towards Healing Our Church]

McMackin is a psychologist, Life Resources Inc., and Massachusetts Department of Public Health at Lemuel Shattuck Hospital. Keane is acting associate chief for research and development, and chief, psychology service, Veterans Affairs, Boston Healthcare System, Boston, Massachusetts, and professor and vice chair of research in psychiatry, Boston University School of Medicine, Boston, Massachusetts. “An overview of [Posttraumatic Stress Disorder] PTSD and its treatment, along with an explanation of these processes, will be examined in this article as they relate to clerical sexual abuse.” Context is the Roman Catholic Church and the abuse of minors. Discussing the nature of PTSD as defined by Diagnostic and Statistical Manual of Mental Disorders (4th edition), states: “Mental health professionals consider clerical sexual abuse a serious violation that threatens the integrity of the period so exposed.” Based on the limited literature on the impact of clergy sexual abuse, they describe the effects of clerical sexual abuse on survivors, family, community, and parish. States: “There seems to be some similarities between survivors of clergy sexual abuse and survivors of state torture.” Briefly discusses issues related to memory and trauma, and states: “The intimacy, power differential and family components seen in the relationship between a priest perpetrator and a child victim could provide the context that would lead to both neuro-biological and psychological factors interfering with the memory of function.” Very briefly outlines a 6-phase approach to trauma treatment. Very briefly addresses issues of trauma, shame, and spirituality. Concludes with a very brief reconciliation model based on acknowledgment, apology, and reparation. Lacks references; 6 recommended readings.

McMillan, Len. (1994). Adventist ministry and sexuality. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 67(11, November):17-19.

By the director, church ministries and family ministries, Potomac Conference, Seventh-day Adventist Church. Magazine-style article. Identifies 3 professional pitfalls that trouble church pastors – overfamiliarity with God, sin saturation, job overload – and which “compound the problem of sexual ethics in ministry.” “When we are overworked, underappreciated, and constantly exposed to sin, we may fail to recognize the temptations of sexual attraction before it’s too late.” Reports results of his 1990-1991 survey of 586 Adventists regarding topics related to sexuality. Presents 6 recommendations: educate “pastors and other caregiving professionals to reaffirm and teach sexual ethics.”; strengthen seminary curriculums and continuing education regarding sexual ethics, counseling, and personal relationships; adopt “clear and enforceable policies which deal seriously with sexual misconduct and which provide adequate rehabilitative therapy prior to any promises of reemployment or reassignment to spiritual leadership.”; “[p]rovide support groups and networks for pastors and other caregiving professionals.”; “[p]rovide professional counseling services and establish ongoing renewal retreats that specialize in pastors and other caregivers.”; “[p]romote awareness of and adherence to a code of sexual ethics for pastors and other caregiving professionals.” 4 endnotes.

McMinn, Mark R., Lish, R. Allen, Trice, Pamela D., Root, Alicia M., Gilbert, Nicole, & Yap, Arlene. (2005). Care for pastors: Learning from clergy and their spouses. *Pastoral Psychology*, 53(6, July):63-79.

McMinn is a professor of psychology, Wheaton College, Wheaton, Illinois. Lish is a psychological associate “at a Christian practice in Maryland.” Trice is a visiting assistant professor of psychology, Wheaton College. Root is a doctoral student, clinical psychology, Wheaton College. Gilbert and Yap are masters students, clinical psychology, Wheaton College. Discusses 5 studies regarding 3 types of coping resources for pastors and spouses: interpersonal, family, and community. Very briefly presents their analysis of a study of graduates of 5 evangelical seminaries [see this bibliography, this section: Meek, Kathryn Rhoads, McMinn, Mark R., Burnett, Todd, Mazzarella, Chris, & Voytenko, Vitaliy. (2004).] which included the question, “In those situations in which you have felt sexually attracted to a parishioner, what have you done?” The current authors isolated several variables and completed additional psychometric analyses. Reports findings: “At least with regard to coping with sexual attraction, it appears that pastors are much more inclined to use intrapersonal coping strategies than relational coping strategies. Perhaps pastors are in social contexts where admitting struggle and temptation is particularly difficult, at least when facing unwanted sexual feelings.” References.

McMinn, Mark R., & Meek, Kathryn Rhoads. (1996). Ethics among Christian counselors: A survey of beliefs and behaviors. *Journal of Psychology and Theology*, 24(1):26-37.

McMinn is a professor of psychology, and Meek is a doctoral student in psychology, Wheaton College, Wheaton, Illinois. Reports results of a national self-report survey of Christian counselors regarding behaviors and beliefs in relation to issues of professional ethics, including sexual behaviors. The survey instrument drew from the groundbreaking work of Kenneth Pope who surveyed psychologists on the subject of sexual intimacy in therapy. The results of the study suggest that the respondents generally had a high awareness of professional ethical standards and report a high compliance with those standards, including those relating to sexual behaviors. The results also suggest that unlicensed, untrained, or peer counselors, a group that has grown rapidly since the 1980s, who are frequently in settings that defy traditional counselor/client roles may be at greater risk “to taking more liberties in multiple-role relationships.” Calls for a code of ethics for Christian mental health counselors, and calls upon those who train paraprofessionals to address the ethical implications of counselors’ actions. [For a related study, see this bibliography, this section: Case, Paul W., McMinn, Mark R. and Meek, Kathryn Rhoads (1997).]

McQuillan, Cornelius (Neil) T. (2004). What every priest, religious and bishop should know about pedophilia. *Journal of Pastoral Counseling*, 39:35-42.

McQuillan is identified as affiliated with Pontificia Universidad Catolica de Puerto Rico. Prompted by the fact “our [Roman Catholic] Church has been flooded with the many scandals revolving around priest pedophiles.” States: “The problem for vocation directors, seminary rectors and bishops is how to identify candidates with this propensity.” Bases much of the article on “more sophisticated [clinical] investigations [which] began showing that practically every pedophile had been initiated into sexual activity by an older person (with at least a five year difference in age),” but does not cite his sources. Rejects the Diagnostic and Statistical Manual of Mental Disorders (4th edition) classification of *pedophilia* as a clinical sexual disorder, but does not identify how he classifies it. Calls for a specialist in sexual abuse to “be part of the team screening candidates for religious life or the seminary.” Based on “[t]he secularae [sic] of childhood sexual abuse for victims,” proposes that seminary candidates be evaluated and taught in relation to those consequences, e.g., inability to empathize with persons who are suffering. Concludes: “The solution is to do a better screening, including competent professionals as well as incorporating good sex education and abuse prevention into formation programs.” 17 references.

McWilliams, Anne G. (2004). Clergy sexual misconduct and the law. *Journal of Theology* [published by United Theological Seminary, Dayton, Ohio], 108(Summer):49-62.

Draws from her experiences as a seminary faculty member. Written as a resource about “how to approach the question of [filing] civil or criminal charges” of sexual misconduct against clergy. Part 1 sets a brief historical context, focusing on regulation of health care, mental health, and legal professionals regarding a practitioner’s sexual contact with a patient or client. Part 2 briefly discusses civil law regarding a professional standard of care and malpractice. Part 3 very briefly reviews administrative complaint as an option to address professional sexual misconduct, noting that religious groups vary widely on administrative accountability of clergy. Part 4 describes difficulties in civil litigation against clergy for sexual misconduct. Part 5 very briefly discusses criminal charges against clergy. Part 6 concludes with very basic arguments for and against civil and criminal actions. Footnotes.

Meador, Mary. (1990). A survivor’s journey. *The Witness*, 73(7/8, July/August):8-10.

By a seminary graduate, a counselor of abused women, and a member of task force on victims’ rights, Episcopal Diocese of Massachusetts. Reflections from a first person point of view as a survivor of childhood incest by her father, an Episcopal priest. Themes include spirituality.

Meek, Kathryn Rhoads, McMinn, Mark R., Burnett, Todd, Mazzarella, Chris, & Voytenko, Vitaliy. (2004). Sexual ethics training in seminary: Preparing students to manage feelings of sexual attraction. *Pastoral Psychology*, 53(1, September):63-79.

Meek is the research coordinator, Center for Church Psychology Collaboration, Wheaton College, Wheaton, Illinois. Secondary authors are affiliated with Wheaton College. Starting point is that the Christian church and its training institutions are responsible for regulating and screening of clergy, and so they “need to promote, require, and provide initial and ongoing education as well as effective regulation in order to protect the public and maintain the integrity of the institution.” Argues that sexual boundary violations prevention should begin in seminary. Reports on their survey that was conducted in order to understand how “seminary alumni perceive the quality of their training in the areas of understanding and maintaining sexual health as well as managing feelings of sexual attraction in professional contexts...” Survey was sent in 2002 to 1,366 alumni from five U.S. evangelical seminaries who received the Master of Divinity degree; 585 provided responses (43%). Of the respondents: 90% were male; 92% were currently married; ages ranged from 25 to 75 years, with an average of 39; 93% graduated between 1957-2000; nearly half were currently senior pastors, 14% were associate pastors, 6% were engaged in youth or college ministry, and 11% were in non-church related position. Of 478 respondents who reported ethnicity, 86% were of European descent. Regarding seminary training, respondents reported a low incidence of seminary courses in human sexuality (Mean = 0.3) “as well as a low incidence of attending workshops and seminars about sexuality following seminary (Mean + 0.7).” Regarding incidence of sexual exploitation of parishioners, 1% of the respondents reported “acknowledging engaging in sexual intimacies with a parishioner” and “39.3% denied every experiencing [being sexually attracted to a parishioner] in their ministry.” Also reports results regarding coping responses related to sexual attraction to parishioners, and whether the responses were healthy or unhealthy. Notes that respondents’ perception of the “adequacy of training does not appear to affect the likelihood of engaging in healthy coping responses when faced with sexual feelings. Discusses the seminary as a training environment, including factors of faculty, curriculum, and atmosphere. Briefly discusses implications for educators. 28 references. [For further analysis of this study, see this bibliography, this section: McMinn, Mark R., Lish, R. Allen, Trice, Pamela D., Root, Alicia M., Gilbert, Nicole, & Yap, Arlene. (2005).]

Meloy, J. Reid. (1986). Narcissistic psychopathology and clergy. *Pastoral Psychology*, 35(1, Fall):50-55. By a forensic psychologist, San Diego, California. States at the outset: “It is the hypothesis of this author that narcissistic character disorders are prevalent among members of the clergy precisely because the profession provides strong reinforcement for such personality problems.” Differentiates between pathological and healthy narcissism by referencing the 1980 edition of the American Psychiatric Association’s *Diagnostic and Statistical Manual of Mental Disorders*. States: “The clergy profession provides a socio-cultural rampart for this grandiose self [of the pathological narcissist].” Very briefly addresses issues of: splitting, a defense mechanism; mirroring; grandiosity; entitlement; fear of dependency; detachment; autosexuality. States: “Autoerotic preference will usually be consciously denied, but will be seen in a pattern of transient and multiple sexual partners.” Very briefly identifies structural elements of a narcissistic personality. 7 references.

Mercado, Cynthia Calkins. (2008). Persistent sexual abusers in the Catholic Church. *Criminal Justice and Behavior*, 35(5, May):629-642. [Topical issue]

Mercado is an assistant professor, Department of Psychology, John Jay College of Criminal Justice, New York, New York. Taylor is with The Graduate Center, City University of New York, New York, New York. Terry is with John Jay College of Criminal Justice. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S. between 1950-2002. Based on “a sample of 3,674 clerics for whom full cleric and victim data is available.” “The aim of this article is to enhance understanding of distinct clergy offending patterns through a comparison of groups of low-rate and high-rate clergy offenders.” Compares clerics with 1 victim (n=1,915), 2-3 victims (n=1,082), 4-9 victims (n=540), and 10 or more victims (n=137). Comparison variables include characteristics of abusers, characteristics of incidents, nature of abusive acts, and diocesan and criminal justice interventions. Reports statistical analyses. Study limits discussed include the non-empirical basis for the cleric offender groups. Concludes that the findings reveal considerable variability with regard to clergy

offenders, their victims, and offense characteristics which suggest typological distinctions for which differential management strategies may be appropriate. 30 references.

Merrill, Dean. (1985). The sexual hazards of pastoral care. *Christianity Today*, 29(16, November 8):105. By the senior editor, *Leadership: A Practical Journal for Church Leaders*. Very brief, column-style article that addresses why clergy are at risk for sexual relationships with parishioners, and offers practical suggestions for prevention. Lacks references.

Meyer, Eugene L., & Greenberg, Richard. (2007). Reining in abuse: Disabusing the abusers: A tightrope act. *The Jewish Standard*, (January 11):Pagination lacking. [Retrieved 01/08/08 from the World Wide Web: <http://www.jstandard.com/articles/2117/1/Reining-in-abuse/print/2117>]

Journalistic-style article. First in a 3-part investigative series by the *Jewish Telegraphic Agency*; see following entries, this bibliography, this section. Reports an increase in the last several years of Jewish institutions, including synagogues, which “have adopted new policies – or strengthened existing ones – aimed at cracking down on rogue rabbis and others in positions of trust who sexually exploit congregants, students or others.” Reviews changes, and the lack thereof, since the *Jewish Telegraphic Agency* investigated the issue of clergy sex abuse 10 years prior. Cites high profile cases, including those of Rabbi David Kaye and Rabbi Baruch Lanner. Reports that “conclusive proof of [the policies’] effectiveness – or ineffectiveness – is elusive. One reason is that the pool of sex abuse complaints that have been processed by ethics panels over the past several years is minuscule.” States: “...anecdotal evidence suggests that under-reporting may be more prevalent in the fervently Orthodox community...” due to denial. Briefly describes some of the features of policies of major Jewish religious movements, and notes some features unique to specific organizations. Discusses limiting the vocational mobility of rabbis accused of sexual abuse or determined to have committed abuse, including notification of employers, disclosure of facts, and fear of lawsuits. Quotes a variety of rabbis and experts.

\_\_\_\_\_. (2007). Wayward clergy: Epidemic or aberration? *The Jewish Standard*, (January 11):Pagination lacking. [Retrieved 01/08/08 from the World Wide Web: <http://www.jstandard.com/articles/2118/1/Wayward-clergy:-Epidemic-or-aberration?/print/2118>]

Journalistic-style article. Second in a 3-part investigative series by the *Jewish Telegraphic Agency*; see preceding and following entry, this bibliography, this section. Reports on attempts to answer the question, “How extensive is the problem of clergy sex abuse in the Jewish community?” Cites officials from the Reconstructionist Rabbinical Assembly (Conservative movement), Rabbinical Council of America (primarily modern Orthodoxy), and Union for Reform Judaism. Based on “the volume of abuse complaints that have been adjudicated by the ethics panels [of those organizations,] ...the problem appears to be negligible...” To present the viewpoint that the phenomenon is underreported, cites the work of The Awareness Center, “a controversial Baltimore-based Jewish clearing house of clergy sex information, [which] lists on its Website scores of Jewish clergy who are alleged to be sexual predators.” Quotes a figure of 18-39% as the range “of Jewish clergy [who] are involved in sexual harassment, sexual exploitation, and/or sexual misconduct,” citing Charlotte Rolnick Schwab’s [Sex, Lies, and Rabbis: Breaking a Sacred Trust](#) [see this bibliography, Section I.]. Quotes Marie Fortune, FaithTrust Institute, Seattle, Washington, that her “‘best guess, based on anecdote and experience,’ is that 10 to 15 percent of all clergy have been involved in some form of sexual impropriety.”

\_\_\_\_\_. (2007). Sweeping things under the carpet? *The Jewish Standard*, (January 11):Pagination lacking. [Retrieved 01/08/08 from the World Wide Web: <http://www.jstandard.com/articles/2119/1/Sweeping-things-under-the-carpet?/print/2119>]

Journalistic-style article. Third in a 3-part investigative series by the *Jewish Telegraphic Agency*; see preceding entries, this bibliography, this section. Reports how the Jewish Orthodox community in the U.S., “particularly its more fervently religious precincts,” is responding to clergy sex abuse. Focuses on 2 episodes “in the fervently Orthodox, or *haredi* community...” The first involves a controversy begun in November, 2006, when Rabbi Matiyahu Salomon spoke at the “annual national convention of Agudath Israel of America, a haredi advocacy organization,”

and was attributed by the organization as stating “that *haredim* are indeed guilty of ‘sweeping things under the carpet.’” The remarks have been interpreted literally as confirming that coverup of sexual misconduct does occur, and as meaning that “*haredi* officials deal with it discreetly to protect the dignity of the families of perpetrators and victims.” A second focus is recent criminal and civil cases involving a *haredi* rabbi, Yehuda Kolko. Includes statements from an accuser, David Framowitz, 49-years-old, who alleges “he was victimized by Kolko while he was a seventh- and eighth-grader at Torah Temimah” yeshiva in Brooklyn, New York. Very briefly discusses reasons why clergy sex abuse is underreported to secular authorities in ultra-Orthodox communities, including the use of a *bet din*, a rabbinic court. Reports on the case of Rabbi Baruch Lanner, former regional director of the National Conference of Synagogue Youth (NCSY), part of the Orthodox Union (OU), who “was sentenced in 2002 to seven years in prison for sexually abusing two female students during the 1990s while he was their principal at a yeshiva high school in New Jersey.” In 2000, an OU commission found that Lanner “had also sexually abused women and teenage girls, and physically abused boys and girls while he was a leader at NCSY.” The commission’s report found some OU and NCSY “leaders had failed to take action for several years to halt Lanner’s misconduct.” Very briefly describes actions by the OU and NCSY to upgrade behavioral guidelines and anti-abuse training programs. Very briefly describes the status of the Chabad-Lubavitch movements and its Chabad Houses worldwide regarding conduct guidelines. Briefly reviews anti-abuse policies and guidelines for Jewish schools, including “Torah Umesorah – The National Society for Hebrew Day Schools, a service organization – the largest of its kind in the United States – that provides religious educational materials for nearly 200,000 Orthodox students spanning that denomination’s ideological spectrum.”

Michalski, Dan. (2001). The price of priestly pederasty. *Crisis: Politics, Culture & the Church*, 19(9, October):14-19. [Reprinted as: “The Costs of Child Sexual Abuse Litigation Threaten the Catholic Church.” Chapter 14 in Gerdes, Louise I. (Ed.). (2003). *Child Sexual Abuse in the Catholic Church*. San Diego, CA: Greenhaven Press, Inc., pp. 75-83.] [Retrieved 02/15/04 from the World Wide Web site of *Crisis* magazine: <http://www.crisismagazine.com/october2001/cover>]

By a Dallas, Texas-based writer. Magazine-style article. Begins with the case of Rudy Kos, a former Roman Catholic priest who is currently serving 4 life sentences in a Texas prison for hundreds of incidents of sexual abuse of minors during the 1980s and early 1990s. The criminal cases against Kos led to civil suits against the Diocese of Dallas where Kos had served as a pastor, and resulted in a record judgment of \$121 million owed to 11 victims based on the inactions and coverup by the Diocese’s hierarchy. Citing the Kos case as a pattern nationally in the U.S. for the Church, reports on situations in the Archdiocese of Los Angeles, Diocese of Orange, California, Archdiocese of Boston, Archdiocese of New York, Diocese of Bridgeport, Connecticut, and Diocese of Santa Rosa, California. Reports on the significant, adverse financial impact of cases on various dioceses, and the response by one emergent advocacy group, Roman Catholic Faithful, Inc. Also reports brief commentary from Tom Economus, the head of Linkup, a victims’ advocacy group. Also notes the adverse impact on innocent priests.

Michaňcová, Slávka. (2004). Pastoral reflections on child sexual abuse. *Human Development* [published Regis University], 25(1, Spring):16-20. [Theme issue: Towards Healing Our Church]

Michaňcová “is with ASCEND Ministry (Adult Survivors of CSA on a Journey Toward Healing), and a Ph.D. student, Catholic University, Ružomberok, Slovakia. Context is Roman Catholic. A survivor of child sexual abuse, she offers “not just a Christian perspective on child sexual abuse, but also my own experience of a journey with God who has been deeply wounded, first this terrible sin itself, and later by responses that were totally inappropriate. But I can also testify to having experienced the healing touch of God.” The inappropriate responses came from 2 priests and a therapist. Very briefly discusses the effects on survivors’ faith and relationship with God. Discusses problems arising from inappropriate responses, “especially when coming from authority figures perceived as representatives of God,” the process of healing, and healing in relation to Catholic faith and tradition. 3 recommended readings.



Middlebrook, David O. (2002). S.T.O.P. sexual predators in your church. *Church Executive Magazine*, (April):13-16.

Middlebrook is a lawyer with a firm in Irving, Texas, who specializes in law affecting non-profit and faith-based organizations. Concise overview of a practical approach to prevent child sexual abuse in a church utilizing the acronym S.T.O.P.: Screen, Train, Operate, Plan. The Training component includes: recognizing a perpetrator of child abuse; identifying victims of child abuse; appropriately interacting with children. The Operating component addresses negligence. The Planning component involves notification procedures when allegations of child abuse surface in a church, and includes notification of parents, the accused, the church's insurance carrier, and authorities. Lacks references.

Miles, Al. (1994). Preventing child abuse in church. *The Christian Ministry*, 25(2, March/April):25-27.

Miles is coordinator of hospital ministry, The Queen's Medical Center, Honolulu, Hawaii. Calls for church leaders to "do everything possible to protect children from being sexually abused in the parish." Identifies very briefly in non-technical language 3 "classifications of people who might sexually molest children." – those experiencing situational stress, those exercising power, and pedophiles. Offers practical prevention steps: screening of church workers, including background checks; adopting policies and procedures; preventive staffing practices; requiring references of volunteers. In cases of suspected abused, calls for seeking outside consultation.

Miles, Norman K. (1995). The fallen clergy: Any hope? *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(5, May):21-22.

Miles is president, Lake Region Conference, Seventh-day Adventist Church, Chicago, Illinois. Responds to a prior article in the magazine-style journal in which the author called for consistency regarding implementation of the Seventh-day Adventist Church's policy on consequences for clergy who commit sexual misconduct [see this bibliography, this section: Cress, James A. (1994).]. Miles summarizes the current status: "Conference presidents, executive committees, and in some cases local churches have been reluctant to discipline a truly repentant worker because no standard redemptive policy is in place. The current policy does not allow for a person guilty of sexual sin to serve as a denominational employee again. Since many believe this policy is too severe, they circumvent it by allowing the person to resign and retain credentials, by terminating for reasons other than sexual misconduct, or by any number of other creative methods." Notes the results of these practices: inconsistency, "diminish[ing] the seriousness of the problem and lower[ing] the respect of the parishioners for the clergy in general and the conference leadership in particular." Also notes the legal exposure "when we knowingly shift workers who have committed sexual sins to other places." Calls for "a consistent policy, but one that has a provision and procedure for restoration when that is deemed advisable." States: "Whenever possible, [professional] restoration should be our goal for fallen pastors." Proposes a 5-stage system: repentance, cessation from public ministry, counseling, observation/direction and gradual involvement, and restoration. Lacks references.

Miles, Rebekah L. (1999). Keeping watch over the shepherds by day and night. *Circuit Rider*, 23(3, May/June):14-16. [Also posted on the World Wide Web: United Methodist Publishing House website. <http://www.umph.org/pdfs/1619circuitrider.pdf>].

Miles is on the faculty, and director of United Methodist Studies, at Brite Divinity School, Texas Christian University, Fort Worth, Texas. A brief article that is excerpted and reprinted from her book listed in Section I. While contains footnotes, the full source of the reference is not provided.

Miller David L. (1991). [Special Report: Hurt and Healing] A case of shattered trust. *The Lutheran*, 4(9, July 17):25.

By the journal's senior features editor. Magazine-style article. Context is the Evangelical Lutheran Church in America (ELCA). Based on interviews with unnamed "pastors serving [ELCA] congregations where the previous pastor sexually abused members." Describes the primary impact of clergy sexual abuse on the congregation as rupturing trust in pastors and the church, and sometimes in God. Reports suggested ways to rebuild trust, focusing on the

succeeding pastor's behaviors, but also includes "follow[ing] the congregation's constitutional process of governance and decision-making," and synod officials treating the abusers' sin as serious. Adds: "Congregational healing seems to happen best, pastors said, when church leaders promptly and clearly disclose the facts of abuse, while protecting victims' confidentiality. When allegations prove to be true congregation or synod leaders should reveal that at a congregational meeting, pastors said." [1 of 4 thematic articles. See also this bibliography, this section: Castelli, Jim. (1991). Lyles, Jean Caffey. (1991). Groenewold, Sonia C. (1991).]

Miller, Dee. (1995). Sexual abuse survivor issues call to churches. *Baptists Today*, 13(2, January 19):6. An editorial format. Personal point of view regarding clergy sexual violence addressed particularly to the Southern Baptist denomination. Concerns include silence about the problem, and "closed-system thinking" responses to those speak out. First in a series of columnist-style articles. See also: Vol. 13(5, Mar. 9):21; Vol.13,(8, Apr. 20):9; Vol. 13(9, May 4):16; Vol. 13(10, May 18):16; Vol. 13(11, Jun. 15):16; Vol. 13(12, Jul. 13):17.

\_\_\_\_\_. (1995). A monumental challenge. *Folio* [published by Southern Baptist Women in Ministry], 13(2, Fall):5.

Brief essay that introduces a number of key topics related to sexual boundary violation by clergy. Written from the victim's point of view.

\_\_\_\_\_. (1996). Breaking the silence: Confronting clergy sexual abuse. *The Other Side*, 32(5, September/October):52-55.

Calls for the church to move beyond "DIM thinking" – deny, ignore, minimize – about the phenomenon, and act to: educate, adopt policies and procedures, report and hold offenders accountable, protect and support victims, and advocate.

\_\_\_\_\_. (1997). "Church secrets we dare not keep." [World Wide Web: AdvocateWeb website. <http://www.advocateweb.org/hope/churchsecrets.asp>]. [Reproduced from *Christian Ethics Today* (1997), 1(2, February):1-10.]

Lengthy, personal essay that addresses 2 questions, "Who are [institutional church leaders] really trying to protect [from reports of clergy sexual abuse]?" and "What unresolved feelings protect wrongdoers in the institutional church at the expense of the vulnerable?" In response to the second question, her analysis includes feelings of fear and shame.

\_\_\_\_\_. (1998). "Spiritual healing for survivors of clergy sexual abuse." [World Wide Web: AdvocateWeb website. <http://www.advocateweb.org/hope/spiritualhealing.asp>].

Lengthy, personal essay that begins with a court case in the news. Discusses a variety of topics that also include concerns about how the institutional church responds to victims and their reports of abuse. Includes a section on coping strategies.

\_\_\_\_\_. (No date). "Seven commandments for survivors." [World Wide Web: AdvocateWeb website. Posted 2000. <http://www.adbbocateweb.org/hope/sevencommandments.asp>].

Brief, pointed, and practical.

Miller, Laurence. (2013). Sexual offenses against children: Patterns and motives. *Aggression and Violent Behavior*, 18(5, September/October):506-519.

Miller is in private practice, Boca Raton, Florida. An overview from a clinical perspective of "the more prominent typologies of pedophilic sex offenders," "the role of child pornography in child sexual abuse of actual children," "women offenders who sexually abuse children," "the sexual abuse of children in child care settings and by members of the clergy," practical recommendations to risk the risk of institutional child sexual abuse, theories and models of pedophilic offending, and recommendations "for developing a way of handling sex offenders, including sexual offenders against children, that balances the fair administration of justice with society's obligation to protect vulnerable potential victims." Part 7, 'Sex abuse by clergy,' is a 5-paragraph consideration that

focuses on Roman Catholic clergy in the U.S.A., citing published studies primarily in the psychological and psychiatric literature, and some criminology literature, since the 1990s. Part 8, 'Preventing institutionalized child sex abuse,' very briefly identifies "benchmark policies and procedures" that child- and youth-serving organizations, including religious institutions, "can adopt and adapt to their own individual settings." States that "many... religious institutions are still lagging behind" the development of "policies and programs to counteract the perception of these juveniles as 'soft targets'" for "sexual predators." In the summary and conclusion section, states: "Clergy members, day care workers, educators, and others who work with children in high-trust settings continue to be studied with regard to their propensity for child sexual abuse. As with many crimes that take place in institutional settings, proper policies and protocols can prevent and limit the harm of a substantial proportion of these offenses that might otherwise go undetected and undeterred." 210+ references, some of which contain errors.

Miller, Melissa. (1994). Advocacy in matters of professional sexual misconduct. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):10-11.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Miller is a homemaker, counselor at Shalom Counseling Service, elder at Mannheim Mennonite Church, and lives in Kitchener, Ontario, Canada. Draws from her experiences "of counselling survivors of childhood sexual abuse (primarily incest survivors)" and survivors of professional sexual abuse. Based on having acted as an advocate for survivors of professional sexual abuse "as they confront their offender and work towards healing..." Describes her learnings "about advocacy [that] cluster around four themes – clarity, risk and trust." Clarity entails helping the survivor frame goals, gathering information and options so that the survivor can make informed choices, and being survivor-directed "by what would be healing for her..." Also entails internal clarity regarding her role: "At points I have been both the survivor's counsellor and advocate. At other times, survivors have asked me to advocate for them and have had other persons who are supporting them as a counsellor or spiritual director." Very briefly discusses the risks in being an advocate in terms of experiencing negative and positive events and outcomes, and trust in relation to the survivor and to the process. Lacks references.

\_\_\_\_\_. (1994). A brief look at a mediation model. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):11-12.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Very briefly describes a mediation model that she offers to survivors of sexual abuse with whom she works as an advocate. The service is offered by Community Justice Initiatives, an agency in Kitchener, Ontario, Canada, that works with survivors and offenders of sexual violence, including some professional sexual misconduct cases. The service is staffed by Mark Yantzi and Maryann Sharpe. Reports that "Yantzi sees the model as providing an opportunity for empowerment of both survivor and perpetrator. It is empowering for the perpetrator to acknowledge his wrongdoings and take steps toward restitution." Notes that they do not do mediation with children or young adults. Sketches some of the steps and options in the mediation process. Lacks references.

Miller, Robert L., Jr. (2003). The Church and gay men: A spiritual opportunity in the wake of the clergy sexual abuse crisis. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):87-102. [Reprinted as: "The Church and Gay Men: A Spiritual Opportunity in the Wake of the Clergy Sexual Abuse Crisis." Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). (2003). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 87-102.]

He is assistant professor of social work and a member of the Institute of Minority Health for the School of Public Health, State University of New York at Albany, Albany, New York. He is a certified social worker, an African American, and a Roman Catholic. He participated in the Voices from Multicultural Communities Panel at a symposium, "Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct," Sienna College, Loudonville, New York,

March 29, 2003, the focus of which was the Roman Catholic Church. “My intention is to offer a differing perspective of the Roman Catholic Church, gay men, and the clergy sexual misconduct scandal. The connections made among these three by the church and the media have been spurious and hurtful, constituting a profound danger for both gay men and the church.” Traces and comments on: Roman Catholic Catechism teaching on homosexuality; the 1997 U.S. bishops’ statement regarding parents and their children who are gay and lesbian; challenges for gay men that the Church constructs in relation to prayer life, mutually satisfying mutual relationships, and HIV disease. Addresses the “assertions that the clergy sexual assaults are intricately related to the presence of gay male priests among the clergy” and carefully distinguishes pedophilia, child molestation, and sex with minors from homosexual activity that occurs between consenting age-appropriate peers: “[Equating those two separate categories] perpetuates an inauthentic understanding of homosexuality and its relationship to the criminal activity perpetrated by priests and kept secret by their bishops.” Proposes a reframing through spirituality of the connections between the Church and gay men that would be “grounded in the necessity of individuals taking greater responsibility for their relationship with God.” Footnotes and references.

Miller, Ron, & Miller, Dee. (1995). Speaking the truth in love. *Baptist Peacemaker* [published by Baptist Peace Fellowship of North America], 15(1/2, Spring/Summer):12.

Ron Miller is an American Baptist pastor; Dee Miller is a psychiatric nurse. Essay is keyed to their experiences following publication of Dee Miller’s How Little We Knew [see this bibliography, Section I.]. Each offers a personal point of view of how they have experienced and confronted what they term ‘DIM thinking’ – denial, ignorance, minimization – as a response to issues raised by the book.

Millon, Dian. (2000). Telling secrets: Sex, power and narratives in Indian residential school histories. *Canadian Woman Studies*, 20(2, Summer):92-104.

Millon is Tanana Athabascan, an Alaskan native, and a doctoral candidate, Department of Comparative Ethnic Studies, University of California, Berkley, Berkley, California. First, she discusses “individual narratives and the reflections of power inherent in them, and explore[s] the socially positioned power of the individual narrative.” Her focus is the experiences of Aboriginal peoples, specifically those of First Nations peoples of Canada in relation to the government funded and churches-operated residential schools for their children in the 19th and 20th centuries in which generations of children were abused, including physically and sexually, by staff, including males and females with religious roles. The second section explores the narratives and strategies of Aboriginal people, especially First Nations women, that repositioned them in their communities by “challenging Church narratives, the federal Indian Act, and the masculinist assumptions of their own sovereign discourses.” Draws particularly on Celia Haig-Brown’s social ethnography based on interviews with 13 people who attended Kamloops Indian Residential School [see this bibliography, Section I: Haig-Brown, Celia. (1989).]. 20 endnotes; 37 references.

Miranda, Deborah A. (2010). “Saying the padre had grabbed her.”: Rape is the weapon, story is the cure. *Intertexts*, 14(2, Fall):93-112.

Miranda is with Washington and Lee University, Lexington, Virginia. A personal essay in which she identifies herself as a woman of California Indian descent and a victim of rape. Examines an incident related to “the Spanish missionization of California” when “some 21 [Roman] Catholic missionaries [were] founded by the Spanish Franciscans, dating from 1769 to 1833.” States: “In all, an estimated population of 750,000 to one million Indians present in precontact California crashed to 5-10,000 during and immediately after missionization’s 64 year era. A large part of this genocide is due to gendered and sexual violence.” The incident described is the rape of Vicenta Gutierrez, “a young Indian woman at Carmel Mission by the local priest,” Padre Real, “also known as José Maria del Refugio Sagrado Suarez del Real,” who was born and trained in Mexico, and sent as one of Mexican priests who were replacing the Spanish missionaries. Based on Miranda’s archival research, determines that Gutierrez “would have been 18 or 19 years old at the time of a rape in ’34 or ’35.” The report of the rape is from Isabel Meadows in 1935, a “Native consultant,” who told the story to John Peabody Harrington, an ethnologist working for the

Smithsonian Institution, Washington, D.C. The report, recorded in Harrington's field notes, states that the context of Real's rape of Gutierrez was that she had gone to confession during Lent. When she returned home, she told others. The next day, there was no trace of Real. Miranda describes the field note as "record[ing] a story illustrative of the corruption of authority and power by Europeans, and the vocal resistance of an Indian woman... Isabel's story about Vicenta becomes a historical microcosm of rape as a primary tool of colonization, but more impressively, an example of storytelling as indigenous survival strategy." 22 references.

Missionary Oblates of Mary Immaculate in Canada. (1991). An apology to Native Peoples. *Origins: CNS (Catholic News Service) Documentary Service*, 21(11, August 15):183-184.

Text of a statement issued by the 1,200 member Missionary Oblates of Mary Immaculate in Canada. Noting their 150 years of missionary service with Native peoples in Canada, offers an apology for the Oblates' part "in the cultural, ethnic, linguistic and religious imperialism that was part of the mentality [of the civil government and churches]..." A specific apology is extended for "the instances of physical and sexual abuse that occurred in [the residential schools for children that the Oblates operated]. ...[the instances] were inexcusable, intolerable and a betrayal of trust in one of its most serious forms." [Also published in *Western Catholic Reporter*, (August 26).]

Mitchell, Carol A. (2002). [Faith in Focus section] Where is God in the clergy abuse crisis? *America* [a Jesuit publication], 187(7, September 16):20-21.

Mitchell is a clinical psychologist, spiritual director, survivor of clergy sexual abuse, and is co-director of an urban spirituality program, St. Petersburg, Florida. Context is a followup to the United States Conference of Catholic Bishops meeting in Dallas, Texas, in June, 2002, regarding child sexual abuse in the Church. A brief meditation on constructive responses to the clergy abuse crisis in the Roman Catholic Church. Using Luke 15:8 as the basis, she envisions God as the woman in Jesus' story, rolling up her sleeves to clean the mess in the dirty house. Calls upon all to engage in corrective actions: "We do it not only for the victims, but for the whole community."

Moll, Rob. (2007). Day of reckoning: Chuck Smith and Calvary Chapel face an uncertain future *Christianity Today*, 51(3, March):52-56.

Moll is an associate editor of the magazine. Reports on "deep-rooted problems" within Calvary Chapel that "threaten to undo the association," which is "an affiliation of independent churches" with a "network of 1,300 churches across the U.S." While the outer sign of problems is "contentious litigation" for control of the Calvary Satellite Network's 400 radio stations, there is a deeper problem: "Leading pastors told [the magazine] that Calvary Chapel, and specifically Chuck Smith [the founder], are dangerously lax in maintaining standards for sexual morality among leaders... Easy forgiveness, insiders say, has created an atmosphere of sexual license, where some unethical pastors sense that there are few consequences for sexual misconduct." Reports that Smith has opposed forming a denomination, "place[s] great authority in the office of senior pastor," and "rejects control of local church affairs by a governing board of elders." Cites incidents related to clergy sexual misconduct related to specific churches, including Smith's church, Calvary Chapel in Costa Mesa, California: "Former pastors and board members say [the Costa Mesa church] doesn't only restore [offending] pastors to ministry; it also covers up the sexual sins of its own pastoral staff. In 2003, John Flores, then a Costa Mesa pastor, was arrested and later convicted of having sex with a 15-year-old girl, the daughter of a pastor at the church. Knowledgeable church insiders say Flores had been fired previously from a Calvary Chapel Costa Mesa ministry for having sex with an adult woman on church grounds. Other sources familiar with the situation confirmed that Flores had, in fact, been fired twice previously from Calvary ministries, both times for alleged sexual misconduct." Describes Smith's practice of restoring offending pastors as consisting of their repenting and entering into counseling without informing the congregation.

Moloney, Daniel P. (2003). The tribunal of mercy. *First Things*, 131(March):34-40.

Moloney is a doctoral student, philosophy, University of Notre Dame, South Bend, Indiana. Brief essay prompted by recent "widespread criticism of the [U.S.A. Roman Catholic] bishops' handling

of sexual abuse by Catholic priests...” Summarizes the criticisms as: the bishops initially acted too mercifully or leniently by taking too few precautions with priests who committed abuse, and then acted too zealously by applying strictest justice in the form of “‘zero tolerance’ policies.” Challenges the “conceptual confusion, the common view that justice and mercy are opposed to each other.” Based on the nature of the Catholic sacrament of penance as a tribunal of mercy, states: “Perfect justice, then, is identical with mercy. They both can be explained in terms of helping each person be all that God intended him to be.” States that his position incorporates truths from both Christian pacifists and Christian realists. Describes scenarios of just killing that he says express divine mercy. Draws from the writings of Pope John Paul II. Concludes with a brief application of his position to the situation of an abusive priest, which includes rejecting the “zero tolerance” policy of the U.S.A. bishops adopted in 2002. Lacks references.

Monroe, Philip. (2005). Abusers & true repentance. *Christian Counseling Today* [published by American Association of Christian Counselors, Inc.], 13(3):48-49.

Monroe is associate professor of counseling and psychology, and director, MA in Counseling Program, Biblical Theological Seminary, Hatfield, Pennsylvania. Magazine-style article. Addresses a question asked in the context of the convergence of forgiveness, reconciliation, and domestic or familial sexual abuse: “How do you know when an abusive person is adequately repentant, and therefore, capable of providing a safe environment for others to live in?” Organizes his response into 3 categories: 1.) Honest admission. “*Does the abuser: • openly acknowledge abusive behavior and its impact on the victim? • accept full responsibility for actions without excuse? • accept the consequences of the abuse without demand for trust or forgiveness?*” 2.) Special efforts to repair: “*Does the abuser: • spontaneously seek to make restitution (not penance!) or to offer economic support without demand for things in return? • give physical and emotional space for the victim to receive help from others?*” 3.) Accepts and flourishes under discipline. “*Does the abuser: • accept the ministry of discipline, accountability, counseling, etc. with joy? • acknowledge that the fruit of change takes time to develop and so see discipleship as a lifetime project? • show evidence of a growing life of prayer, reading of the Word and increasing measure of the fruits of the Spirit?*” Cautions against: “classify[ing] abusers as subhuman and unable to forever change.”; being distracted from issues of repentance by “[t]hose who are charming and well-spoken (especially those who use spiritual language).” Lacks references.

Montana, Stephen, Thompson, Gary, Ellsworth, Peter, Lagan, Hugh, Helmus, Leslie, & Rhoades, Colin J. (2012). Predicting relapse for Catholic clergy sex offenders: The use of the Static-99. *Sexual Abuse: A Journal of Research and Treatment*, 20(10):1-16. [Published online May 15. DOI: 10.1177/107906321244570]

Montana, Thompson, Ellsworth, and Lagan are affiliated with Saint Luke Institute, Silver Spring, Maryland. Helmus is affiliated with Carleton University, Ottawa, Ontario, Canada. Rhoades is affiliated with Pastoral Counseling Services of Maryland, Pasadena, Maryland. Describes the Static-99 as “an instrument that has been used effectively to predict relapse among sex offenders. ...[it] is the most common actuarial instrument to predict recidivism among adult sex offenders.” It “uses static (unchangeable) factors that correlate with sexual reconviction in adult males. ...and [it] provides a baseline level of risk for sexual offender recidivism.” States that while the empirical literature on sex offenders who are Roman Catholic clergy “is less extensive” than that on sex offenders in the general population, research over the past 2 decades has found differences between sex offenders who are Catholic clergy and offenders in the general population. Based on the differences, “it seems important to know whether the Static-99 can be used effectively with this subgroup.” Reports results of a quantitative study “designed to understand whether the Static-99 is useful as a predictor of recidivism among Catholic clergy.” Defines *clergy* as priests and religious brothers. Participants were 337 males “who participated in a residential treatment program at St. Luke Institute between 1985 and 2005.” Describe the treatment as having always “included a combination of cognitive-behavioral, psychoeducational, and psychodynamic approaches.” Participants were 5-25 years posttreatment (mean of 16.05 years; standard deviation of 5.12). All “had received a diagnosis of either Pedophilia (sexual involvement with prepubescent children) or Paraphilia – Not Otherwise Specified (sexual involvement with

adolescents),” based on Diagnostic and Statistical Manual of Mental Disorders (4<sup>th</sup> edition) criteria, and assessed “following an extensive assessment program that included multiple interviews, collateral data and psychological testing.” The sample was divided into “Nonrelapser and Relapser categories... Relapse was defined broadly and included any self-report or report from others about any posttreatment behavior [that include]: (a) sexual contact with minors (sexual contact was defined as any touch on a sexual area of the body. Minors were defined as anyone below the age of 18 years); (b) use of child pornography’ and (c) behavior that when interrupted seemed about to lead to sexual contact... Of the 21 relapsers, 12 fell into the first category, 2 into the second, and 8 into the third (with one relapser falling into both second and third categories).” Based on cumulative meta-analysis, the relative predictive accuracy of the Static-99 for the clergy offenders was found to be “statistically significant.” Pearson’s chi-square significance test was used to examine the association of individual Static-99 items with relapse: “Results suggest that the original recidivism norms for Static-99 are not applicable to clergy offenders.” The normative data was based on prison samples from Canada. Results did indicate “there may be a subgroup of priest/brother child molesters identified by the Static-99 who are at very low risk for relapse.” Of the subgroup of clergy identified in the medium-high range or above for reoffending, the clergy relapse rate of 16% is described as relatively low. Given the Church’s “limited resources for monitoring” clergy offenders, discusses implications for officials, and suggest “targeting their resource allocation toward clergy who have medium-high range or higher scores.” Notes that more research is needed to identify other static factors and dynamic factors, e.g., sexual self-regulation and problem solving, that “may contribute to recidivism risk” with clergy offenders. Concludes: “Minimally, however, the current research provides preliminary support for using the Static-99 with clergy sex offenders, particularly for relative risk decisions...” 40+ references; 1 endnote.

Montgomery, Marilyn J., & DeBell, Camille. (1997). Dual relationships and pastoral counseling: Asset or liability? *Counseling and Values*, 42(1, October):30-40.

Both authors are assistant professors, Program in Counselor Education, College of Education, Texas Tech University, Lubbock, Texas. Discusses the issue of dual relationships, i.e., professional and personal, in relation to pastoral counselors and pastors. Provides a very brief history of the discipline of pastoral counseling “and an overview of the current debate about its parameters.” Presents contrasting views about the issues. Reviews options: 1.) forego one of the role relationships; 2.) perform both roles and obtain supervision; 3.) perform both roles and take multiple steps to reduce potential harm. 31 references.

Moomaw, Donn D. (2002). Thank God for crowing roosters. *reNEWS: A Publication of Presbyterians for Renewal*, (September):8-10.

Magazine-style article from a first person, retrospective point of view by a minister following the ecclesiastical discipline imposed upon him for sexual misconduct and his reinstatement to ministerial function. Moomaw had been pastor for 28 years of Bel Air Presbyterian Church, Los Angeles, California, when he resigned his position in 1993 after the discovery of his sexual misconduct with at least one congregant. A formal disciplinary process against him was initiated in the presbytery in which he held membership. He was excluded from ministry for 4 years, and then reinstated to ministerial function in 1997. Lacks details about the facts of his case.

Moon, Jeffrey Hunter. (1999). Protection against the discovery or disclosure of church documents and records. *The Catholic Lawyer*, 39(Winter):27ff. [Retrieved 10/10/04 from LexisNexis Academic database.]

Moon is solicitor, United States Catholic Conference. Discusses “the protection of documents and records of churches and other religious organizations against discovery or other disclosure.” His goal is “to raise a variety of different ways to defend against document discovery...” in civil litigation. Part 1 discusses protections for religious organizations based on the U.S. Constitution’s First Amendment Establishment Clause, and entanglement concerns in particular, and the Free Exercise Clause. A number of cases involving a variety of denominations are cited, including ones involving personnel matters, and one pertaining to sex abuse by clergy in Texas. Part 2

briefly “deals with the defenses that can be interposed using the RFRA [Religious Freedom Restoration Act] directly.” Identifies the Fourth Amendment as a possible defense to records production. Part 3 briefly “discusses some potential state and common law defenses.” Focuses on matters related to confession as a church ordinance and clergy-penitent privilege, and the possibility of extending that to protect documents and records. Also identifies the federal Policy Act as a potential defense. An appendix provides “a brief outline of [U.S.] state document production/religious privilege cases...” 178 footnotes.

Morey, Ann-Janine. (1988). Blaming women for the sexually abusive male pastor. *The Christian Century*, 105(28, October 5):866-869.

Morey is associate professor of religious studies, Southern Illinois University, Carbondale, Illinois. An essay that discusses the treatment of women who are the victims of clergy sexual abuse, including the wives of the offenders. Notes that women are blamed for the sexual transgressions of male clergy: wives are blamed as not supportive, and direct victims are blamed as having malicious intent or moral turpitude, are silenced because of fear of damage to their self-esteem, reputations, and relationships. Examines 19th and 20th century fiction and nonfiction for examples of how women in these situations are portrayed. She holds male clergy responsible for sexual violations that are committed while they perform professional duties because of the cultural and institutional disparity between male clergy and female parishioners. Notes that while “clergymen protest that they are vulnerable, they in fact enjoy some powerful social protection.” [See also responses to this article in a succeeding issue in the Letters section: Abusive pastors. 105(33, November 9):1020-1021.]

\_\_\_\_\_. (1990). The Reverend Idol and other parsonage secrets: Women write romances about minister, 1880-1950. *Journal of Feminist Studies in Religion*, 6(1, Spring):87-103.

By an associate professor of English, Southern Illinois University, Carbondale, Illinois. “This article explores one aspect of the ordinary manifestation of religio-sexual energy by examining popular romance novels written by nineteenth- and twentieth-century women about the ministry... Virtually without exception, what can be said to characterize the female-authored parsonage romances is (1) the absolute restoration of the spiritually superior, exclusively male ministry, and (2) the proclamation of female culpability and clerical innocence in personal affairs, no matter what the circumstance.” Section 1 examines the murder of Sarah Maria Cornell, 1832, in Massachusetts and the role in her death of Rev. Ephraim K. Avery as presented in Catherine Read Arnold Williams’ 1834 book, *Fall River: An Authentic Narrative* [see this bibliography, Section VIII.]. Morey states: “Although Williams tends to emphasize Cornell’s virtues, she does not portray Cornell as a total innocent, but sees her as luckless and foolish, the victim of her own religious immaturity, her rudderless existence, *and* the abuse of power in which ministers and congregations may conspire together. The story of Cornell and Avery, largely unknown to both the popular and scholarly imagination, stands as a brutal reminder of the underbelly of the parsonage romance...” Observes: “All the parsonage romances involve the working out of a love relationship that exists in an uncanny parallel to the relationship of God to the sinner: he is masterful, omniscient and tender; she is spirited but dependent, perky but feminine, nominally rebellious but actually waiting to be awakened to true womanhood and faith by the same event – submitting to the love of her minister/God.” Sections 2 and 3 review a number of parsonage romances that she describes as androcentric and excuse women “from the ministry *except* when there is blame to be assessed...” Notes that the 19th century seduction story, “which usually involves an attractive, innocent and trusting young woman who is seduced and abandoned by a predatory male,” is reversed in the parsonage romances so that the minister “occupies the pedestal position of the nineteenth-century woman.” In Section 4, based on her examination of 30 novelists whom she identifies as authors of parsonage romances, she concludes: “At every level, the religious/romance formula discourages women from exercising authoritative religious leadership by reinforcing their sense of unworthiness relative to the male hierarchy. The consequence of the formula, however, is that when the male minister does violate the trust of his office by inappropriate sexual expression, his activities must be denied or excused; the guilty,



shamed party must always be a woman – the dangerous single woman or the unworthy wife.” 29 footnotes.

Morrissey, Francis G. (1991). The pastoral and juridical dimensions of dismissal from the clerical state and of other penalties for acts of sexual misconduct. *Canon Law Society of America Proceedings*, 53:221-29.

Morrissey is a Roman Catholic priest, Oblates of Mary Immaculate, and professor, faculty of canon law, Saint Paul University, Ottawa, Ontario, Canada. Begins: “Of all the situations faced by the Catholic Church in North America in recent years, the phenomenon of sexual misconduct by clerics and other pastoral workers has probably been the most painful to address.” Reflects on 5 topics related to the phenomenon: a new social and ecclesiastical context; the meanings of the term *sexual misconduct*; the rights of the Church as a whole, of victims, of offending priests, and of parishes; the situation of priests who have been convicted of sexual misconduct; reintegration of clerics into ministry. The final topic is comprised of 15 proposals. In the conclusion, states his position: “...I am very reluctant at this time to recommend using the penal process whereby priests are returned to the lay state. However, I recognize that in some exceptional cases it might be necessary. In which case the norms of law should be carefully observed.”

\_\_\_\_\_. (1992). Procedures to be applied in cases of alleged sexual misconduct by a priest. *Studia Canonica: A Canadian Canon Law Review*, 26(1):39-73.

Morrissey recently chaired the Work Group of the Canadian Conference of Catholic Bishops’ Ad Hoc Commission on Sexual Abuse. Presents the Group’s proposals and offers his commentary on each. The Introduction consists of recommendations 1-10, some of which are recommended procedures and some of which are descriptive, e.g., definition of terms. Part 1 addresses “Before Any Allegation is Made: Diocesan Policies” and consists of recommendations 11-72. Part 2 addresses “When An Allegation is Made: The Canonical Preliminary Inquiry” and consists of recommendations 23-36. Part 3 addresses “The Administrative Procedure and the Canonical Criminal Trial (cc. 1717-1728)” and consists of recommendations 37-49. Part 4 addresses “Reintegration of Priests Into Ministry” and consists of recommendations 50-56. Part 5 addresses “Helping the Community” and consists of recommendations 57-58. The “Conclusion” consists of recommendations 59-62. There are no references with the proposals.

\_\_\_\_\_. (2001). Addressing the issue of clergy abuse. *Studia Canonica: A Canadian Canon Law Review*, 35(2):403-420.

Examines the problem of sexual abuse by Roman Catholic clergy from the perspective of the Church’s canon law. Section 1 examines “the context in which these cases first came to light: and briefly identifies factors that include a post-World War II emphasis on human rights, increased awareness of sexual abuse, post-Vatican II changes in the authority of priests, and a propensity of some to seek recourse in secular courts. Section 2 briefly reviews new canon legislation, particularly administrative leave, and its applications in cases in the U.S. and Canada. Section 3 identifies unaddressed judicial issues, including secular law accusations, rights arising from incardination, administrative laicizations of convicted priests, impact on victims and “the Catholic faith at large,” and return to ministry. Section 4 identifies unresolved questions that include the rights of the accused cleric and the rights and obligations of the diocesan bishop. 43 footnotes.

MortonStout, Robert J. (1988). To become free from the sexual harassment scourge. *Christian Social Action*, 1(1, January):18.

By a United Methodist minister. Supports a proposed resolution of the United Methodist Board of Church and Society to the United Methodist General Conference regarding sexual harassment.

Mosgofian, Peter, & Ohlschlager, George. (1995). Child sexual abuse in society and the church *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(10, November):22-24. [Adapted from: Mosgofian, Peter, & Ohlschlager, George. (1995). Sexual Misconduct in Counseling and Ministry. Dallas, TX: Word, Inc.]

Magazine-style article. Presents a very broad, brief overview of the topic identified by the title. Their definition of *child sexual abuse* is based on a synthesis of “biblical revelation, current law,

and [David] Finkelhor's clinical research... [which offers] a simple cross-cultural standard of child sexual abuse behavior." Very briefly cites prevalence figures, and lists adverse impacts of sexual abuse on children. Very briefly discusses: dynamics of child sexual abuse in incestuous families, abusive clergy, child sex-for-profit internationally, and family instability. In the concluding section, they state: "Legal trends – the growing liability for abuse, canceled insurance when pedophile restoration is attempted, and the crushing costs of legal defense and damages for some churches – make it nearly impossible to restore abusers to ministry." Calls for churches to "not only invest in remedial recovery but move beyond to emphasize prevention in every way possible." 10 endnotes.

Mulhern, Sherrill A. (1992). Ritual abuse: Defining a syndrome versus defending a belief. *Journal of Psychology and Theology*, 20(3, Fall):230-232. [Theme issue: Satanic Ritual Abuse: The Current State of Knowledge]

Mulhern is project director, Laboratoire des Rumeurs, des Mythes du Futur et des Sectes, U.F.R. Anthropologie, Ethnologie, Science des Religions, Université de Paris, Paris, France. Very briefly presents an overview of her published research on presentations about satanic ritual abuse (SRA), including child sexual abuse, at accredited continuing medical education courses offered to mental health professionals, 1987-1990. "The study established that SRA presentations included in the sample followed a codependent, two segment model. The first segment is devoted to the creation of a conceptual context for belief." Reports that the training techniques "systematically employed" proselytizing techniques documented in sociological studies of religious groups. "...the second segment of SRA presentations is totally dependent on the validity of the first segment. ...all of the treatment philosophies, and strategies proposed in SRA courses to assist therapists in dealing with brainwashing logic, triggers and cues, cult-controlled alters, risk of violence, and so forth, presupposed that the sole and unique explanation for the evolving observable symptomatic behavior of patients in therapy is that they were or continued to be victims of real satanic cults." 5 references.

Mullaney, Michael. (2003). *Graviora delicta*: The duty to report clerical sexual abuse to the Congregation for the Doctrine of the Faith. *Irish Theological Quarterly*, 68(3, Autumn):291-295.

Mullaney is on the faculty of theology, Pontifical University, St. Patrick's College, Maynooth, Ireland. Roman Catholic Church context. Discusses the role of the Congregation for the Doctrine of the Faith (CDF) in judicial matters, i.e., those that are *graviora delicta*, 'more serious ones,' which would include the sexual abuse of minors by clergy. The CDF was established in 1542 and its penal competence is referred to in the 1983 Code of Canon Law. Briefly outlines the history of the CDF in relation to its penal competence, including norms announced in 2001, one of which "concerns more serious offences against morals, that is, the sexual abuse by a cleric of a minor under 18 years..." Describes changes to this norm, including raising the age of a minor from 16 to 18, possible punishments, and new statute of limitations. Describes the duty of a bishop to report to the CDF when there is a reasonable basis to an allegation of sexual abuse of a minor against a cleric under the bishop's jurisdiction, and procedures to be followed. States: "The requirement to inform the CDF of every well-founded allegation of sexual abuse of a minor by a cleric is not something optional, but a law binding on all Bishops. This procedure must also be incorporated into all diocesan and national guidelines, policies or particular laws dealing with priests who have committed this most serious offence..." 16 footnotes.

Murphy-Geiss, Gail. (2007). Hospitable or hostile environment: Sexual harassment in the United Methodist Church. *Review of Religious Research*, 48(3, March):260-272.

Murphy-Geiss is with the department of sociology, Colorado College, Colorado Springs, Colorado. "This paper highlights the findings of [the 2005 update of a United Methodist Church-wide study of sexual harassment in the Church], especially noting any measurable changes since [the original study was completed in] 1990." For the update, a written survey instrument was sent to 6,372 persons in the Church; 1,800 (23%) returned usable surveys. Types of harassment reported in 2005 include: looks/leers [*sic*]; touching/closeness; attempt to fondle/kiss; comments/teasing/jokes; mail/calls; pressure for dates. Regarding experience of sexual

harassment in the Church: of clergy respondents in 2005, 81.6% reported harassment, an increase of +60.9% over 1990; of lay respondents, 49.6% reported an experience, up +149.2%; of students, 62.9% reported an experience, up +30.5%; of employees, 50.9% reported an experience, up +36.5%. Regarding the gender of respondents reporting sexual harassment: 61.3% of women reported harassment, up +48.1%; 66.3% of men reported harassment, up +80.7%. Regarding perpetrators: 96.2% of the women respondents and 54% of the men reported the harasser was male; 3.8 of the women and 46% of the men reported the harasser was female. Regarding the religious role of the perpetrator: 31.9% of lay respondents and 30.1% of clergy respondents identified the harasser as clergy; 68.1% of lay respondents and 69.9% of clergy respondents identified the harasser as female. Also reports findings regarding the setting of the harassments in terms of the perpetrator as a supervisor, co-worker, subordinate, or client. Reports role of harasser – faculty/supervisor or student – in incidents of harassment of seminary students. Discussion and conclusion section attributes the increase in reporting to increased education and awareness since the original survey, the increase in the use of e-mail as a means of harassment, the possibility of rejection-based harassment by heterosexual males “in an attempt to maintain traditional gender structures and particularly male power” and other possibilities. Summarizes the findings: rates of harassment against women in the Church remain fairly stable while reports of harassment against men have increased; the majority of perpetrators continue to be men; perpetrators are now more commonly laity. Concludes by suggesting directions for future research. 30+ references. [For the 2005 report, see this bibliography, Section I: The General Commission on the Status and Role of Women. (2005).]

Murray-Swank, Nicole A., & Pargament, Kenneth I. (2005). God, where are you?: Evaluating a spiritually-integrated intervention for sexual abuse. *Mental Health, Religion & Culture*, 8(3, September):191-203.

Murray-Swank is with Loyola College Maryland, Baltimore, Maryland. Pargament is with Bowling Green State University, Bowling Green, Ohio. “The primary aim of the current study was to examine the effectiveness of the spiritually-integrated [mental health] intervention, *Solace for the Soul*, in the spiritual lives of female survivors of sexual abuse. This pilot study considered the question: can we effectively intervene in the spiritual struggles of survivors of sexual abuse? This paper focuses in detail on the spiritual process and outcomes in two clinical cases in which spiritual struggles were salient.” The 8-session psycho-spiritual manualized intervention is copyrighted and based on the first author’s doctoral dissertation. Reports results of psychometric and qualitative research methods with the 2 participants. 30+ references. [While this article does not directly address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, one that is not common in the literature. Useful literature review.]

Muse, Steven J. (1992). Faith, hope, and the “urge to merge” in pastoral ministry: Some countertransference-related distortions of relationship between male pastors and their female parishioners. *The Journal of Pastoral Care*, 46(3, Fall):299-308.

By a pastoral counselor, Pastoral Institute, Columbus Georgia. Describes the phenomenon of countertransference specifically in relation to the problem of sexual contact between a clergy counselor and counselee. Briefly discusses 7 general types of vulnerable pastors and 4 types of women vulnerable to this type of contact. References.

Muse, Stephen, & Chase, Edwin. (1993). Healing the wounded healers: “Soul” food for clergy. *Journal of Psychology and Christianity*, 12(2, Summer):141-150.

Discusses intrapsychic and circumstantial factors of pastors who have violated their parishioners’ trust by sexual acting out.

Musser, Peter, Cimboic, Peter, & Rossetti, Stephen. (1995). Ephebophilia and the MCMI-II. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 2(3):214-222.

Musser conducted this study for a master’s degree program, The Catholic University of America, Washington, D.C. Cimboic is a professor of psychology and director, University Counseling

Center, The Catholic University of America. Rossetti is executive vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. Reports on the results of a study “to determine empirically if any combination of existing [Millon Clinical Multiaxial Inventory II (MCMI-II)] scales can discriminate [Roman Catholic] priest ephebophiles from non-sex offender priest patient samples.” Reviews the use of the MCMI-II, a personality test, in studies for the assessment of sexual offenders, and notes ephebophiles were not examined separately. Also notes “the investigation of [Roman] Catholic clergy who molest children remains extremely limited.” Participants were “200 adult male Catholic priests in treatment at the Saint Luke Institute... a psychiatric hospital dedicated to the care of Catholic priests and brothers.” The criterion group consisted of 101 “same-sex priest ephebophiles (molesters of postpubescent male minors).” The comparison group consisted of 99 “priests with psychiatric illnesses of a nonsexual nature.” The MCMI-II was administered as part of an admission protocol. Multivariate analyses of variance were conducted to “determine if any of the scales or combinations of scales could distinguish the two groups...” Results indicated the MCMI-II did not yield statistically significant discrimination between the 2 groups: “In short, the MCMI-II does not appear to be an instrument that can distinguish priest sexual abusers from priests with other psychiatric disorders.” Notes: “This finding supports the clinical experience at the Saint Luke Institute.” Also notes the results are specific only to Catholic priest ephebophiles. Discussion section calls for further research to develop instruments for “screening priests for a predilection to sexually abuse minors...” Suggests using an MCMI-II item pool. 13 references.

Muster, Nori J. (2004.) Authoritarian culture and child abuse in ISKCON. *Cultic Studies Review: An Internet Journal of Research, News & Opinion*, 3(1):pagination lacking. [Retrieved 07/18/05 from FirstSearch:ATLAReligion academic database.]

Muster was a member of the International Society for Krishna Consciousness (ISKCON) from 1978 to 1988. ISKCON was founded by guru A.C. Bhaktivedanta, known as Swami Prabhupada, who was succeeded after his death by 11 gurus. It is also referred to as the Hare Krishna movement. Based on her research which includes interviews with approximately 60 ISKCON child abuse survivors, and documents filed in civil lawsuits. “The purpose of this paper is to examine how the authoritarian culture of ISKCON contributed to child abuse and its cover-up.” States: “Between the years 1970 and 1988, an estimated eight hundred ISKCON children suffered criminal neglect, emotional, physical, or sexual abuse. Most of the abuse took place in the boarding schools system for members’ children called *gurukula*, Sanskrit for ‘school of the guru.’ During the 1970s and 1980s, members were required to send their children to the *gurukula* at the age of 5 (or younger). Children were cloistered in the *gurukulas* and totally isolated from daily temple life. Parents were only allowed to see their children once or twice a year in most cases. Emotional, physical, and sexual abuse also took place within ‘arranged marriages’ between girls as young as 11 to men who were twice or three times the girls’ ages. A smaller number of children endured abuse at festivals and other social functions at the ISKCON centers, or from parents in family settings.” Describes a process of indoctrination into an authoritarian system that included surrendering ties to friends, family, school, career, and other material attachments. Classes instructed students in ways that reinforced authoritarian control by teaching: mistrust of the outside world, the purity and infallibility of the gurus, that followers’ open dissent and rebellion could cause catastrophic consequences, that simple living could justify neglecting the basic needs of children, a distortion of scriptures to the advantage of the leaders regarding avoiding responsibility for negative events and displacing it onto followers, information isolation, and increased reliance on the leadership through manufactured crises. Reports accounts of children being physically neglected and abuse, emotionally humiliated, psychologically intimidated, sexually harassed, raped, and spiritually abused. Describes school authorities censoring children’s letters and covering up the abuses, and the organization using public relations to “counteract bad publicity outside and negative attitudes inside the organization.” States: “Probably the biggest factor that led to child abuse was the organization’s chauvinistic attitude toward women.” Briefly traces emergence in 1990 of the reports of child abuse by *gurukula* alumni. Identifies Nirmala Hickey’s former World Wide Web website, V.O.I.C.E. (Violations of ISKCON Children Exposed), as probably having “had the greatest influence on bringing the history to light...” Briefly describes some efforts at reform and support for survivors that began in

1996, and serious splits within ISKCON by 1999 that led to polarization regarding the survivors. Concludes: "In a coercive organization, the mission and religiousness of the group are used as tools to control the followers... The problems [of ISKCON] were systemic, a consequence of the organization's authoritarian structure." Identifies 14 problems within ISKCON, and makes suggestions for changes. 41 footnotes.

Myers, Wade C., & Brasington, Steve J. (2002). [Case Report] A father marries his daughters: A case of incestuous polygamy. *Journal of Forensic Sciences*, 47(5, September):112-116.

Myers is chief of staff, Division of Forensic Psychiatry, Department of Psychiatry, College of Medicine, University of Florida, Gainesville, Florida. Brasington is chief resident, Division of Child and Adolescent Psychiatry, University of Florida. Based on a court-ordered evaluation. Begins with a brief overview of incest, in general, and polygamy and "Mormonism." Reports on a criminal case involving a father who practiced religious-based polygamy with his 2 wives. The family observed a form of practices related to, but not part of, the Church of Jesus Christ of Latter-day Saints. He convinced his wives "that God came to him in a dream and told him his oldest daughter and stepdaughter... would each bear him two children. His wives consented to him marrying their oldest daughters to accomplish this. It was further agreed the marriages would be dissolved once their duty of having children for him was accomplished. On her 12<sup>th</sup> birthday, he married his daughter, Annie (pseudonym), in a secret family ceremony he performed. He engaged her in sexual intercourse that night. Several months later, he married Nina (pseudonym), 13, who 2 weeks later attempted suicide after "successfully avoiding the incestuous relationship." In response, Nina's mother notified authorities and "reported the husband for sexually abusing children." On a videotape made by law enforcement, Annie described to Nina that she psychologically coped with the incest by her father by dissociating. She "also provided an over-determined decision to acquiesce to the incest: she wanted to save her siblings from the threat of family disintegration and foster care [due to law enforcement intervention], and also follow the command of God to have two children." She stated: "'Whatever, when the Lord tells you [that you] are to have special children... you feel honored to be called out by the prophecy.'" Nina was told by stepfather that "he had received God's word that was going to be blessed by two children because she was a 'virtuous person.'" After the wedding, when he discovered she had been sexually active with her boyfriend, "[h]e informed her she was going to die as a result of God's displeasure if she continued this infidelity, and that she was now married and this was against their religion." Comparing this case to academic literature, they note: "A patriarchal structure, large family size, rural isolation, and cult-like group cohesiveness are risk factors for incestuous sexual abuse in polygamous families... Paralleling the actions of other cult leaders, the father in this present case report invoked the authority and alleged commands of God, rituals, and threats to control the family members." 46 references.

Nation, Ihla F. (No date). Face to Face: Confronting the Guru-Disciple Relationship. [Retrieved 08/23/04 from the World Wide Web: <http://www.leavingsiddhayoga.net/gnosis>]

A brief essay that discusses the relationship between a guru and disciple in the context of U.S. experiences, focusing on Indian traditions. Sketches the introduction of Hindu thought and practice to the U.S. Contrasts the practices of Hindu groups in the U.S. with those in India that are more traditional. In discussing how "the level of codependence and dysfunction in our society creates a tremendous possibility for abuse in the authoritarian nature of [the guru-disciple] relationship", cites the example of Swami Muktananda who "claimed to have inherited the mantle of Nityananda, a guru of the Siddha lineage..." When Muktananda died in 1982, he was head of 31 *ashrams* worldwide. After his death, reports emerged that he had sexualized relationships with minors. Draws from the work of Katy Butler for integrating community ethical standards and safeguards as a way "to avoid exploitation on the spiritual path..." 22 footnotes.

National Catholic Services LLC. (2003). Practical Advice for Parents On Preventing Child Sexual Abuse. (2003). 3 pp. [Retrieved 12/17/12 from the World Wide Web site of VIRTUS Online: <http://www.virtus.org/virtus/ParentHandbook.pdf>]

Part of the Protecting God's Children program offered by VIRTUS, a program and service of the National Catholic Risk Retention Group, Inc. Protecting God's Children "is designed for adults in our faith community – to raise their awareness about the nature of child sexual abuse, to educate them on how to recognize the warning signs, and to train them about what to do when they suspect a child is being victimized." Briefly presents 7 "practical actions that parents can take to help protect their children from sexual abuse."

National Conference of Catholic Bishops' Administrative Committee. (1989). Statement on priests and child abuse. *Origins: CNS (Catholic News Service) Documentary Service*, 19(24, November 16):394-395.

Text of a brief statement issued on 11/05/89 by the Administrative Committee of the National Conference of Catholic Bishops, United States, following allegations that a U.S. bishop had committed pedophilia with a youth in his diocese. States that "Church leaders are advised to investigate immediately, to remove a priest rapidly where the evidence warrants it, to seek appropriate treatment for the offender and to extend pastoral help to the victim of such a tragedy and to the victim's family." The statement included an attachment, a 1988 statement from the Conference on pedophilia [see this bibliography, this section: Chopko, Mark (1988).].

National Outlook. (1993). A tale of broken trust. *National Outlook: An Australian Christian Monthly* [Published by Outlook Media Group, Sydney, New South Wales, Australia], 15(4, June):6-27.

A sidebar article. See this bibliography, this section: Ormerod, Thea. (1993).] An interview in a question/answer format with Rodney Stinson, 45-years-old, who is identified as having been sexually abused by Br. Nestor Littler when Stinson was 15 and living at St Vincent's Boys' Home, Westmead, New South Wales, Australia. At the time, Stinson had lived in Roman Catholic institutions for 13 years. In 1992, he made a statement to the New South Wales and in 1993 Littler pleaded guilty to 3 counts of indecent assault, and currently awaits sentencing. Topics include: why he waited 30 years to report the abuse; what was like discussing a long-held secret; the response of the police and the Church representatives; his reactions to the Church's responses; his participating in Friends of Susanna, "a Sydney based advocacy group seeking to achieve reforms and changes in the Christian churches with regard to sexual assaults by ministers and related workers.

Nazar, David. (1994). Sexual abuse and our troubled soul. *Compass: A Jesuit Journal*, 12(2, May/June):11-12.

By a Jesuit who is pastor, Holy Cross Church, Wikwemikong, Ontario, Canada, and superior of Jesuits in the Manitoulin district. A brief commentary regarding sexual abuse of minors by Roman Catholic priests or brothers that discusses reactions to revelations: "Society is not wrong to view the charges against people in religious life with shock, nor are fellow religious wrong to share in that view. The revelations of sexual abuse are, like our other moral dilemmas, levellers of society, iconoclasts of the culture's symbols, exposers of the filters we have used to construct our world." Calls for a spiritual response, and proclaims that "it is the time of soul making. To allow the horrors of the day to scrape our souls clean of the presumption of sinlessness and the conceit of Prometheus..." Concludes: "Our particular responsibility is to render visible the essential soul of our day, in its sin and in the wonder of its redemptive possibilities."

Neff, David. (1987). Are all sins created equal? *Christianity Today*, 31(7, November 20):20-21.

By an associate editor of the magazine. Very brief editorial-style article. "...three realities set sexual immorality apart from other sin – and move us to treat it far more seriously when we discover it in the life of a leader." 1.) It destroys trust. 2.) "A leader's sins of the flesh become the sins of the imagination for the wider, lustful public. And the sins of the imagination breed yet more sins of the flesh." 3.) "...sexual sin destroys a leader's image." Concludes with an exegesis of I Corinthians 6:18 regarding the especially grievous nature of sexual sin.

Nesting, James Arne. (1997). Marriage, sex and the clergy. *Lutheran Forum*, 31(4, Winter):23-26.

By a professor of church history, Luther Seminary, St. Paul, Minnesota. Briefly explores New Testament passages and Lutheran confessions on ministry, sex, and marriage, and contrasts older methods of disciplining clergy to recent phenomenon of lawyers representing all involved parties.

Neufeld, Elsie K. (1994). Recovering from soul rape. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):3-5.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Neufeld is a writer, wife, mother, and part-time student, Abbotsford, British Columbia, Canada. Poignant first person account by a victim of clergy sexual misconduct. The perpetrator was an ordained minister and college professor who became her "mentor, counsellor, literary agent and, in his words, 'supporting cast' And I? [He] said I was his 'grace-giver,' 'wounded healer,' 'true friend,' and 'Christ.'" Topics briefly addressed include: preserving the secret of the relationship, reactions to her disclosure, her steps toward recovery and healing, making contact with other victims of her abuser, and spiritual dimensions.

Neuger, Christie Cozad. (2010). Working to prevent clergy sexual misconduct. *Reflective Practice: Formation and Supervision in Ministry*, 30:155-168.

Neuger is director, Institute for the Support of Pastoral Ministries, and "distinguished scholar in Pastoral Care," United Theological Seminary of the Twin Cities, New Brighton, Minnesota. Presents 4 "vignettes that taken together begin to indicate the scope of damage that occurs when clergy cross sexual boundaries with congregants" who are adults. Focuses "on clergy-to-adult sexual misconduct because, in my experience, this kind of behavior seems to be viewed with the greatest amount of ambiguity and ambivalence by congregants, judicatory representatives, clergy, and the general public. ...the ambivalence about the seriousness of clergy-to-adult misconduct seems to reside in the evaluation of harmful consequences." Vignette 1 is accompanied by citations of studies regarding prevalence; she concludes "clergy sexual misconduct is widespread." Vignettes 2-4 regard "the harm done to immediate victims," including clinical symptoms and spiritual affects. Identifies the congregation's reaction upon discovery as a possible source of harm. Concludes that "the harm done in adult-to-adult clergy sexual misconduct is profound." Very briefly notes the fact "that there are always secondary victims in clergy sexual misconduct," including congregants, the greatest damage to which is "the destruction of trust." Identifies other secondary victims as including "friends and family of the offending clergy and denominational workers who are responsible for investigating the situation and supporting victims, families, the pastor, and the congregation." Citing studies, very briefly discusses "multiple and sometimes contradictory models that people have proposed to explain the occurrence, the frequency, and the consequences of sexual misconduct by clergy," which include: typologies of psychopathology profiles; "stressors of ministry and lack of adequate clergy self-care;" the model of pastoral counseling "that is relationally-driven rather than solution- or problem-driven." Very briefly discusses the dynamic of power asymmetry as "the most common dynamic identified in clergy sexual misconduct in contemporary studies." Concludes with brief "series of recommendations that are interlocking in terms of potential effectiveness at preventing sexual misconduct and its damaging consequences." 5 are directed to seminaries, 1 to clergy, 3 to congregations, and 2 to judicatories. Concludes: "Clergy sexual misconduct is not caused by any one thing and cannot be prevented by any one strategy." 27 endnotes.

Neuhaus, Richard John. (1993). When shepherds go astray: Ethics of clergy sexual misconduct. *First Things*, 29(January):55-58.

A wide-ranging essay by a prominent writer and ordained minister.

Neustein, Amy, & Leshner, Michael. (2008). A single-case study of rabbinic sexual abuse in the Orthodox Jewish community. *Journal of Child Sexual Abuse*, 17, (3/4):270-289. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Neustein is founder, Help Us Regain the Children Legal Research and Advocacy Center, Fort Lee, New Jersey. Leshner, an attorney, "is a legal advocate for parents of abused children, incest

survivors, and adult victims of Jewish clergy abuse, Passaic, New Jersey.” The author, Orthodox Jews, present a Brooklyn, New York, case of child sexual abuse alleged to have been committed by an Hasidic Orthodox rabbi in order “to foster greater understanding of the broad themes they believe this case represents.” As background, notes the significant role of the *beth din*, a rabbinic court in Orthodox communities, regarding cases of child sexual abuse, compared to Orthodox use of secular authorities. States that in a *beth din* there is “a lopsided balance of power between accuser and accused... where the accuser has little or nothing to gain... while the accused stands to gain a great deal from a favorable outcome.” Briefly describes “an ingrained cultural habit [in Orthodox communities] of avoiding dealing with secular government wherever possible” which is “a reflection of the bitter experience of Jews at the hands of many non-Jewish governments...” A concomitant is the concept of *m’sirah*, harsh punishment of those who inform secular authorities. Briefly describes a preoccupation in Orthodox communities with fear of scandal as another motive to avoid secular authorities. The fear relates historically to anti-Semitic attacks and religious doctrine that the faithful are “responsible on the basis of their behavior, for the reputation of the God they serve...” Their case discussion is based on interviews with the identified victim and family, Orthodox community members, the alleged offender’s wife, rabbinic supporters, Orthodox therapists and physicians, and religious schoolteachers. The accused, Rabbi Solomon Hafner, of the Bobov Hasidic sect in Brooklyn, was arrested in 2000 “and charged with first and second degree child abuse for allegedly twisting and tugging a young boy’s genitals over eighteen months of religious tutoring.” After a panel of ultra-Orthodox rabbis contacted the Kings County District Attorney’s Office, the charges were dropped and a grand jury hearing testimony was ceased. Soon after, a Bobov *beth din* was assembled to investigate the charges. Hafner was soon exonerated and the District Attorney’s office endorsed the finding. Concludes: “In this case, the Orthodox Jewish community vilified the alleged victim’s family for turning to the secular authorities and did not appear to thoroughly investigate the allegation.” Makes very brief recommendations for educational reforms in Orthodox communities regarding child sexual abuse, and for legal reforms in the secular criminal justice system regarding Orthodox cases. 13 references.

Newberger, Carolyn Moore. (2003). The sexual abuse crisis: What have we learned? A response to Archbishop Harry J. Flynn. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):35-41. [Reprinted as: Newberger, Carolyn Moore. (2003). “The Sexual Abuse Crisis: What Have We Learned? A Response to Archbishop Harry J. Flynn.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 35-41.]

Newberger is an assistant clinical professor of psychology, department of psychiatry, Harvard Medical School, Boston, Massachusetts, and an associate in psychology, Children’s Hospital/Judge Baker Children’s Center, Boston, Massachusetts. A non-technical essay that is a direct response to: Flynn, Harry J. (2003), this bibliography, this section. Very briefly focuses on what is known about: sexual abusers, including typical characteristics and behaviors, and how the Catholic Church as an environment is vulnerable to a pedophile; the impact of sexual abuse on a child, including the trauma of betrayal: “What is different about clergy abuse is that it shatters not only trust in the behavior and intentions of those who give care to children, but also trust in the systems of beliefs that give children a sense of meaning and community in their lives.” Concludes with a call for the Church to learn how to earn the trust of its victims.” 18 clinical references.

\_\_\_\_\_. (2003). The sexual abuse crisis – Issues we still have to face: Response to Fr. Donald B. Cozzens. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):67-74. [Reprinted as: Newberger, Carolyn Moore. (2003). “The Sexual Abuse Crisis – Issues We Still Have to Face: Response to Fr. Donald B. Cozzens.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 67-74.]

A brief essay that is a direct response to: Cozzens, Donald B. (2003), this bibliography, this section. In the context of how to protect children in churches, she identifies 2 “profound issues that we still have to face” that relate to the United States Conference of Catholic Bishops’ Charter for the Protection of Young People. The first regards Article 2 that states: “Dioceses/eparchies



will have mechanisms in place to respond promptly to any allegation where there is reason to believe that sexual abuse of a minor has occurred.” She asks: “The issue is, what is ‘reason to believe’? Who determines that there is ‘reason to believe’?” Briefly discusses typical characteristics of child sex abusers that lead others not to believe accusations against them, and describes typical difficulties related to disclosure by those who were sexually abused as minors. Notes that “the ways children disclose do not always lend themselves intuitively to ‘reasons to believe.’” Draws from case material and research studies. Recommends an approach that regards an allegation as reasonable and that it should be pursued appropriately: “And, for the good of the child and his or her family, take the stance that the child is to be believed, not a skeptical or doubting attitude.” The second issue regards Article 5 and what the threshold is for a diocese to report to a priest or deacon to civil authorities following its preliminary investigation of allegations of sexual misconduct, and the threshold for relieving the accused of his ministerial duties: “The unanswered question is, what is ‘sufficient evidence’ to indicate ‘further steps’? You may never acquire sufficient evidence. Are you going to let that priest continue in his pastoral duties while you gather more evidence, or decide that insufficient evidence is a reason not to take further action?” Analyzes the choice of action as between believing that the accusation is likely false or that is credible: “Each course of action could be correct, but each choice also contains the possibility that it is incorrect. In the face of ambiguity where a choice must be made, ask yourself, which is the more tolerable error. Is the more tolerable error to respond as though the priest has not abused, when in fact he has, with the risk that a child or children may continue to be molested? Or is the more tolerable error to respond as though the priest may have abused, with the risk that an innocent man will suffer emotionally and professionally from that misjudgment?” Given the potential harm to children, and the potential of a priest to recover, her position is that the second error is more harmful. Very briefly discusses ways to protect children in high-risk environments, including churches. Concludes by noting the difficulty of detecting deception by a predator, and compares the image of a predatory priest’s relationship to the church with the image of an abusive husband and father in a marriage. Comments on the permissibility in the Charter of dissolving the relationship in order to protect those at risk. 14 references.

Newheiser, Jim. (1995). The tenderness trap. *The Journal of Biblical Counseling*, 13(3, Spring):44-47.

Newheiser is pastor, Grace Bible Church, Poway, California. Written to help pastors “avoid taking even the first step” of the ‘ruinous sin’” of pastoral role sexual boundary violations in the context of male clergy who counsel female congregants. Very briefly describes the context of pastoral counseling, signs of “danger” for both the pastor/counselor and the congregant/counselee, and a gradual progression of emotional intimacy that can culminate in what he terms as adultery. Very briefly presents 5 principles to “avoid falling into the tenderness trap”: don’t think one cannot be tempted or will not violate boundaries in counseling relationships; make and keep strict rules; respect the counselee’s marriage relationship; involve women in counseling of women; remain accountable to congregational leaders and to one’s spouse. Very briefly comments on pastors who “have acted inappropriately” until being discovered, and his “hold[ing] very little hope for the restoration of a man who persistently violates his conscience and has to be caught and proven guilty before he ‘repents.’ It is hard to believe that the ‘repentance’ shown at this point is any more than preservation of pride, livelihood, and reputation.” Very briefly offers advice to leaders who will address needs of various parties following discovery of a pastor’s sexual boundary violations. 1 footnote.

Nielsen, Michael. (2003). Appalling acts in God’s name. [Part of special section, Symposium: “Church, Sex, and American Agonies.”] *Society (Transaction)*, 40(3, March/April):16-19.

By an associate professor of psychology, Georgia Southern University, Stateboro, Georgia. A wide-ranging article that very briefly touches on a number of topics, including: Roman Catholics as “a stereotyped and stigmatized group” who are defined as ‘other’ in the U.S.A. because of their religious beliefs and practices, including ones related to sexuality, that “remain different from the dominant Protestant religion of their neighbors.”; compares and contrasts the Roman Catholic Church, Jehovah’s Witnesses, and the Church of Jesus Christ of Latter-Day *[sic]* Saints, and how they deal with sexual abuse; calls for differentiating clinically between types of clergy who abuse; calls for better methods of prevention of clergy sexual abuse in the Church; calls “for better

treatment of abuse victims” by the Church; calls for “more research into the causes of abuse, its prevention, and treatment.”; calls for addressing “the institution of religion and its role in child abuse.” Lacks references.

Nienaber, Susan. (2006). Leading into the promised land: Lessons learned from resilient congregations. *Congregations: The Alban Journal*, 32(3, Summer):23-27. [Retrieved 11/19/13 on the World Wide Web site of Alban Institute: <http://www.alban.org/conversation.aspx?id=2054>]

Nienaber “is a senior consultant with the Alban Institute.” Reports findings in a 2005 Alban Institute study of what constituted resilient congregations – “those who have successfully recovered from extremely high levels of conflict and trauma.” Of the 12 congregations in 4 denominations – Episcopal, Lutheran Church in America, United Methodist, Presbyterian Church (U.S.A.), 6 “had faced the trauma of sexual misconduct by their professional staff.” Among the findings reported: “AT the core of their success in bouncing back from their conflict, I believe, lies a simple yet profound decision: They chose to heal. They made an intentional decision to get healthy and focused their efforts toward that goal. They saw an opportunity in their crisis and they acted upon it.” “One of the most common responses” to what the participants identified as “the internal resources the congregation used in its recovery” was “the effectiveness of the congregation’s lay leadership.” Briefly describes lay leaders’ traits and practices that “were especially significant to their congregations’ healing process,” which were: willingness to confront difficult and painful realities; keeping their and the congregation’s focus on God; being patient and persistent; remaining steady and not taking a reactive posture; listening well and practicing empathy; communicating openly and being transparent; putting the best interests of the congregation first; holding a vision that provided hope; asking for help and taking advantage of outside resources; being flexible and willing to try new things and be creative; being humble. 2 endnotes. [Does not describe the study’s methods.]

Nobelman, Roberta. (1996). Raising the roof: Can a paralyzed church be healed? *The Other Side*, 32(5, September/October):56-58.

By a writer, actress and incest survivor. Offers a brief, dramatic application of the Biblical story of the paralytic man who is lowered through the roof and healed (Luke 5:17-26) to the circumstance of sexual abuse within religious communities. Her appeal to constructive and correction action is deeply spiritual.

Nojadera, Bernard. (2013). Children first: How safe-environment programs are preventing abuse. *America: The National Catholic Review*, 209(4, August 12-19):19-22.

Nojadera, a deacon in the Roman Catholic Church, is executive director, United States Conference of Catholic Bishops (USCCB) Secretariat for Child and Youth Protection, which was created by the USCCB’s Charter for the Protection of Children and Young People. Magazine-style article. Reports that the “safe-environment” and “child safety programs,” a result of policies established by the Charter beginning in 2002, are effective. His “dramatic proof” is the “decline in the reported number of new victims of sexual abuse and of perpetrators,” and “a decline in the number of old cases coming to light.” Identifies the 2 components of an effective program as offering a basic curriculum, and as rooted “in strong connections with the community.” Traces responses to critics, among which was the commissioning of a white paper based on the research of the Children at Risk Institute in Houston, Texas, regarding health, safety, and economic indicators affecting children, and its education of public policy makers on to how to improve the lives of children. Gives broad examples of the Institute’s recommendations. States that “the National Review Board, a lay panel to oversee the work of the bishops’ Secretariat for Child and Youth Protection,” will use the white paper “to refine the core elements and distribute this information to safe-environment offices of dioceses and eparchies.” Emphasizes that a curricula-based approach is not enough, that relationships at the parish level are what “will create and maintain safe environments” that lead to “successful change in a [church] culture.” Lacks references.

Noll, Douglas E., & Harvey, Linda. (2008). Restorative mediation: The application of restorative justice practice and philosophy to clergy sexual abuse cases. *Journal of Child Sexual Abuse*, 17, (3/4):377-396. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Noll, a lawyer, is with Noll & Associates, Clovis, California. Harvey is a restorative justice mediator, social worker, and director, Restorative Justice Council on Sexual Misconduct in Faith Communities, Lexington, Kentucky. Begins with an overview of the modern restorative justice movement, and compares it as a model to criminal and civil justice models, while noting the legal models' responses to clergy-perpetrated sexual abuse (CPSA) cases in the context of the Roman Catholic Church. Briefly applies the processes of restorative justice to CPSA cases involving the Church. 11 references.

Norris, Donna M. (2003). [Editorial] Forensic consultation and the clergy sexual abuse crisis. *The Journal of the American Academy of Psychiatry and the Law*, 31(2):154-157.

Norris is clinical assistant professor of psychiatry, Harvard Medical School, and senior psychiatrist, Department of Psychiatry, Children's Hospital Medical Center, Boston, Massachusetts. Draws from her experience as a volunteer consultant to devise new church policies following what she terms the crisis in the Roman Catholic after recent "revelations of sexual abuse of children by Catholic clergy, of the deliberate obfuscation of this criminal behavior for decades by church leaders, and of the severe misuse of confidence placed in religious institutions [that have] added up to a major betrayal of the trust of children, their families, and our communities." States that "the role of psychiatrists in consulting with church officials in past years has been complex and uneven..." Her position is that the crisis provides opportunity to clarify aspects and limitations of the function of psychiatric consultants in these matters. Opportunities for consultation include on the topics of policy, personnel matters, inpatient and outpatient matters, and with church-related boards. Notes opportunities for treatment services for a variety of groups: victims, families of victims, indirect victims, offenders, and communities in need of stabilization. Notes very briefly limitations, e.g., intense media coverage. Concludes: "...forensic psychiatrists still represent an important resource and can make genuine contributions to the lives of the many children, adults, and families affected by this church crisis." Footnotes.

Nurcombe, Barry, & Unützer, Jürgen. (1991). The ritual abuse of children: Clinical features and diagnostic reasoning. *Journal of the American Academy of Child and Adolescent Psychiatry*, 30(2, March):272-276.

By 2 physicians affiliated with the Division of Child and Adolescent Psychiatry, Department of Psychiatry, Vanderbilt University School of Medicine, Nashville, Tennessee. Presents "a case history that exhibits many of the phenomena of ritual abuse described by others [in clinical literature]" and describes "the clinical presentation and psychopathology of ritual sexual abuse and discuss[es] diagnostic reasoning in such cases." Because several reported cases have involved allegations concerning satanic practices, "an account of modern satanism will also be included." Reviews clinical symptoms described in clinical literature as associated with ritual abuse of children, including sexual molestation. Applies a brief outline of diagnostic reasoning to the case history, the components of which are: 1.) the exclusion of alternative explanations; 2.) indicators of neglect and abuse; 3.) specific indicators of ritual abuse; 4.) content validity; 5.) contextual validity. Regarding the case, summarizes: "...the most probable alternative explanations do not hold water, and virtually all the clinical features of the case are consistent with ritual sexual abuse." Concludes: "Even if one were to accept the existence of orthodox Satanism, it is not possible at this point to distinguish orthodox satanic abuse from the satanic ingredients of sexual deviation and child pornography, expect to suggest that, as a lucrative international industry, child pornography is probably more common than orthodox satanic abuse." 9 references. Erratum appears in the journal, (1991), 30(5, September):846.

Oates, Wayne E., & Southard, Samuel. (1994). Understanding and responding to clergy sexual misconduct. *Journal of Family Ministry*, 8(2):4-19.

Oates is a retired professor, psychology of religion and pastoral care, The Southern Baptist Theological Seminary, Louisville, Kentucky. Southard is retired professor, pastoral psychology,

Fuller Theological Seminary, Pasadena, California, and currently senior research professor, psychology of religion, The Southern Baptist Theological Seminary. Noting the increase in reports of clergy sexual misconduct in the religious and secular news media, they comment: “The legal, financial, and church and congregational responsibilities in these cases are horrendous.” Focuses on Protestant clergy’s “heterosexual behavior with ‘consenting adults.’ [sic]” Briefly identifies 5 predisposing problems of clergy who commit misconduct: 1.) ignoring pastoral role boundaries; 2.) lack of accountability – “When sexual misconduct involves both a minister (or other staff member) and a member of the congregation, boundary breaches are systemic, not an isolated event.”; 3.) poor stress management, including isolation, unhealthy work habits, and lack of support and supervision; 4.) histrionic personality-types and star-performer [sic] types; 5.) acting out a desire to leave the ministry, e.g., in a case of depression or a conflicted congregation. Very briefly identifies 5 responses of offending pastors are accused or discovered: 1.) in the case of a false accusation, attempt to address underlying conflicts; 2.) deny; 3.) quickly admit and resign; 4.) secrecy is maintained and lay leaders apply pressure to resign; 5.) move to another congregation before accusations become public. As “an usual and perhaps debatable alternative” to those responses, they suggest a process for the pastor and the congregation to join in confession of sin and restoration. For a case study, reports the story of Gordon McDonald, pastor of the Grace Chapel church, Lexington, Massachusetts, who resigned due to “serious sexual misconduct”, assumed the presidency of InterVarsity USA, resigned, and returned to Grace Chapel to begin “a highly unusual and unique process of restoration to [its] pastorate...” Critiques the process, noting that the contributing role of the congregation is not addressed and references to the victim(s) is omitted. Very briefly notes several “basic ethical issues in these situations” based on an understanding of the offender’s behavior as adultery, an illness, a crime, an abuse of power, or a violation of the trust of the pastor’s spouse and children. Identifies the core ethical issue of pastoral sexual misconduct as the offender’s commitment versus lack of commitment to God, marriage, and congregation. Briefly discusses prevention in relation to clergy development at the time of ordination, seminary education, and marriage. Calls for formulation of a code of ethics for church leaders. Concludes by reiterating the systemic dimension “...that churches and pastors are bound together in a system of spiritual responsibility in instances of clergy sexual misconduct” and notes: “Yet, realism puts the heaviest responsibility on offending clergy.” 12 references.

O’Brien, Raymond C. (1988). Pedophilia: The legal predicament of the clergy. *Journal of Contemporary Health Law and Policy*, 4(Spring):91-154. [Reprinted as: O’Brien, Raymond C. (1988). Pedophilia: The Legal Predicament of Clergy. Washington, D.C.: Catholic University of America Press.]

By an associate professor of law, The Catholic University of America, Washington, D.C., who is a priest, Roman Catholic Archdiocese of Washington. Written to “offer recommendations concerning the legal, medical and social predicament of pedophilia regarding issues that affect clergy.” Prompted by the increasing number of media reports of pedophilia among clergy, notes that “whatever the sociological cause of the dramatic evidence of pedophile clergy, the fact itself has challenged the medical community to estimate the cause and cure, and the legal process to assess crime and punishment.” Cites Fred S. Berlin, M.D., Ph.D., Johns Hopkins University, Baltimore, Maryland, for the position that there is no cure for pedophilia. With societal norms changing – legislation against child abuse initiated in 1962, definitions of abuse expanded to include that which is sexual, mandatory reporting requirements for certain classes of individuals – new questions are raised for religious authorities: what should a religious superior do with a cleric who is a pedophile? must a cleric report abuse? Part I. addresses the issue of child abuse: “...all experts agree that the problem is serious and the actual amount of abuse is higher than reported;” discusses trends in reporting requirements, including abrogation of the clergy privilege (priest-penitent); at great length, notes that the fetal abuse debate in legal circles affects the immunity clergy have traditionally been accorded; concludes that “the public is demanding accountability and the public is ready for new responses.” Part II. primarily concerns medicine’s findings in relation to the pedophile, in particular: nature of pedophilia; etiology; 4 modalities of treatment: psychotherapy; behavior therapy; surgery; medication. Part III. discusses criminal and civil law: priest-penitent privilege and mandatory abuse reporting requirements; civil liability that may derive from failure to report abuse, intervene to stop abuse, or act to prevent it, e.g., theories of

negligent hiring and supervision. Part IV. is 10 recommendations to churches: examine ministry formation programs and continuing education efforts; apply strict measures of accountability; examine dogmas and creeds that concern penance or confession in relation to the context of therapy, privacy, confidentiality, and religious significance; educate regarding societal factors and the cleric's role; initiate procedures for responding to allegations of abuse; identify, train, and support denominational staff to address the human aspects of a cleric's life, e.g., substance abuse; education clergy to make recommendations for treatment for problems that arise in confession; educate clergy about relevant and applicable changes in the law; educate denominations about current laws so they can respond; involve parents in sex education that will protect children from pedophilic activity. 237 footnotes.

Ochroch, Ruth. (1987). Symposium – The PASTOR-PSYCHOLOGIST: An unethical dual relationship? Response. *The Journal of Pastoral Counseling*, 22(1, Spring/Summer):17-23.

Ochroch is a clinical professor, graduate department of psychology, New York University, New York, New York, has served on professional ethics committees, and has developed educational materials on professional ethics. Presents her remarks as a discussant to papers presented in a symposium as identified in the article title. Identifies 3 ethical principles – welfare of the consumer, competence, and confidentiality – from the American Psychological Association which “further the complexities faced by the pastor-psychologists who wish to treat members of their parish [or] congregation... Thus a pastor-psychologist, who is involved in a formal counseling or therapeutic relationship with a member of his or her congregation is under greater constraints and in greater danger of violating the clients/patient's right.” Among the topics discussed are the pastor as a part of a sociological power structure of a church, and revelations about child sexual abuse. Concludes that “since the psychologist must take responsibility for effective interventions and for safe-guarding the client's rights... [the pastor-psychologist] cannot protect the welfare of a client or the client's rights in [“an ongoing counseling or formal therapeutic relationships with a parishioner/client”].” 8 references.

O'Conaill, Sean. (1995). Scandals in the Church: Challenge and opportunity. *Studies: An Irish Quarterly Review*, 84(333, Spring):21-27.

O'Conaill teaches history at Loreto College, Coleraine, Northern Ireland. A brief reflection on matters related to “Brendan Smyth [who] is an Irish [Roman Catholic] priest serving a prison sentence for the sexual molestation of children. His case became notorious in 1994 and the way in which it was handled was largely responsible for the collapse of the Irish government. There was widespread impression that clerical superiors have covered up for Smyth and others.” Comments on 3 questions: “First, how did it happen that these matters could, over such a long period, remain both known about and secret? Second, how exactly did it come about that this long, diseased silence was broken? Third, what can we learn from this about the essential features of a healthy church – one which identifies its own imperfections, makes them openly a matter of record, and resolves them with least injury to all concerned?” Attributes the “long silence” about pedophilia in the Roman Catholic Church to the interlocking factors of clerical celibacy and clerical authority. Calls the breaking of silence about Smyth “an achievement of the secular world, not of the church.” States that this case “has damaged visibly the moral integrity of the church as an institution.” Regarding lessons: “Secrecy about matters of grave public concern is destroying the church because it has only one final justification, *the concealment of information that should be known.*” [italicized in original] Concludes with a call for an open Church. 2 endnotes.

Office of Pastoral Development of the House of Bishops. (1993). Primary elements in a ‘systems approach’ to prevention and response to clergy sexual misbehavior. In Hopkins, Nancy Myer. (Ed.). (1993). Clergy Sexual Misconduct: A Systems Perspective. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.

By a unit of the House of Bishops, Episcopal Church, United States. A 14-page paper intended “to offer, especially to diocesan and other Episcopal institutional leaders, an overview in summary form, of the various elements in a total systems approach to dealing with clergy sexual misbehavior.” Section 2 contains guidelines and procedures. Section 3 outlines a systems

approach to response and prevention of clergy sexual misbehavior from the perspectives of primary persons and regarding the elements involved. Section 4 identifies especially complex issues that require decisions. Includes diagrams that identify elements and principles in a systems response. Includes a brief bibliography. The material is thoughtful and helpful.

Ofshe, Richard. (1986). The rabbi and the sex cult: Power expansion in the formation of a cult. *Cultic Studies Journal*, 3(2):173-189.

Ofshe is a professor of sociology, University of California, Berkeley, Berkeley, California. Notes that the literature lacks detailed studies in the first steps of how the founder of a cult expands expertise or authority to become a "high-control" organization. Uses a case study of a female member to "describe and analyze the tactics [a cult leader] used to induct and [sexually] exploit" a female member for nearly 2 years. "This paper analyzes one aspect of the social organization of a small, nameless cult that existed for over a decade in a United States city. It reports on how the effects of certain social-structural conditions, combined with a set of social influence techniques, allowed a cleric to extend the limits of his traditional authority in order to build a cult." Without naming the cleric, a rabbi, reports that in about 1975 the rabbi's "cult developed within a group [he] formed as a 'back to Judaism' youth movement at the end of the 1960's." States that the authority of the rabbi "over the lives of his followers was diffuse and substantial," which was consistent with practices in "very conservative congregations." States: "The rabbi's personal authority allowed his dictates to supercede traditional teachings, cause his [female] followers [in the cult] to redefine moral rules, and induced behavior completely at odds with the moral precepts from which the cleric's original authority was derived." States: "The principle, if not the singular, activity for female members of the cult was to participate in the acting-out of the rabbi's sexual fantasies." In the name of therapy, he used hypnosis as a method "to alter perceptions and facilitate the acting out of particular fantasies." He justified the cult's activities as based on his "supposedly advanced study and special understanding of the Jewish mystical tradition as expressed in the Cabala. [sic]" Based on interviews, Ofshe describes the social organization of the recruitment of a particular woman to the cult, which began with her husband ordering her to seek personal counseling from the rabbi regarding strains in their marriage, a task consistent with the rabbinical role. The rabbi obligated her to be obedient and unquestioning of his directives, which was consistent with his role as a rabbi and her status as a woman and a wife. The rabbi claimed to have power to transform her personality and enhance her abilities due to "his special and advance studies of Cabala," which she accepted as an extension of his prior assertions of superior knowledge and understanding of theological issues. He also promised that he would transform her "into a person who was more estimable and possessed of paranormal psychic abilities." Despite his initial violation of Orthodox norms with her, interpreted retrospectively as a test of her willingness to obey him, she responded positively, in part because of the significance to her of his attention. She also feared not being believed if she reported his actions, and anticipated there would be negative repercussions for her. States: "[He] capitalized on his clerical status and authority to redefine the moral meaning of his actions. He used his self-proclaimed expertise as a psychotherapist to justify bizarre actions and demands, as being necessary for [her] transformation." He told her that because she was incapable of understanding the issues, she was to "suspend her critical abilities and judgments to his authority as her rabbi." His initial sexual advances toward her "were staged in a manner designed to create the impression that they were connected to her education in the teachings of the 'experiential Cabala.'" He used another woman in the cult to train her "in comportment and in responsiveness to his desires." Summarizes as the basis of the rabbi's "ability to assert his dominance over [her] decision-making with respect to sexual behavior...": 1.) clerical authority and status which conferred credibility on his claims to be able to transform her; 2.) the cultural norm that demanded that she as a woman owed obedience to males in positions of authority; 3.) a network of relationships that connected her to him. States: "This paper has also tried to show that a person's decision-making during induction should be seen as a process that unfolds over a period of time rather than as a choice made in a single moment." 7 endnotes; 8 references.

O'Leary, Patrick. (2002). The church, confession, forgiveness and male sexual abuse. *The International Journal of Narrative Therapy and Community Work*, 2002(1):8-13. [Reprinted as: O'Leary, Patrick. (2003). "The Church, Confession, Forgiveness and Male Sexual Abuse." Chapter 4 in Dulwich Centre Publications. (Ed.). Responding to Violence: A Collection of Papers Relating to Child Sexual Abuse and Violence in Intimate Relationships. Adelaide, South Australia, Australia: Dulwich Centre Publications, pp. 93-104.]

Based on an interview by David Denborough, a staff writer for the journal. O'Leary is "a therapist and a researcher in the area of male sexual abuse." He was raised in the Roman Catholic Church and attended a school where "those to whom we were meant to be confessing our sins were at the same time perpetrating violence and abuse." Topics addressed include: his realization that "that for some survivors of abuse, forgiveness can be one of the few options available to them to move their lives forward."; 3 ways that the question of forgiveness enters therapeutic conversations – as a presenting issue that is complex, as a search for a way to heal, as an ethical and spiritual response to the experience of abuse, and as potential step when the effects of abuse are less dominating; complexity of ways that men who were sexually abused as children relate to forgiveness (e.g., "Feeling responsible for the abuse and needing to explore issues in relation to self-forgiveness."), including the possible need to involve the community; contrast between the Roman Catholic Church's concept of forgiveness as leading to reconciliation and the needs of survivors, e.g., "see[ing] the act of forgiveness as a chance for him to move away from a problem-saturated identity associated with abuse."; the expectation of some that the effects of abuse will be obviated by forgiveness, in contrast with a survivor's need for ongoing acknowledgment; complexities for survivors of sexual abuse in the Roman Catholic Church; collective forgiveness – "How can an institution like the Catholic Church for example, try to take collective action to address what has occurred in the past?" – and the lack of a acknowledgement of responsibility by the Church, in contrast to significant attempts by the Uniting Church and some Anglican parishes in Australia." 6 endnotes; 1 reference.

\_\_\_\_\_. (2009). Men who were sexually abused in childhood: Coping strategies and comparisons in psychological functioning. *Child Abuse and Neglect*, 33(7, July):471-479.

O'Leary is with the Department of Social and Policy Sciences, University of Bath, Bath, England, and the School of Social Work and Social Policy, University of South Australia, Magill, Australia. Reports results of a national study in Australia of men who were sexual abused as minors. In the introduction section, states: "Identification of negative and positive coping styles have been neglected areas in research on adult male survivors of child sexual abuse... [Studying male coping styles] is critical for determining evidence based intervention strategies and conversely discourage strategies associated with negative outcomes." His primary sample consisted of 147 male respondents who completed self-report questionnaires. In a profile of the 147, reports that "36% of [all their] perpetrators were nonfamilial adults who were in some position of trust either from institutional setting or social network of the family," and that 5.8% of all perpetrators were a priest or member of the clergy. 52 endnotes.

Olsen, Ted, & Hertz, Todd. (2002). How the clergy sexual abuse scandal affects evangelical churches. *Christianity Today*, 46(March 18):Pagination lacking. [Retrieved 02/08/04 from the World Wide Web site of *Christianity Today*: <http://www.christianitytoday.com/ct/002/110/31.0>]

Brief, magazine-style report prompted by media reports early in 2002 of sexual abuse of children and adolescents by Roman Catholic clergy. Very briefly examines: occurrence of sexual abuse by clergy in Protestant and evangelical churches compared to Roman Catholic ones; decline in respect for clergy as a result of the public awareness of Catholic misconduct cases due to media coverage; indifference in Protestant and evangelical churches to credible allegations of misconduct, and patterns of secrecy; prevention measures such as screening of staff, including voluntary workers. Based on interviews with 5 males, including 2 faculty members from Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts, a pastor, an academic sociologist, and a legal counsel for the Assemblies of God denomination.

Olson, Roger E. (2006). Pentecostalism's dark side. *The Christian Century*, 123(5, March 7):27-30.

Olson, who teaches at George W. Truett Theological Seminary, Baylor University, Waco, Texas, was “raised in a tiny Pentecostal denomination.” In the context of the “centennial year of American Pentecostalism’s founding,” describes several factors that are part of “the movement’s dark side,” including “rampant sexual and financial scandals.” States: “Deeply embedded within the Pentecostal movement’s ethos is a cult of personality; charismatic leaders are put on pedestals above accountability and are often virtually worshipped by many of their followers... It’s the movement’s own dirty little secret: sexual promiscuity and financial misconduct are rampant within its ranks, and little is done about this unless a scandal becomes public.”

Ormerod, Neil. (1994). When power corrupts. *National Outlook: An Australian Christian Monthly* [Published by Outlook Media Group, Sydney, New South Wales, Australia], 16(2, April):4-7.

Ormerod is described as “a member of the survivors of clergy abuse advocacy group ‘Friends of Susanna.’” in Sydney, New South Wales. States at the beginning: “Sexual abuse will be one of the major issues of the 1990s for the churches of Australia, just as in the 1980s it has been of major significance in North America... In North America, the churches have begun to develop public policies and procedures for dealing with revelations of abuse. In Australia this process has only just begun... It was in the context of failures in policies, procedures and underlying attitudes that the Sydney survivors group, ‘Friends of Susanna,’ set out to survey the various churches in Australia and their institutions to establish just what are the policies for dealing with disclosures of sexual abuse by clergy.” Reports on their findings in 2 surveys. The first was asked what the church’s policy was regarding a code of ethics related to sexual abuse, guidelines and procedures for handling grievances related to sexual exploitation or abuse, and the nature of the training and qualification of those with first contact with persons making disclosures. Describes the response rate from “around 23 churches... and 11 religious orders” as moderate. Reports that “none of the churches who responded had professional codes of ethics as such,” and that “[n]one had specific guidelines for behaviour or procedures, which they were willing to share with us.” Describes the 2nd survey “was a more systematic attempt to investigate what is happening in the various seminaries and ministerial training colleges throughout Australia and New Zealand.” Letters were sent to 38 institutions, asking whether they offer a course on the professional ethics of ministry, whether it deals with the issue of sexual abuse, and whether the course promotes a specific ministerial code of ethics. Reports that none of the 4 New Zealand schools responded, and 17 Australian schools did; calls the responses “far from satisfactory.” Briefly describes the varying responses. Concludes: “A clear code of ethics, public statements of sound policy and procedures for dealing with revelations of sexual abuse and other abuses of power will not, of course, solve the problem. They will, however, help shift the probability towards a more just outcome for the victims and hopefully minimize the incidence of abuse.” Lacks references.

\_\_\_\_\_. (2011). Twelve Steps to healing an abusive Church. *Eureka Street*, 21(5, March):12-14. [Retrieved 07/30/11 from the World Wide Web site of Eureka Street.com.au: <http://www.eurekastreet.com.au/uploads/File/pdf/110325.pdf>]

Ormerod is professor of theology, Australian Catholic University, Strathfield Campus (Mount Saint Mary), Stratfield, New South Wales, Australia. Commentary prompted by communication from a student with whom he had previously discussed a research topic. The communication was “a story of seduction, manipulation, violation and psychological damage.” While the young man was in training for the Roman Catholic priesthood, he had been sexually abused “by a senior and much older seminarian, in whose pastoral care he had been placed.” While the older seminarian was ordained and took a “position of trust and responsibility in the Church, the younger man’s life fell into a spiral of self-destructive behaviours, symptomatic of post-traumatic stress.” Critiques the Church’s response to the younger man’s attempt to contact the diocesan professional standards team as “a benign ineptitude, a stunning lack in moral imagination.” States that the Church’s problem is systemic in that “there is simply an inability to enter into the perspective of the victim of abuse.” Calls the response a “betrayal [that] touches the religious identity of its victim. The systemic problem shows how badly the Church has failed in its own terms. The Church is supposed to know about sin and grace, repentance and conversion, penance and reparation, healing and mercy.” States: “I have long felt that the major cause of the lack of institutional response lies



with the spontaneous identification of priests and bishops with the perpetrator of abuse.” Calls for a fellowship of priests “who make a solemn promise not to sexually abuse or exploit those in their pastoral care, a network of support and solidarity, of counsel and prayer.” Suggests suspending homilies for a month, so priests and bishops can sit in silent prayer for the healing of the victims of abuse and the conversion and repentance of their abusers; to help make our church communities safer places for victims to be presents.” Suggests priests and bishops could follow the Twelve Step programs and “develop a searching moral inventory... of their own failures to deal with this problem, their lack of leadership in their communities to make them safe, and the positive steps they can take to repair the damage that has been done to individuals and communities.”

Ormerod, Thea. (1993). Not in our family. *National Outlook: An Australian Christian Monthly* [Published by Outlook Media Group, Sydney, New South Wales, Australia], 15(4, June):24-28.

Omerod “is a member of ‘Friends of Susanna’, a Sydney-based support group for survivors of sexual abuse by clergy.” Begins by noting that in “popular theological rhetoric church communities are often likened to the family.” Uses the analogy to analyze the phenomenon of sexual abuse of minors and/or adult congregants by a minister as “a trusted ‘father figure’ who violates the sexual boundary of vulnerable people in order to satisfy his own sexual or other intra-psychic compulsions.” Compares the dynamics of incest in a family to those between a minister and a congregation, focusing on the power of the male minister’s role and the power’s sources, and the vulnerability of victims who are children and their families, and adult women. Cites the work of Peter Rutter and Marie Fortune as correctives regarding various interpretations or rationalizations of a minister’s sexual boundary violation. Briefly describes the significant consequences for victims and church communities. Notes that non-disclosure of, or a code of silence about, violations in church communities is analogous to the “‘no-talk rule’ of unhealthy, dysfunctional families,” and the negative consequences of the pattern. Drawing on the analogy of an incestuous family, addresses the response of scapegoating, notes how the response in church communities targets survivors who come forward to report a violation. Concludes by calling for a new response by church leaders “away from damage control and towards justice, honesty and prevention of future suffering,” and identifies actions to accomplish those. Lacks references. [Includes a sidebar article. See this bibliography, this section: National Outlook. (1993).]

Pagliarini, Marie Ann. (1999). The pure American woman and the wicked Catholic priest: An analysis of anti-Catholic literature in antebellum America. *Religion and American Culture: A Journal of Interpretation*, 9(1, Winter):997-128.

By a Ph.D. candidate, Department of Religious Studies, University of California at Santa Barbara, Santa Barbara, California. Through anti-Roman Catholic literature in the 19th century antebellum U.S., “examines in depth the Protestant imagination and construction of the Catholic priest as sexually depraved.” Describes the antebellum anti-Catholic literature as a classic example of Michel Foucault’s notion of discourses on sexual perversion that are designated to establish normative standards of sexuality by creating a deviant or unnatural sexuality. Some of the literature is extremely virulent. Examines prose commentaries on Catholicism and novels from the U.S. and from Europe that circulated in the U.S. The majority of the novels were convent novels that purport to be true revelations from escaped nuns. States: “The starting point for the representation of the Catholic priest as sexually depraved was an indictment of the institution of priestly celibacy, which Protestants saw as the root of all Catholic sexual immorality... In sum, anti-Catholic writers saw the institution of priestly celibacy as the source of all Catholic immorality... ..in the minds of Protestants, there were few places more exquisitely designed for priestly debauchery and the ruin of innocent women than the secret recesses of the confessional, the ‘woman-trap of the Roman church.’” The Catholic convent was depicted in the literature “as the perfect site for the most iniquitous activities conceivable... Once innocent young women inveigled into a convent’s walls, the debauched Catholic priesthood had a ready supply of sexual slaves who were made submissive by the threat of torture or death.” Concludes: “The charge of sexual immorality was surely effective in inciting hatred and violence against Catholics.”; the literature “helped to establish and reinforce a specific ideology of sexuality and gender.”; it was sensational and voyeuristic. A large number of titles are cited and numerous quotes are used; 77

footnotes. [This essay is included in the bibliography because the fictional literature it describes has been occasionally improperly cited as documented accounts of clergy sexual abuse, e.g., see this bibliography, Section I: Shupe, Anson D., Jr. (1981).]

Pallone, Nathaniel J. (2002). Sin, crime, arrogance, betrayal: A psychodynamic perspective on the crisis in American Catholicism. *Brief Treatment and Crisis Intervention*, 2(4, Winter):341-372.

Pallone is affiliated with the Center of Alcohol Studies, Rutgers University, New Brunswick, New Jersey, and the New Jersey Classification Review Board for Sex Offenders. His beginning point: "The crisis in American [Roman] Catholicism that erupted in the early months of 2002 seemed to rest on two complementary pivots: The endemic difficulty in distinguishing sin from crime that peculiarly and differentially affects members of the Roman Catholic hierarchy and the exemption from the laws of the nation governing crime that members of the hierarchy appeared at least implicitly to have granted both to their subordinates and to themselves. Arrogance and betrayal sounded its principal themes." Uses the term "homosexual statutory rape by priests" rather than "sexual abuse of minors", a term that he calls inaccurate and euphemistic. Identifies one of the sources of the current problem in the Church as "an excessive theological emphasis on adolescent sexuality via the Virgin Birth..." Discusses psychosexual development in terms of Oedipal conflict theory, and offers an etiology of homosexual statutory rape by priests based on Otto Fenichel's work on psychoanalysis. Argues that the Church not be "exempt from the laws that bind any ordinary citizen of the nation, including those laws that require citizens to report wrongdoing to law enforcement authorities." States that the U.S. Church "collectively seems not to be able clearly to delineate sin from crime, nor even to care very much about crime." Identifies briefly roles that mental health and social service professionals can perform for victims, offenders, and the Church. 67 references.

Palmer, Susan J. (1993). Women's "cocoon work" in new religious movements: Sexual experimentation and feminine rites of passage. *Journal for the Scientific Study of Religion*, 32(4):343-355.

Palmer teaches in the department of religion, Dawson College, Montréal, Québec, Canada. Argues that women in new religious movements (NRMs) have new sex roles that are more diverse and have more fluid patterns of gender and authority than other authors have found. She examined women's roles in 8 NRMs (International Society for Krishna Consciousness, Unification Church, Rajneesh Movement, Institute for the Harmonious Development of the Human Being, Raelian Movement International, Northeast Kingdom Community Church, Ansaaru Allah Community, and Institute of Applied Metaphysics) based on literature, videotapes, field research, and 150+ interviews. Draws heavily on sociological and anthropological theories and concepts to support and express her interpretations. She found that "cultwomen" are not "the passive victims of the ineluctable forces of charisma, 'brainwashing,' or 'patriarchal authority,' who will submit to whatever sexual excesses emanate from the leader's dark libido." Noting the 80-90% rate of attrition or defection in the NRMs in the first 3 years, she interprets this as an indication that NRMs in general, and their sexual innovations in particular, provide laboratories for individual and collective experimentation. She borrows the concept of "cocoon work," which suggests a process of psychological healing and maturation. Concludes that the NRMs and their innovations in sex roles and sexual mores are safe havens for women. Does not discuss any reports of sexual exploitation committed by NRM leaders. References.

\_\_\_\_\_. (1996). Purity and danger in the Solar Temple. *Journal of Contemporary Religion*, 11(3):303-318.

Palmer describes this as an essay in hermeneutics that applies the theories of Mary Douglas in order to analyze the internal factors and external pressures that led the core group of l'Ordre du Temple Solaire (OTS), or Solar Temple, to resort to a religiously-motivated mass suicide/homicide in 1994 in Québec, Canada, and in Cheiry and Salvan in Switzerland. The OTS was a new religious movement that was connected to the Knights Templar movement, and at its peak had between 300-400 core members: "The OTS offered members a spiritual path, elegant social gatherings, occult study sessions, personal counseling and therapeutic work." She explores the OTS's social life, apocalyptic ideology, and hierarchical authority structure, including its

pollution fears and purity rituals. The essay “suggests that the magical aspect of the mass suicide expressed a concern for purity and for protecting the boundaries of the community. It is also suggested that the ritual homicides in Morin Heights resemble the ‘witch-hunts’ characteristic of Douglas’s ‘small society’ that conceives of itself as the perfect, impermeable vessel.” The OTS was headed by 2 charismatic spiritual leaders, Luc Jouret and Joseph Di Mambro, the OTS grandmaster in Switzerland who “revealed himself to be a reincarnated Pharaoh.” The group’s beliefs contained gnostic tenets, was highly eclectic, and members “dabbled in occult subjects ranging from Rosicrucianism to Egyptian thanatology to Luc Jouret’s oriental folk medicine and ecological apocalypticism.” The OTS ritual life “drew upon traditional esoteric symbols, but made use of modern technology – and possibly hallucinogenic drugs – to enhance the individual’s experience.” Palmer describes a radical body/spirit dualism with ascetic attitudes: “The OTS brand of asceticism involved, on one hand, a conspicuous display of wealth and beauty, the connoisseur’s intoxication with art and history, but on the other hand, members cultivated an inner detachment from the body and from social roles.” It also “governed their social/sexual experiments” and flaunted conventions of age and gender. While marriage was highly valued in OTS, Di Mambro “would periodically endow members with new spiritual identities” based on previous reincarnations and arrange for a ‘cosmic marriage’ between new partners “so that the couple could embark on an important mission.” Di Mambro at 58 began a sexual relationship with a 21-year-old whom he made his chief mistress and chose to be the mother of the ‘avatar.’  
References and footnotes.

Parent, Miriam Stark. (2005). Boundaries and roles in ministry counseling. *American Journal of Pastoral Counseling*, 8(2):1-25.

Parent is an associate professor of pastoral counseling and psychology, Trinity Evangelical Divinity School, Deerfield, Illinois. Discusses common boundary issues in “pastoral and ministry related counseling [including] multiple role relationships; sexuality issues pertaining to gender and age; information and confidentiality demands; and issues of counseling and competency.” Discusses ethical and legal concerns of each issue. Provides a brief historical overview and observes: “...the struggle to find an appropriate balance between the institutional risk management and compassionate caregiving continues.” Topics related to sexuality issues include “sexual misconduct among clergy and ministry counselors” and “*sexual abuse of children* by those in positions of spiritual authority...” 13 references.

Pargament, Kenneth I., Murray-Swank, Nichole A., & Mahoney, Annette. (2008). Problem and solution: The spiritual dimension of clergy sexual abuse and its impact on survivors. *Journal of Child Sexual Abuse*, 17, (3/4):397-420. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Pargament and Mahoney are professors of psychology, Bowling Green State University, Bowling Green, Ohio. Murray-Swank is assistant professor, School of Education and Counseling, Regis University, Denver, Colorado. “In this paper, we offer a way to understand spirituality that may help to clarify the spiritual dimensions of one particular trauma, CPSA [clergy-perpetrated sexual abuse].” Defines *spirituality* as “a search for the sacred,” and describes *sacred* as “the most central, motivating force that lies behind religion.” States that *sacred* refers “not only to conceptions of God, higher powers, and divinity, but also to other aspects of life that take on spiritual character and significance by virtue of their association with the divine.” *Search* refers to “the process of discovery of the sacred, the process of conserving or sustaining a relationship with the sacred once it has been found, and the process of transformation in the character or place of the sacred in the person’s life as a result of internal or external stressors.” Briefly describes the 3 processes “and their expression in the context of CPSA.” Reviews practical implications of treating CPSA survivors in psychotherapy: creating a spiritual dialogue; accessing spiritual resources, including ritual and Biblical stories; and, addressing spiritual problems, including forgiveness. Describes a manualized, spiritually-integrated intervention by the second author developed for survivors of sexual abuse. In the conclusion, states that clinicians should attend to the spiritual dimension in assessing “the damage that results from CPSA.” 50+ references.

Parish, Ruth. (1989/1990). [Legal Update] Sexual misconduct and wrongful termination: Important legal issues for church administrators. *Journal of Adventist Education*, 52(December/January):31, 39.

Parish is director of personnel, General Conference of Seventh-day Adventist Risk Management Services (RMS), Takoma Park, Maryland. Cites the 1986 U.S. Supreme Court decision in *Meritor Savings v. Vinson* as “establishing critical mechanisms that organizations need to have in place for allegations of sexual harassment occur.” Presents excerpts from a General Conference policy on sexual harassment based on a model prepared by RMS. The 6 sections are: personal conduct, mutual respect, definition [according to Title VII of the Civil Rights Act of 1964 which is administered by the U.S. Equal Opportunity Commission], working environment, reporting incidents, and third-party reports.

\_\_\_\_\_. (1990). [Legal Update] Sexual misconduct/child abuse: A preventative approach. *Journal of Adventist Education*, 52(February/March):25-26.

The very brief article continues a broad theme: see prior entry. “The following material has been developed to minimize allegations of sexual abuse by individuals who work with young people either as employees or volunteers. The areas addressed below have been selected because they are sources of greatest risk.” Among the topics are: screening of applicants for a job regardless of whether the position is paid; record-keeping; awareness programs for children and adults’ benefits and risks of physical touch; avoiding situations that can be misunderstood; 3 guidelines for complaints. 3 endnotes.

Park, Frances. (No date). “Clergy sexual abuse.” [World Wide Web: CONNSACS website. Posted 1997. <http://www.connsacs.org/clergy>]. Originally published in the CONNSACS newsletter, July, 1996.

Brief overview in simple, strong language identifies a number of key factors: prevalence, dynamics at the outset of an abusive relationship, types of harm experienced, power differential, offender and ecclesiastical responses of denial and containment, recommended responses to the victim and to ecclesiastical leadership/structures. Footnotes.

Parker, Duane A. (2001). Sexuality and supervision: A complex issue. *Journal of Supervision and Training in Ministry*, 21:37-45. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Parker is identified as a retired supervisor, Association for Clinical Pastoral Education (ACPE). Stated intent “is to create a dialogue about the subject of sexuality and supervision rather than to promote a single viewpoint.” Emphasizes the complexity of the issue, noting that not all ACPE supervisors agree on the current view that “the supervisor has more authority, power, and experience and therefore is responsible for establishing and maintaining professional boundaries in several arenas, but certainly when it has to do with sexuality.” Offers 4 vignettes related to the topic, each of which displays “a real mixture of joy and sorrow for all participants.” Briefly offers 3 options with rationales for each of how supervisors could respond in situations involving sexuality in the context of the supervisor/student relationship. Very briefly defines sexuality as term. Suggests as helpful theological perspectives: Martin Buber’s I-Thou relationships, liberation theology, and “Anton Boisen’s call for theological students to come from the classroom to the clinic where they can study the dynamics of sin and salvation as these are lived out in the human situation...” Lacks references.

Parker, Rebecca. (1993). Ordination, a sacred trust. *The World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):26-27.

Parker is president, Starr King School for the Ministry (Unitarian Universalist), Berkeley, California. A brief, insightful commentary in a Unitarian Universalist magazine about ordination and clergy sexual abuse. Analysis focuses on the trust dimension of ministry, and what is violated when that bond of trust is broken. Argues that “any violation in the realm of human sexuality is a betrayal of the sacred.”

Parkinson, Patrick. (2001, February). What Does the Lord Require of Us? Child Sexual Abuse in the Churches. Pagination lacking. [A paper for the Australasian Christian Legal Convention, Melbourne,

Australia, February, 2001.] [Retrieved 05/16/06 from the World Wide Web site of Australasian Christian Legal Convention: [http://www.lcf.pnc.com.au/convention\\_papers13](http://www.lcf.pnc.com.au/convention_papers13)]

By a professor of law, University of Sydney, Sydney, Australia. Part 1, The Problem of Child Sexual Abuse in Churches, consists of 5 brief, topical sections: risk and extent of child abuse in churches; explanations for abuse in churches; factors in church life which contribute to the propensity for abuse, with a focus on the Roman Catholic Church; factors in church life which contribute to the opportunity for abuse. Part 2, Responding to Victims of Sexual Abuse, briefly presents 3 models for dealing with complaints of abuse: disciplinary procedure, mediation, and restoration. Offers critiques of each. Differentiates between neutrality and avoiding empathy by briefly distinguishing between due process and compassion. Utilizes scripture to illustrate and to identify principles. 33 references.

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\_\_\_\_\_. (2002). What does the Lord require of us? Child sexual abuse in the churches. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(2):3-31.

By a professor of law, University of Sydney, Sydney, Australia. The first part examines the extent of sexual abuse in church communities, drawing upon a variety of sources, with a particular focus on the Roman Catholic Church. Considers factors in church life “which may contribute to a propensity for sexual abuse” and those “which may lead to greater opportunities for abuse than in other parts of the community or less likelihood that effective intervention will occur to stop the abuse once it is disclosed.” The second part reviews 3 main models – disciplinary procedure, mediation, and restoration – of how churches respond to complaints of sexual abuse, “with particular reference to protocols and procedures in churches in Australia.” His critique includes how well the model responds to the needs of the victim, and is based on an understanding of the compassion of Jesus Christ. 33 references.

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\_\_\_\_\_. (2013, November). Child sexual abuse and the churches: A story of moral failure? 32 pp. [Legal Studies Research Paper No. 13/78. Sydney Law School, The University of Sydney. Sydney, New South Wales: Australia.] [Retrieved 08/10/14 from the World Wide Web site of Social Science Research Network: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2348413](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2348413)]

Parkinson is a professor of law, University of Sydney, Sydney, New South Wales, Australia; identifies himself as “hav[ing] been involved with issues of child sexual abuse in the churches since about the mid-1990s.” Parkinson delivered the text as the 2013 Smith Lecture speaker in Sydney, October 24, 2013. [The lecture series “bring[s] Christian thinking to the forefront of public discussion among the leaders of the city of Sydney. It aims to provide an opportunity for a Christian public figure to present his or her perspective on a subject relevant to the life of our nation.”] His purpose “is to try to aid in understanding, to tell something of the story, as I see it, of why these failures [i.e., child sexual abuse in churches] occurred and thereby to help explain the factors which will allow us to protect children better in the future.” Part 1 reviews the evidence for the extent of the sexual abuse of minors. Begins with what is known in the larger context of society based on studies in the U.S.A. and in Australia and reported by gender. Concludes: “Thus, based on these figures, it is a reasonable estimate to say that in the quite recent past at least, 1 in 4 girls and 1 in 10 boys have experienced some form of sexual abuse before the age of 16.” Continues by reviewing what is known about extent of abuse in the context of churches, citing the absence of reliable data throughout the world. In the Australian context, notes that “it is likely that churches are the largest organised providers of activities for children outside of school hours. The [Roman] Catholic Church, in particular, has also been involved in caring for children in institutional settings such as boarding schools and children’s homes,” an accessibility factor which increases the opportunity for offenses against minors. States: “Almost all of the research on child sexual abuse in churches has focused on abuse by priests and members of religious orders in the Catholic Church... there is almost no research evidence concerning child sexual abuse by priests or ministers in faith communities other than the Catholic Church... What little evidence there is suggests that rates of abuse are much lower in other faith communities than the Catholic Church.” Observes that a published study, of which he was the lead author, into “child sexual abuse in the Anglican Church of Australia would appear to be the only substantial and systematic study of the issue in a Protestant community.” Concludes that the available research and

experience suggests “that rates of reported child sexual abuse by priests and religious in the Catholic Church are many times higher than for clergy and paid pastoral staff such as youth workers, in other denominations... When all explanations have been offered, the rate of convictions of Catholic Church personnel does seem to be strikingly out of proportion with the size of this faith community compared with other faith communities.” The demographics of victims in the Catholic Church in the U.S.A. and Australia show a majority were male and were older than 11-years-old, a finding that is “opposite of patterns in the general population.” He concludes these are “likely to be a matter of opportunity” rather than propensity to target minors of those demographics. Part 2 describes how churches have “addressed the problem of child sexual abuse” and responded to victims. Identifies factors in the failure of religious communities to protect children: denial, including disbelieving victims who disclosed the abuse; naivety, including forgiveness of an offender for past behaviors that negated the risk of the person re-offending in the future; victim-blaming; offenders’ minimization of their offending behaviors, which “can lead to a serious underestimation [by church leaders] of the seriousness and extent of the problem.”; “...the very high standard of proof needed to force someone out of the Church through disciplinary action if that action is challenged in [secular] court... The case law [in Australia] on disciplinary action against members of professions such as doctors, lawyers and clergy indicates that the courts will require exacting standards of procedural fairness and insist on proper protection of the rights of the accused.” Identifies “two issues that need to be confronted in the Catholic Church. The first is why rates of child sexual abuse seem to be so high, proportionate to other institutions and faith communities and perhaps proportionate to rates of offending in the general male population. The second is why there have been so many scandals about the way matters have been handled.” Regarding the rates, explores and assesses the potential explanatory factors of: 1.) mandatory celibacy, delays in disclosure by those victimized, propensity and opportunity, and pedophilia; 2.) a culture of impunity; 3.) disbelief of minors who disclosed and acceptance of the accused offender’s word, and naivety. Cites explanations for the a history of cover-ups in the Archdiocese of Dublin, Dublin, Ireland, as contained in the findings of a government-sponsored, “intensive forensic investigation,” and notes: “The evidence is not yet in as to whether that damning judgment is also valid in relation to the Australian church...” Briefly discusses “two aspects of Catholic teaching which may help explain (but not excuse) some of the behaviour of Catholic Church leaders which may otherwise seem inexplicable. The first is the place of Canon Law in the life and thought of the worldwide Catholic Church. The second is the culture of clericalism.” These aspects form the context for a nuanced review of the history of the response of the Australian Catholic Church, including his role. Discusses the complexity of issues about civil liability and compensation for persons who were victimized. In his concluding remarks, states: “In Australia at least, it may be that the crisis of confidence and trust [in the Church] will not pass until the present generation of leaders, who are tainted by their handling of matters earlier in their careers, have passed the baton on to a younger generation.” 2 footnotes; 65+ references.

Parkinson, Patrick, Oates, Kim, & Jayakody, Amanda. (2010). Breaking the long silence: Reports of child sexual abuse in the Anglican Church of Australia. *Ecclesiology: The Journal for Ministry, Mission and Unity*, 6(2, April):183-200. [The paper is available in PDF, retrieved 05/14/11, from: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1666566#%23](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1666566#%23)]

Parkinson is a professor, Faculty of Law, Oates is an emeritus professor of pediatrics, Department of Pediatrics & Child Health, and Jayakody is a research assistant, University of Sydney, Sydney, New South Wales, Australia. “In this article, we examine the pattern of reporting child sexual abuse to diocesan authorities in the Anglican Church of Australia. We explore who complains about sexual abuse, the distribution of complaints across Australia, how long after the alleged abuse that complaints are made, whether there are patterns to the level of reporting child sexual abuse, and how the Anglican Church responded to the complaints. The aim of the study was to survey all concluded cases of reported child sexual abuse in the Anglican Church of Australia by clergy or in the context of parish life since 1990... The study was commissioned by the Professional Standards Commission of the General Synod of the Anglican Church of Australia....” 23 dioceses were invited to participate; 17 participated, 3 declined, 3 were excluded “because they

had no cases falling within the study criteria.” Archival data was obtained from diocesan personnel files. “Overall, the study covers the vast majority of the known cases that were within scope in the 17 dioceses that participated in the study.” Univariate analyses were used to identify potential patterns; multivariate analyses using logistic regression were conducted to examine significant associations. 191 cases of reported child sexual abuse were analyzed. 135 persons were accused, 133 male and 2 female. “The majority of the accused had only one complaint made against them (80%).” 27 had more than 1 person make a complaint against them, accounting for 43% of all cases. Nearly 2/3 of the repeat offenders were either clergy or clergy candidates. 180 complainants were identified; 9 had more than 1 complaint, accounting for 20 cases. 135 complainants who alleged sexual abuse were male, “and a large majority of those were between the ages of 10 to 15 at the time of the alleged first abuse. 50.6% of complainants were under 14 at the time of the alleged first abuse, but only 11% were under 10.” 3/4 of complainants “reported more than one alleged offence by the accused person. The length of these abusive relationships varied; ranging from 2 incidents to a long-term relationship of over 5 years.” Half the cases “occurred in the context of youth groups or youth organisations... [which] account for 71% of cases that did not involve either clergy or candidates for clergy.” Briefly describes methods used by offenders, including grooming behaviors, befriending parents, and acting as a mentor. 79% of complaints were made by the person who was abused; 3/4 of complaints were made after 2000, with a peak in 2003. “There were generally long delays in reporting these incidents of childhood sexual abuse. The length of time ranged from 0 to 63 years, with an average of 23.7 years... Males had a significantly longer average time delay of 25 years compared to 18 years amongst females... Reported offences went as far back as the 1940s.” Very briefly describes Church leaders’ responses upon discovery. Regarding age of the complainant at time of making the complaint, nearly 50% of the females were under 30-years-old compared to less than 23% of males. Nearly 60% of the males disclosed in their 30s and 40s. Nearly 20% of the females disclosed within a month after the events; over 90% of the males waited over 2 years. “From the available information, 46% of complainants chose to first disclose the offence to a church worker, followed by a family member or friend (33%), the police (9%), and a state authority (8%).” 49% of the male complainants were found to have no support from family, compared to 25.6% of females. “Most diocesan records had at least a written complaint of the sexual abuse and just over half had a file note of the complaint.” 8% of the cases were reportedly not investigated; 42% were investigated by police; only 4 were recorded as investigated by child protection or another statutory department; church authorities investigation 3/4 of the complaints. Half the cases “were treated as substantiated by the church” and 1/3 as inconclusive; it was more likely than complaints by females would be substantiated compared to males. Of 44 cases known to have gone to court, 53% resulted in a conviction. Counseling was offered to complainants in 52% of the cases, and compensation or other reparation by the Church in 36% of the cases. The discussion section reviews reasons why children sexual abuse victims delay reporting, considers the role of the media in reporting trends, and very briefly reflects on the Church’s assessment of the complaints and actions taken. Concludes that “the phenomenon of long-delayed reporting is likely to continue.” Briefly calls for church programs “to consider and formalise their pastoral responses when complaints are made of child sexual abuse by clergy or in the context of church programs.” Concludes: “This study demonstrates clearly that all churches, and not only the Catholic Church, need to be alert to the problem of child sexual abuse. Much depends on whether churches can acknowledge the problem and how they can respond to it.” 32 footnotes. [See also the preceding entry in the bibliography.]

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\_\_\_\_\_. (2012). Child sexual abuse in the Anglican Church of Australia. *Journal of Child Sexual Abuse*, 21(5, September/October):553-570.

Parkinson and Jayakody are with the Faculty of Law, and Oates is with the Faculty of Medicine, University of Sydney, Sydney, Australia. Noting that “[t]here is very little research on [child sexual abuse] in churches other than the [Roman] Catholic Church,” they report on their “nationwide, retrospective study of complaints of [child sexual abuse] recorded by professional standard units [of the Anglican Church of Australia] across the nation.” The professional standards unit is part of each of the Church’s 23 dioceses and “is responsible for recording and dealing with complaints against church employees and volunteers.” Archival records for 1990-

2008 from all dioceses were reviewed, although not all cases were available to them. A *child* was defined as a person <18-years-old; *sexual abuse* was defined as “sexual assault, sexual exploitation, or sexual grooming.” An initial statistical analysis was performed “to describe the frequency and potential patterns of characteristics of accused persons, complainants, and circumstances of the offense.” A second analysis “examine[d] associations between complainant and accused persons’ characteristics and offense circumstances...” Narrative data were also analyzed. 191 allegations against 135 individuals were reported by 180 complainants. Half the cases were substantiated by an authoritative decision-maker; 34% were inconclusive; of 44 cases that went to secular courts, 53% resulted in a conviction; in 3 cases, the allegation was found to be erroneous. Of the 135 accused persons: 98% were male; most were in their 20s and 30s; 58% were clergy; most non-clergy were youth workers; among clergy, the average was 12.7 years between ordination and the 1st incident about which a complaint of abuse was made; 27 (20%) had more than 1 complaint against them; there was an average of 3.1 victims per repeat offender; 17 (63%) of the repeat accused were either clergy or candidates for clergy; narrative data gave evidence “of a small number of cases of collaboration between offenders.” Of the 180 complainants: ¾ (135) were male; 67% were 10-15 years at the time of the alleged initial abuse; 11% were <10-years-old; males had a statistically significant longer average delay of reporting the abuse than females. Of the circumstances of abuse: youth groups accounted for 50% of all cases; non-clergy were more significantly more likely than clergy to be accused of abusing males 10-13; narrative data gave evidence in a number of cases, “boys from dysfunctional families were targeted for abuse, with ministers or youth leaders taking on the role of surrogate fathers.” On the location of abuse: the accused person’s home and church premises were the most common locations of abuse identified by complainants; non-clergy used a wider range of locations for abusive behaviors. The discussion section: compares findings to published literature; notes limitations of the study; applies David Finkelhor’s Four Preconditions Model to identify opportunity as possibly a central issue in the cases examined; comments on risk factors and opportunity as identified in the cases; briefly suggests how the data can shape education of church communities; briefly discusses child protection strategies. 32 references. [See also the preceding entry in the bibliography.]

Parsons, John P., & Wincze, John P. (1995). A survey of client-therapist sexual involvement in Rhode Island as reported by subsequent treating therapists. *Professional Psychology: Research and Practice*, 26(2, April):171-175.

Parsons is assistant professor, clinical psychology, Brown University Medical School. Wincze is chief of psychology, Providence Veterans Affairs Medical Center, and a professor, departments of psychiatry and psychology, Brown University. Reports results of a survey of 381 licensed mental health professionals – psychologists, psychiatrists, social workers, marriage and family therapists, mental health counselors – in Rhode Island who were asked if they had treated or evaluated clients who had been sexually involved with a previous therapist between 1989 and 1991. Methodology followed a 1989 survey in Wisconsin. [See this bibliography, this section: Kuchan, Anthony (1989).] Of the respondents, 26% reported treating or evaluating at least one client. The total number of perpetrators was 161; by gender, 85% were men; by frequency of professional affiliation, in descending order: psychiatrists, 42, psychologists, 37, clergy, 27 (17%), social workers, 16. Of the 27 clergy, all were male. The total number of victims was 165; by age, 154 were 18 years and older; by gender, 144 (87%) were female. Findings show “that many more sexual misconduct violations and other types of ethical violations occur than are reported to licensing boards or professional society ethics committees.” Data “suggest that fewer than 3% of sexual misconduct cases [for the time period under study] were reported to authorities.” [See also this bibliography, this section: Wincze, et al. (1996).]

Paulson, Jerome E. (1988). The clinical and canonical considerations in cases of pedophilia: The bishop’s role. *Studia Canonica: A Canadian Canon Law Review*, 22(1):77-124.

Paulson is a priest and vicar general, Roman Catholic Diocese of New Ulm, New Ulm, Minnesota. Presents “an extensive review of pedophilia” in order that bishops may make appropriate canonical decisions when allegations of pedophilic acts are made against priests. Relies heavily



on material from Fred S. Berlin, M.D., director, Johns Hopkins Hospital, Sexual Disorders Clinic, Baltimore, Maryland, and 2 clinicians from Saint Luke Institute, Suitland, Maryland. Part 1 is "Clinical Considerations in Cases of Pedophilia" and draws from Diagnostic and Statistical Manual of Mental Disorders (3rd edition) classifications. Part 2 is "Canonical Considerations in Cases of Pedophilia" and particularly focuses on the bishop's role. Concludes with a call for bishops to "become partners with clinicians as ministers of healing as well as ministers of canonical equity (justice tempered with mercy)." Appendices provide further clinical information on: pedophilia; child pornography and erotica in the life of the pedophile; insanity defense; denial and guilt; chemical dependency and pedophilia treatment; treatment centers; clinical considerations for bishops; and proposed procedure to be applied in cases of child sexual abuse by a cleric. References.

Pearce, Stephen S. (2001). Betrayal, sex, power, trust, and unfinished business: Transference/counter-transference in the congregation. *CCAR Journal: A Reform Jewish Quarterly*, (Fall):68-86. [A paper presented at the Central Conference of American Rabbis convention, Monterey, California, June 27, 2001.]

By the senior rabbi, Congregation Emanu-El, San Francisco, California, and the editor of the journal. Begins by describing the psychoanalytic term *counter-transference* and applies it to the context of a rabbi and a synagogue, noting: "Tragically, in its extreme form, a rabbi may slip into the role of abusing a member or counselee who has a history of having been the subject of sexual, physical, and/or emotional abuse... To further complicate matters, spiritual as well as sexual hungers are so closely intertwined that it is almost impossible to consider or arouse one without evoking the other." Describes multiple "factors that make clergy particularly vulnerable to indiscretions..." Identifies 8: the heroic-wounded-healer versus the need-suppliant; intimate relationships; inability to see one's self, especially in an intimate role; susceptibility to criticism; access to intimate personal information; rabbi as sex object; abuse of power; loneliness as the price paid for power. Draws from Marilyn R. Peterson's At Personal Risk: Boundary Violations in Professional-Client Relationships to identify 4 characteristics of boundary violations in the clergy-congregant relationship: role reversal; secrecy; double bind; indulgence of personal privilege. Identifies 8 strategies for maintaining boundaries: solid relationship with a spouse/partner or confidant; consultation; healthy boundaries; self-awareness; referral; responsibility; adequate training; extra precautions. 30 references; lacks footnotes.

Pellauer, Mary D. (1987). Sex, power, and the family of God: Clergy and sexual abuse in counseling. *Christianity and Crisis*, 47(2, February 16):47-50.

An early and eloquent discussion of the topic. Draws from a June, 1986, conference in Minneapolis, Minnesota, that was the first national conference on sexual exploitation by counselors and therapists." Very briefly discusses the conceptual issues of power imbalance in the counselor-counselee relationship, including pastoral counseling, and its parallels to incest. Discusses social-structural concerns so that those "in the church... [can] get some handles on prevention." Notes: ambiguities of the clergy role and its boundaries; lack of supervision of clergy; lack of support mechanism; the religious "tradition's pernicious heritage about sexuality"; need for a new sexual ethics that is informed by feminist critiques; lack of explicit statements of professional ethics for clergy; need for disclosure; need for an increased comfort level in the church when dealing with victims of sexual violence and exploitation; need for the church to learn how victims heal.

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\_\_\_\_\_. (1991). Pastoral sexual abuse. *Chicago Theological Register*, 81(2, Spring):22-31. Considers 3 types of pastoral sexual offenses: sexual harassment, sexual exploitation in counseling, and sexual misconduct in general. Presents definitions, information, and ecclesiastical counsel. Concludes with brief theological reflections on 'healing' and 'power.'

Penfold, P. Susan. (1999). Why did you keep going for so long? Issues for survivors of long-term, sexually abusive "helping" relationships. *Journal of Sex Education and Therapy*, 24(4):244-251. [Theme issue: Prevention and Treatment of Boundary Violations by Professionals: Selected Papers From the

Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Providers, and Clergy]

Penfold is a professor of psychiatry, department of psychiatry, University of British Columbia, "and works on an inpatient unit for psychiatrically disordered children at British Columbia's Children's Hospital," Vancouver, British Columbia, Canada. She is author of a book about her experience of being sexually abused by a psychiatrist. Discusses the experiences of survivors of long-term, sexually abusive 'helping' relationships, including clergy abusers, regarding the "profound self-blame and massive shame [that are] huge obstacles to both disclosure and healing. These inner struggles were reflected and reinforced by the victim-blaming attitudes they encountered from friends, relatives, professionals, health professional and religious organizations, courts, and boards of inquiry." Identifies factors that contribute to victim-blaming. Cites examples from her experience, published literature, and clinical cases, including 3 clergy abusers, 1 of whom is female. Describes concepts are useful to her to explain how victims become "entrapped and enslaved." Draws from: Marilyn Peterson's description of 4 factors that operate during boundary violations, issues in female socialization, Peter Rutter's work, attachment theory, traumatic bonding, Judith Herman's theory of traumatic transference, and Leonard Shengold's description of 'soul murder.' Discusses issues for professionals who are sexually abused by other professionals, and examines some studies in the clinical literature. Concludes: "It seems likely that professionals who are themselves abused by professionals may have an even harder struggle to transcend self-blame and shame." Calls for training of "[c]ourts and boards of inquiry, victims' relatives and friends, practitioners and students of the health professions, lawyers and law students, and clergy and trainees" regarding victim-blaming attitudes. References.

Perillo, Anthony D., Mercado, Cynthia Calkins, & Terry, Karen J. (2008). Repeat offending, victim gender, and extent of victim relationship in Catholic Church sexual abusers: Implications for risk assessment. *Criminal Justice and Behavior*, 35(5, May):583-599. [Topical issue]

Authors are affiliated with John Jay College of Criminal Justice, New York, New York; Mercado is an assistant professor in the Department of Psychology; Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration. Perillo is also identified with City University of New York Graduate Center, New York, New York. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S. between 1950-2002. "The present study aims to investigate the potential predictors of Catholic Church sexual abuse across three factors: repeat offending, victim, gender, and the extent of relationship with victims." Provides a literature review of research on recidivism of sex abusers, and a very brief review regarding victim gender in relation to sexual abuse. Design was based on a 2006 study of risk assessment of pedophiles in the general sex offender population. In different combinations, variables considered included: "age of victims, numbers of victims, victim gender, cleric age at first abuse, history of substance abuse, behavioral problems, history of victimization (sexual or otherwise), use of threats against victims, and spiritual manipulation of victims. Sample size was 4,170 priests. Reports results of statistical analyses. Predictive factors were identified through logistic regression "that can differentiate subgroups of sexually abusive priests." Notes the unique circumstances of this study's sample compared to community sex offenders requires a different approach to risk assessment than commonly used in forensic settings. Differences "prevented a thorough or accurate examination of recidivism as measured in community samples of sex abusers. A comparison between those with single and multiple victims was a more appropriate measurement for risk assessment with this particular subgroup of sex abusers." Notes predictive similarities and critical inherent differences. Regarding the study's limitations, notes the non-empirical categories regarding priest/victim relationships, and possible data inconsistencies between diocesan sources. Calls for further research: "...as research on the static risk factors of cleric sexual abuse develops, it is important to address potential dynamic and clinical factors that may be relevant to sex abusers in the Catholic Church." 38 references.

Perry, Mary Elizabeth. (1989). The 'nefarious sin' in early modern Seville. *Journal of Homosexuality*, 16(1/2):67-89.

Perry is with the Center for Medieval and Renaissance Studies, University of California at Los Angeles, Los Angeles, California. Based on archival and secondary sources. Examines cases of persons burned to death in Seville, Spain, in the 16th and 17th centuries for the crime of *pecado nefando*, “the nefarious [Roman Catholic Church] sin of anal intercourse or intercourse with an animal.” Describes Seville as “a center of Catholic piety” and the site of the first permanent “tribunal of the Holy Office” or Inquisition. “The inhabitants of this Catholic city knew very well the dangers of heresy and sin: heresy defied God’s truth revealed to His Church and *pecado nefando* defied God’s order revealed in nature. Sodomy executions in Seville became a morality play about God’s natural order and human imperfection.” Begins by considering “the larger context of sexuality and sexual deviance in sixteenth-century Spain,” including utilitarian bases for the norms and laws. Reports that of those sentenced by the Inquisition in Seville, 3% were monks and priests who were accused of *solicitantes*, “of making sexual advances in the confessional. Men, women, and children testified that the cleric had said ‘scandalous’ words to them or that he had engaged in ‘dishonest touchings.’” States: “Customarily, the Holy Office penanced these clerics with reclusion in a monastery and the loss of the privilege of hearing confessions.” All reports of *pecado nefando* in Seville involved males with 1 exception: “In 1612 a forty-year-old cleric, Joan de Buendía, confessed to inquisitors that he had committed *pecado nefando* three times with a woman who was his ‘friend.’ Penanced as a ‘solicitante’ guilty of sexual misbehavior in the confessional, he escaped with a reprimand, exile, one-year reclusion in a monastery, and loss of the privilege to hear confession.” A primary source is *Compendio...*, “the report of Pedro de León, a Jesuit who worked with people in the Royal Prison of Seville between 1578 and 1616,” and counseled 309 people before their execution. His “records implicated many clerics in homosexual practices,” and reported that “another Jesuit told him that his brothers had no problem in avoiding sin with women because they had young students and novices as sexual partners. He wrote that the Inquisition penanced one cleric in a private *auto de fe* because he had solicited young boys in the confessional.” Concludes: “Secular and clerical officials perceived sodomy in early modern Seville as a fearsome contagion that especially infected clerics and young boys.” 86 endnotes.

Peterson, Marilyn R. (1993). Acknowledging power: The professional’s struggle with boundaries. *In Trust* [published by Washington Theological Union], 4(5, Autumn):14-18.

The publication is “for members of governing boards and others who bear responsibility for institutions of theological education.” Peterson is a lecturer, School of Social Work, University of Minnesota, St. Paul, Minnesota. Excerpted from: Peterson, Marilyn R. (1992). At Personal Risk: Boundary Violations in Professional-Client Relationships. [See this bibliography, Section I.]

Pfeil, Susan M. (2006). A new understanding of clergy compassion fatigue for facilitators of trainings for the prevention of sexual misconduct. *Journal of Religion and Abuse: Pastoral Care and Prevention*, 8(3):63-78.

Pfeil is a Presbyterian Minister (U.S.A.) minister, Hudson River Presbytery, New York. Based on her experiences as “a workshop facilitator for the prevention of child and adult sexual misconduct in the church.” Her starting point: “Because of unexpected disclosures by participants in the form of triggered memories of personal violation, those attending prevention workshops are susceptible to vicarious traumatization or secondary traumatic stress.” Notes: “It is not uncommon for participants to disclose that they are survivors of childhood abuse in the course of the day-long workshop where an illusion of safety and trust build up within the group.” Draws particularly on the work of Charles R. Figley. Comments on the clergy role, “routinely over-functioning in the service of others,” vulnerability to compassion fatigue, and ignoring “essential self-care in the face of traumatic stress.” Closes by calling clergy to “benefit from intentional, self-supporting action when confronted by traumatic stress from witnessing abuse” through structured, particular steps in the context of sexual prevention workshops. 19 references.

Pike, Patricia L., & Mohline, Richard J. (Eds.). (1995). [Case Examples section] Ritual abuse and recovery: Survivors’ personal accounts. *Journal of Psychology and Theology*, 23(1):43-55.

Pike is dean and associate professor of psychology, Rosemead School of Psychology, Biola University, La Mirada, California, and editor of the journal. Mohline is dean of administration and associate professor of practical theology, Rosemead School of Psychology, and associate editor for administration of the journal. Presents 2 first accounts by self-identified survivors of ritual abuse. Notes that in the debate on ritual abuse from the perspective of the mental health community, including 'Christian mental health professionals,' the accounts from the perspective of survivors who sought mental health care "are not highly available..." States that "these accounts were not easily obtained nor easily written." The first, A Survivor's Account, is by Anne Hart, and briefly describes in non-clinical language her graphic memories of being ritually abused, including sexually and physically, and her experience of "trauma therapy." The second, Spiritual Healing of an Adult Ritual Abuse Survivor, is by Kerry Leigh Ellison, and is a longer account of her experiences of "a childhood of sadistic sexual abuse and exploitation" by a group that used "quasi-religious ceremonies" and "satanism," and of her process of spiritual healing.

Pilarczyk, Daniel. (1992). Painful pastoral question: Sexual abuse of minors. *Origins: CNS (Catholic News Service) Documentary Service*, 22(9, July 23):177-178.

Pilarczyk is the Roman Catholic archbishop of the Archdiocese of Cincinnati, Cincinnati, Ohio, and president of the National Conference of Catholic Bishops, U.S.A. Text of his statement at the close of the bishops' spring, 1992, meeting. Reiterates the 5-point course of action that the Conference recommends to the 188 U.S.A. dioceses for dealing with cases involving sexual abuse of children: respond promptly to allegations of abuse where "there is reasonable belief that the incident has occurred"; if evidence supports the allegation, "relieve the alleged offender promptly of his ministerial duties and refer him for appropriate medical evaluation and intervention"; "comply with the obligations of civil law as regards reporting of the incident and cooperating with the investigation"; reach out to the victims and families; deal as openly as possible about the incident within the confines of privacy for the individuals involved.

Pilgrim, David. (2012). Child abuse in Irish Catholic settings: A non-reductionist account. *Child Abuse Review*, 21(6, November/December):405-413.

Pilgrim is affiliated with the Department of Sociology and Criminology, University of Liverpool, Liverpool, England. "This paper focuses on child [physical, emotional, and sexual] abuse in the Irish [Roman] Catholic Church but will note, where applicable, the more general relevance of the case for Great Britain and other countries... The aim of this paper to apply a system analysis to the evidence made available to us publicly by official investigation... ...some overview of complexity in this case will be demonstrated and the pitfalls of reductionism highlighted." His "empirical evidence" consists of 8 paragraphs based on 3 commissioned reports, popularly referred to as the Ferns Report (2005), the Murphy Report (2009), and the Ryan Report (2009), all published by the government of Ireland. His "systemic formulation" to avoid reductionistic reasoning is *general systems theory* [which is not defined or referenced] because it expects complexity, i.e., "multiple factors operating at a point in time (the synchronic dimension) and under the influence of past determinants and future aspirations (the diachronic dimension). Personal, cultural, organisational, social and economic levels of influence can be considered." States: "This framework allows us to make sense of the Irish case study, while avoiding the risks of reductionism. The latter risks can now be considered, when personal (psychopathological) and cultural (Catholic) features are dwelt on to the exclusion of other factors." Rejects as sole explanations the factors of: patriarchy, Catholic culture as a particular form of spiritual entrapment, celibacy, the Catholic emphasis on mortification of the flesh, and sexual psychopaths in the priesthood. Identifies "other systemic factors which increased the risk of harm to children in Irish institutions" as: 1.) Children labeled as unrewarding clients "created a culture of warranted victim blaming." 2.) "The social marginalisation or exclusion of these chronic and unrewarding populations provides them with low social status and credibility and attendance towards a wilful blindness from the communities that have rejected them." 3.) "The physical isolation of the abuse, was also noteworthy, with residential facilities being far away from the daily scrutiny of outsiders." 4.) Intellectual isolation in a religious order, which effectively ensured the intent of conformity and vocational obedience. 5.) Systemic gender segregation. [He

asserts that “gender *segregation plus privacy* is the most important explanatory systemic variable,” but does not cite evidence.] 6.) The lack of a “corrective feedback loop to the dysfunctional system.” 7.) “...police connivance with the Irish Church about abuse [that] reflect a higher level form of enmeshment which was political and historical, albeit relatively recent.” Concludes: “All the above strands came to constitute the conditions of possibility for abuse, but they were strands not single explanatory variables... However the group characteristics of the victims did noticeably *raise the probability* of their victimisation, as did the particular organisational settings in which the abuse took place.” [It is not consistently clear what the basis is for his assertion of the 7 systemic factors.] 31 references.

Piquero, Alex R., Piquero, Nicole Leeper, Terry, Karen J., Youstin, Tasha, & Nobles, Matt. (2008). Uncollaring the criminal: Understanding criminal careers of criminal clerics. *Criminal Justice and Behavior*, 35(5, May):583-599. [Topical issue]

The first 4 authors are identified with John Jay College of Criminal Justice, New York, New York, and City University of New York Graduate Center, New York, New York; Alex R. Piquero is professor, Department of Anthropology; Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration. Nobles is identified with University of Florida. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S. between 1950-2002. Uses criminological theory and research and the general careers literature to treat offenses by priests as white-collar crime because religious leaders “have gained their positions of trust through their occupational role, [and so] this violation of trust can be construed as a type of professional or occupational crime.” Reports “the first descriptive account of the criminal careers of sexual abusing [Roman Catholic] clerics [in the U.S.]” Of the full sample of offending clerics (N=4,244), 959 (22.6%) “accumulated a total of 2,066 police investigations in the study period...” Chronic offenders, i.e., those with 5 or more offenses, “represent 1.76% of the full sample, or 7.82% of all offenders, but were responsible for 36.3% of all police investigations.” Dimensions examined include: “participation/frequency, onset age, recidivism, and career duration – all of which have been studied in great detail using other samples of street offenders and which would provide a nice complement and base of comparison to these extant findings.” Reports results of statistical analyses of the dimensions, and identifies significant variables. Concludes: “In total, these findings simultaneously provide confirmatory and contradictor findings with respect to extant career criminal findings... Therefore, this sample of offenders appears to be both similar to and different from both common street offenders and white-collar offenders.” Calls for further research. 41 references.

Plante, Thomas G. (1996). Catholic priests who sexually abuse minors: Why do we hear so much yet know so little? *Pastoral Psychology*, 44(5, May):305-310.

Plante is with the psychology department, Santa Clara University, Santa Clara, California. A brief article. His starting point is that in the professional psychological literature, “...there are very few comprehensive research studies specifically investigating Roman Catholic priests who sexually abuse minors, or studies concerning the victims of priests themselves.” He writes “to explore what is known about sexual abuse among the Catholic clergy and briefly outlines directions for future research and intervention.” In single paragraphs, he addresses why the Church gets “so much media attention concerning child sexual abuse among clergy”, and the psychological functioning of priests and their vulnerability to commit abuse of minors. Reviews various sources and concludes that very little research data is available, and that “pedophilia among Catholic clergy appears to be rare with ephebophilia being more typical.” Calls for research on sexually abusive clergy as a distinct population of sexual offenders and on risk factors, noting that research “provides the opportunity to both develop better treatment programs and develop more sophisticated and reliable screening measures...” Also calls for psychologists and the Church to “develop a more trusting, open, and collaborative relationship...” References.

\_\_\_\_\_. (2003). Priests behaving badly: What do we know about priest sex offenders? *Sexual Addiction & Compulsivity*, 9:93-97.

Very briefly “highlight[s] several compelling facts about [Roman Catholic Church priest sex offenders.” Draws on published and non-published literature to make 7 points. 1.) Reports on what he asserts is “quality state-of-the-art research” to assert “that about 2% of Roman Catholic priests have sexually exploited minors...” 2.) Reports on works that show that “only a very small fraction of these men chose prepubescent children and are thus pedophiles” while “ephebophilia is much more common.” 3.) Downplays homosexual orientation as “put[ting] children at significant risk for sexual exploitation.” 4.) Asserts “that the average number of clergy victims is 8.5 [per priest perpetrator]...” 5.) Asserts that the studies show that it is a myth “that many of these men cannot be treated successfully such that they never re-offend...” 6.) Asserts that “co-morbidity issues are highly likely in this population including sexual victimization as well.” 7.) Asserts that many church jurisdictions “have had effective and productive policies... to help manage these cases in a compassionate and thoughtful manner.” Concludes: “Having a better sense of the data can help us all avoid the hysteria of the moment and allow the best available information to prevail and guide us.” 21 references.

\_\_\_\_\_. (2004). After the earthquake: Five reasons for hope after the sexual abuse scandal. *America* [a Jesuit publication], 190(1, January 5-12):11-14.

He “outline[s] five reasons for hope in anticipation of the release of” the study of sexual abuse by Roman “Catholic clergy in the United States since 1950, which was commissioned by the U.S. Conference of Catholic Bishops and conducted by the John Jay College of Criminal Justice in New York City.” The “reasons for hope that the Catholic Church and its members can look forward to recovery, healing and far fewer incidents of clergy abuse in the years ahead” are: “1. We are not alone.” Based on research uncited, states “while a small percentage of Catholic clergy have sexually engaged with minors, they have not done so in greater proportion than other men.” “2. Cohort effects suggests fewer cases.” Cites a New York Times investigation published in 2003 that presented data that suggest “there may be a cohort effect or something distinctive about priests who were ordained during the early 1970’s that puts these men at higher risk.” “3. Productive changes in church policy and practice.” Cites recent and significant changes in the selection and training of priests, procedures for the evaluation and treatment of victims and perpetrators, and national guidelines for managing sexual abuse allegations against clergy as “significant steps in the right direction that will at least greatly minimize the possibility of future abuse.” “4. Voice of the Faithful is here to stay.” States that laity being more assertive with the Catholic Church “is good news, since it provides at least some degree of checks and balances on church authorities.” “5. What is now in the light must stay in the light.” States: “We have clearly come to realize that some priests and bishops behave badly, and we will not forget that the priesthood, like all human groups, is not immune from troubled men who can inflict harm on others.” Concludes: “The sexual abuse crisis, although horrific and painful, ultimately will make for a better church, with far less possibility of future abuse of children by priests.”

\_\_\_\_\_. (2004). Bishops behaving badly: Ethical considerations regarding the clergy abuse crisis in the Roman Catholic Church. *Ethics and Behavior*, 14(1):67-73.

Briefly considers the “clergy sexual abuse scandal” in the Roman Catholic Church in the U.S. that in recent years has involved media reports “of allegations, convictions, resignations, and cover-ups of priest sex offenders.” His starting point: “The lesson that may be especially important to grasp is that church leaders, such as bishops and other religious superiors, have not adequately managed clergy sexual abuse issues when it has come to their attention. ...little has been written about the ethical obligations of religious superiors as they have tried to manage problematic priests and their victims within their jurisdiction. The purpose of this article is to review the behavior of church leaders using the lens of ethics... I examine their behavior using a values approach; specifically the responsibility, respect, integrity, competence, concern (RRICC) model of ethical problem solving [that he developed and is based on] ...a variation of the ethics code of the American Psychological Association (1992)...” Very briefly applies the 6 terms of the model to the role of bishop and the context of clergy sexual abuse. Speculates as to why bishops would behave unethically or immorally: lack of a system of checks and balances, and identification of the relationship to priests as more familial than employee/employer. Concludes with the hope that

“current media spotlight” and “recent policy and procedural changes” by the U.S. Conference of Catholic Bishops “...will increase the chances that future decisions will be ethical ones.” 22 references The article, which leads a colloquy section of the journal, is followed by 3 commentaries, pp. 73-84, and Plante’s response, pp. 84-87.

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\_\_\_\_\_. (2011). Why are so many misinformed nine years after the clergy abuse crisis in America? *Human Development* [published by Regis University], 32(2, Summer):27-29.

Plante is professor of psychology and director of the spirituality and health institute, Santa Clara University, Santa Clara, California. Magazine-style article. Written in anticipation of “the tenth anniversary of the January 6, 2002 *Boston Globe* [newspaper] investigative report on clergy sexual abuse in the [Roman] Catholic Church.” Identifies “the five worst common erroneous and unsupported attributions around the clergy sexual abuse problem in the Catholic Church,” and offers a very brief corrective to each. “Myth 1. Catholic priests are much more likely to be child abusers than other male clergy or men in general.” “Myth 2. The sexual abuse problem in the Catholic Church is due to celibacy.” “Myth 3. Catholic clergy sex offenders are pedophiles.” “Myth 4. The sexual abuse problem in the Catholic Church is the fault of gay priests.” “Myth 5. The Catholic Church is still not a safe place for children.” In response to the question, “Why are so many misinformed?”, he suggests: 1.) people do not see responsibility and accountability in the Church because “leaders who have made bad decisions in the past have not resigned or been fired.” 2.) the Church’s unpopular positions on sexual ethics “make sex crimes committed by priests even more outrageous, scandalous and hypocritical.” 3.) “...the otherworldliness and medieval feel of the Catholic Church also makes the story of child sexual abuse committed by priests of great interest to the media and the general population.” 4.) the “especially egregious, outrageous” cases of violations by clergy “have made the [C]hurch (and the local bishops or religious superiors in charge of supervising these men) look very bad indeed.” 5.) “Many reasonable and thoughtful people want the Catholic Church to change in a wide variety of ways to suit their views and needs.” Lacks references.

Plante, Thomas G., & Aldridge, Arianna. (2005). Psychological patterns among Roman Catholic clergy accused of sexual misconduct. *Pastoral Psychology*, 54(1, September):73-80.

Plante is with the psychology department, Santa Clara University, Santa Clara, California; Aldridge is with the Department of Psychiatry and Behavioral Sciences, Stanford University School of Medicine, Palo Alto, California. Notes that “very few published empirical studies have actually examined the psychology and personality profiles” of Roman Catholic clergy who commit sexual abuse. Reports results of their research designed “to investigate the psychological profile of a group of 21 Catholic clergy experiencing credible accusations of sexual misconduct. The accusations include sexual misbehavior with both adults and children...” Of the 21 participants, 15 were ordained priests, 4 were religious brothers, and 2 were in formation prior to final vows. One (4.8%) clergy was accused of sexually abusing a prepubescent child, 10 (48%) were accused of abusing teenage boys, 5 (24%) were accused of sexually abusing adult men, 4 (19%) were accused of sexual misconduct with adult women, and 1 (4.8%) was accused of inappropriate sexual behavior in public. Procedures included the MMPI-2, a psychological self-report measure, and a clinical interview. Results “suggest that these Catholic clergy... tended to have MMPI-2 profiles that reflected being defensive, repressive, mistrustful, isolative, irritable, and minimize hostility... Material collected from the clinical interview and demographic information suggested that these men often experienced tumultuous family and personal backgrounds... [including] a history of affective or other psychiatric disturbances among themselves or family members, as well a history of either sexual or physical abuse.” Notes limitations of the study. States: “It is unclear from our study how sexual orientation, impulse control problems, psychopathology, victim access, and other factors converge to contribute to a high frequency of teenage boys being victimized.” Calls for further research. 12 references.

Plante, Thomas G., & Daniels, Courtney. (2004). The sexual abuse crisis in the Roman Catholic Church: What psychologists and counselors should know. *Pastoral Psychology*, 52(5, May):381-393.

Both authors are with the Department of Psychology, Santa Clara, California. Their premise from the abstract is: "Since psychologists and other mental health professionals are likely to interact with many who have been impacted by [recent events regarding child sexual abuse committed by Roman Catholic priests], it is important for them to have some basic understanding of the various myths and misperceptions about sexual abuse committed by Roman Catholic priests." Identifies and comments on 5 myths: Catholic priests are highly likely to be pedophiles; Allowing priests to marry would eliminate this problem; Eliminating homosexual priests from the seminaries and priesthood would eliminate the problem of clergy sexual abuse of male children; Zero-tolerance is the only way to deal with sex offending clergy; Bishops, cardinals, and the Catholic Church in general are clueless as to how to manage clergy sexual abuse of minors. Briefly suggests why there has been so much media attention on the Catholic Church. Outlines 8 directions and objectives for the Church taken from a chapter in a 1999 book by Plante and others. References.

Plante, Thomas G., Manuel, Gerdenio, & Bryant, Curtis. (1996). Personality and cognitive functioning among hospitalized sexual offending Roman Catholic priests. *Pastoral Psychology*, 45(2, November):129-139.

Authors are based, respectively at: Santa Clara University and Stanford University School of Medicine, Santa Clara University, and Saint Luke Institute. An archival study to investigate the role of personality and cognitive variables among 80 hospitalized sex offending Roman Catholic priests compared to 80 non-offending hospitalized priests. Used MMPI-2, WAIS R, and Halstead-Reitan measurements. Overcontrolled hostility was the only variable that reliably differentiated offenders from the control group. "This personality style includes avoiding conflict, being unassertive, and lacking autonomy... These personality features create conditions for the possibility of an insecure sense of self, a potential for acting out, and the tendency to externally reference through blaming." References.

Poling, James Newton. (1997). When trust is betrayed: Understanding sexual abuse by clergy. *Interpreter Online*, (January):Pageination lacking. [Retrieved from the World Wide Web: [www.advocateweb.org/hope/sexualabusebyclergy.asp](http://www.advocateweb.org/hope/sexualabusebyclergy.asp)]

Question/answer format Very brief. United Methodist Church context.

\_\_\_\_\_. (2005). God, sex and power. *Theology and Sexuality: The Journal of the Institute for the Study of Christianity and Sexuality*, 11(2):55-70.

From the introduction: "As the revelations of [clergy sexual abuse] have been disclosed, some churches have adopted policies and procedures for handling complaints and making the church safe from abusive clergy... However, it does not deal with the deeper psychological, social and theological problems of this issue." Written to "sketch out a way of understanding the psychology, sociopolitics and theology of clergy sexual abuse..." which he calls a great evil that requires interlocking systems of oppression. Point of reference is male clergy who sexually exploit women. Regarding psychology, traces ideas in Sigmund Freud's Dora: An Analysis of a Case of Hysteria about male violence as normal sexuality and female agency and resistance as pathological to patterns of perception in churches about clergy sexual abuse. Calls for psychological theories that correct distortions of gender, power, and sexuality. Regarding sociopolitics, which he defines as "the larger social systems of ideas, cultures, politics and economics," traces the influence of patriarchy in the church. Describes patriarchy as "a system in which sexualization, violence and economic exploitation are interlocked in a way that enable male abusers to exploit women in the family, at work, and everywhere." Cites situations of pastoral counseling, pastoral care, spiritual direction, and ministry-supervision as creating danger for women. Cites the churches' lack of holding male clergy offenders accountable and male collusion to protect offenders. Endorses reform movements "that equalize the way [gender] power is exercised in the church..." Regarding theology, traces Christian conservative and liberal views of the theory of the atonement and the death of Jesus as replicated in the pattern of clergy sexual abuse: "In religious terms, the clergyman has taken the place of God who is all-knowing, all powerful and all-loving, and the parishioner has taken the place of Jesus who takes on the sins of humanity, submits her will to God's, and sacrifices her life unto death on the cross for the sake of



the relationship... It exploits the inequality between men and women (and often between adults and children) under the guise of mutuality and pseudo-intimacy.” States: “The central [theological] problem is how to conceptualize the love and power of God in relational terms that give us a more adequate model for human relationships... ...clergy sexual abuse is a theological problem. It is an enactment of the image of an abusive God...” Points to survivors as the ones from whom “the church will discover the new images of God that can bring healing and transformation for all persons.” Draws significantly upon his published works. 28 footnotes.

Pollock, David C. (1992). If you accept this assignment... *Interact* [published by Interaction, Inc.], 2(2, December):10-12.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. Pollock is executive director, Interaction, Inc., and of Albany Bible Institute/Camp Pinnacle. Discusses protecting MKs from mistreatment, including abuse, by properly training caregivers and “raising the awareness of all those whose lives bear direct impact on missionary kids.” Under the topic of protection from adults who physically and sexually abuse, and who aggravate psychologically, states: “Careful recruiting and selection, proper training and active supervision of personnel must be developed in the MK care sector of every mission agency.” Quotes MKs who were abused and a father whose daughters were abused. Under the topic of protection from other children, states: “Sexual abuse does take place among kids, and adults need to be alert and open to the cries for help from victims.” A sidebar lists 8 possible reasons for a child’s silence about having been physically or sexually abused: fear of reprisal, shame or misplaced guilt, lack of alternatives, fear of disbelief or of being blamed, lack of parental permission to tell, fear of double punishment, it is normal, and repression. Lacks references.

Pooler, David. (2011). Pastors and congregations at risk: Insights from role identity theory. *Pastoral Psychology*, 60(5, October):705-712.

Pooler is affiliated with the School of Social Work, Baylor University, Waco, Texas. “This article provides some explanation of how a seemingly healthy [male] pastor ends up depleted and in a compromised position with one of the female members of his church. Role identity theory is one lens to use to explain how pastors can become depleted, overextended, and vulnerable to [sexual] misconduct. While this theory has illuminating value, more importantly it can help frame a discussion of what kinds of solutions are needed so that pastors, congregations, seminaries, and denominational bodies can better address clergy and congregational vulnerability to sexual misconduct.” Uses a case study “to illustrate the slow process by which a pastor becomes susceptible to misconduct.” Describes *role identity theory* as “a middle-level theory originating out of the discipline of social psychology,” which “explains interactions between a person and their immediate social environment and how identity is formed.” The theory, which involves *role self-concept*, integrates how “the pastoral role is fraught with dual relationships and can have permeable boundaries which leaves little space to create and develop other identities as a part of one’s self-concept.” Other elements of the theory, *self-categorization* and *social comparison*, are applied to explain how role identity dynamics can function to “exacerbate the [pastor’s] vulnerability that already exists.” Also identifies the role of expectations of congregations and communities as a factor that “can deplete a pastor and place him/her at risk for loneliness, burnout, distress, and even sexual misconduct.” Notes the pastoral role identity as a factor in “the pastor’s difficulty asking for and seeking help for personal problems.” To prevent clergy sexual misconduct, he suggests specific and general solutions organized in relation to personal factors, role and boundaries, and organizational structure. Concludes: “A high level of self-awareness among pastors and congregations is needed to prevent problems and support pastors and congregations in the mutual pursuit of healthy congregations.” 21 references.

Pope, Anne M. (2003). A response to clergy sexual abuse: An African American perspective. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):79-85. [Reprinted as: “A Response to Clergy Sexual Abuse: An African American Perspective.” Chapter in Fortune, Marie M., & Longwood,

W. Merle. (Eds.). (2003). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 79-85.]

Pope is president of the Albany, New York, branch of the NAACP, and director of the New York African American Research Foundation. She participated in the Voices from Multicultural Communities Panel at a symposium, "Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct," Sienna College, Loudonville, New York, March 29, 2003, the focus of which was the Roman Catholic Church. From her perspective as a parent, an active community member and leader, an African American, and a Baptist regarding the effects of priest sex abuse on the African American community. Emphasizes that: "The main word, the operative word on the issue of sex abuse and the clergy, is TRUST." Traces the high esteem and regard for clergy that African Americans have, and how it extends to Roman Catholic priests and nuns. Regarding priests who commit sexual abuse, states: "By not treating them as criminals as other citizens are treated and punished, it appears to the abused that they are institutionally covered and protected from consequences. It also appears as if the abused and their families are being intimidated by the corporate entity of the church." Suggests that uncritical, "unflinching, unflagging respect and blind loyalty" for clergy is a contributing factor to the problems.

Pope, Stephen J. (2000). Can one forgive a child molester? *America* [a Jesuit publication], 183(16, November 18):17-20.

Pope is chair, theology department, Boston College, Chestnut Hill, Massachusetts. Begins with the report in May, 2000, of allegations of child sexual abuse against Christopher J. Reardon, director of religious education, St. Agnes Roman Catholic Church, Middletown, Massachusetts. Investigators found incriminating videotapes from hidden cameras planted in the rectory and an extensive list of names of boys that included detailed descriptions of their genitalia. The church's pastor's sermon at Sunday mass after the allegations were widely publicized was a call for forgiveness. Pope explores a Catholic understanding of forgiveness, stating that genuine Christian forgiveness "is not a tactic for ameliorating social friction [but rather] is a focused moral act based on a religious vision" that involves a twofold decision "to renounce hatred and the desire to destroy", and "to will what is morally good to one who has been harmful." The offender's moral good includes taking responsibility for the harm, confessing, accepting punishment, and committing not to repeat the behavior. Acknowledges the limits of this ideal because the criminal justice system is not concerned for genuine rehabilitation. Emphasizes forgiveness as a deliberate moral decision that is heroic in the face of contrary emotions when people we love have been hurt. Acknowledges that the timing of the pastor's call for forgiveness may have preempted the need to legitimate parishioners' feelings of anger. Lacks references.

\_\_\_\_\_. (2002). Apology or excuse? Parsing the cardinal's words. *Commonweal: A Review of Religion, Politics, and Culture*, 129(11, June 1):9-10.

Critiques recent statements regarding the "sex-abuse crisis in the church" by Roman Catholic cardinals Bernard Law, Archdiocese of Boston, Edward Egan, Archdiocese of New York, and the U.S. cardinals. Regarding Law's statements, Pope writes: "What is missing is a clear, resounding, unambiguous admission of personal moral guilt that cries out for forgiveness." Offers nuanced comments on the cardinals' use of terms that are vague, distance themselves from responsibility, "exculpate the agent," and institute a conditional apology without admitting actual wrongdoing. Offers brief, incisive remarks about the terms apology, forgiveness, and responsibility.

\_\_\_\_\_. (2004). Accountability and sexual abuse in the United States: Lessons for the universal church. *Irish Theological Quarterly*, 69(1):73-88.

Based on revelations in the U.S. since 2002 "that a significant number of [Roman Catholic] priests had both sexually abused minors and been allowed by their bishops to continue in active ministry after having done so." His premise is "that the crisis in the United States has generated insights about accountability that can benefit the worldwide Church." He "argues that widespread failure of accountability was due not only to moral and spiritual failings but also to ecclesiological causes – and particularly an exclusively one-side and vertically hierarchical understanding of ecclesial authority that stands in need of correction." Considers the theme of moral and practical

accountability in light of various individual and collective statements by U.S. bishops. Draws from Catholic moral doctrine, theology, and philosophy for his commentary. In terms of structures of ecclesiastical accountability, he notes that the laity has escalated the strength of its informal calls to accountability, e.g., by exerting financial pressure. Also notes the increase of “strong forms of formal accountability through the criminal and civil courts... [in order to] force bishops (as well as priests) to accept higher degrees of retrospective accountability...” Cites examples in particular from the Archdiocese of Boston, Massachusetts. Concludes with “some generalizations about what remains to be done for the establishment of more extensive accountability within the Church.” States: “Dialogue, discussion, and conversation have to replace monologue, controlled speech, and the centralization of power... The restoration of trust will follow the establishment of more genuine moral accountability throughout the Church.” Also states: “Since insufficient accountability has undermined the health of this body, one can infer that more adequate forms of accountability would contribute to its healing. Authority exercised in this fashion functions as a form of service, not domination.” 49 footnotes.

Pope-Lance, Deborah J. (1993). The inherent ethical risks of ministry. In Pangerl, Susan. (Ed.). “Feminist Thought on Sexual Ethics” issue of *Collegium Occasional Papers*, Edge of the Wave series, Number 3, pp. 19-30. *Collegium* is available from: Meadville Lombard Theological School, 5701 S. Woodlawn Ave., Chicago, Illinois, 60637.

Pope-Lance, a Unitarian Universalist minister, consults and conducts workshops and educational programs. In the context of ministerial misconduct through sexualized relationships, discusses ethical standards for clergy as professionals who have fiduciary responsibilities. Her basic premise is that “when clergy sexualize relationships with those who they are called to serve, ministerial ethics are violated.” Cites the Unitarian Universalist Ministers’ Association Guidelines as a code of professional practice that recognizes that the nature of ministry entails congregants’ trust, vulnerability, and needs. These circumstances presume “commitments and integrity of a minister’s professional role and responsibilities” that may be in conflict with the presumptions of integrity in a sexual relationship. Examines 4 aspects of the profession that offer possible explanations for the high risk of clergy misconduct: role, person of the minister, nature of material, and work situation. Role factors include: ambiguity about competency or effectiveness; despair; and workaholicism. Person factors include: Myers-Briggs Personality Type Indicator profiles of feeling-oriented and feeling- and intuition-oriented personalities; overinvolvement; use of empathy; dual relationships (hers is a very helpful presentation of the topic); and professional access to people’s intimate lives. Nature of material factors include: confusion of sexual and spiritual material; inability to handle feelings of vulnerability or being threatened. Work circumstance factors include: lack of regular, ongoing peer support; lack of accountability and supervision; lack of methods of prevention of clergy sexual misconduct; lack of clarity about ethical standards; inconsistency in enforcement and accountability. Calls for clergy to be held accountable to professional educational standards through education, role clarity, supervisions, and enforced standards. Also calls for support of clergy efforts to counter the inherent risk of misconduct. Clear, succinct, and offers a thoughtful analysis. References.

Pop, Jennifer, L., Sutton, Geoffrey W., & Jones, E. Grant. (2009). Restoring pastors following a moral failure: The effects of self-interest and group influence. *Pastoral Psychology*, 57(5/6, January):275-284.

The authors are affiliated with Evangel University, Springfield, Missouri. Reports results of a study intended “to extend the emerging restoration literature by examining two potential sources of influence on the moral issues involved in the restoration of errant clergy. Specifically, we examined the role of self-interest and group influence [as variables] on the moral decision to restore a pastor who had been involved in an adulterous affair with a congregant.” [Framing the pastor’s behavior as an abuse of role status and power in relation to that of the congregant’s is not addressed.] Draws upon the work of Dan Batson on moral hypocrisy, self-interest, moral motivation, and moral decision-making. *Self-interest* variable was constructed as a decision in a case scenario in which study participants would risk “personal reputation by referring a close friend or family member to the pastor [who had committed infidelity] for pastoral counseling.” *Group influence* variable was measured by study participants discussing “a set of prepared

questions regarding the case scenario” for 3 minutes and responding with a restoration rating. At the high end of a 10-point scale, *restoration* was defined as “full restoration to the same public ministry” as held before discovery. Participants “were 60 undergraduate introductory psychology and sociology men ( $n = 17$ ) and women ( $n = 43$ ) from a conservative Christian Midwestern university who earned extra credit.” Among the findings: “results suggest that group influence in the form of a brief, directed group discussion is an influential factor on the moral response pattern of traditional, conservative, college educated students;” “favorability toward restoration was highest when group discussion was combined with self-interest and lowest when there was self-interest but no group discussion;” “self-interest is secondary to the effects of group influence;” there was a “moderate correlation between gender and the dependent measures.” 31 references.

Porter, Muriel. (2003). Sexual abuse in the churches – An issue of power. *St Mark's Review*, 194(3):21-27.

Porter is a senior lecturer in journalism, RMIT University, Melbourne, Australia. Prompted by the “international crisis over sexual abuse by clergy and church workers [which recently] erupted [in Australia] in a particularly dramatic way.” Her frame of reference is largely Roman Catholic and Anglican churches. Based on her involvement in early denominational efforts to establish committees to investigate complaints, states: “As it has transpired, we had seriously underestimated the extent of the problem, as well as its significance for the churches. The sexual abuse crisis has revealed some clergy and church workers are dangerously sick men, but more seriously, it has revealed that there is something deeply rotten in the institution itself.” Analyzes sexual abuse as “abuse of unequal power relationship.” Regarding churches, states: “Hierarchical and patriarchal, the churches in the twenty-first century continue to maintain almost feudal power structures.” Discussing the power that parish priests have, states that “it is easy to see why sexual abuse has not only occurred in the churches but has either gone unnoticed or been suppressed.” Briefly describes factors of parishioners’ vulnerability, lack of clear role boundaries for clergy, lack of clear lines of accountability, and the clergy role as “attractive to men with unhealthy psychological dependencies,” among other contributing factors. Brief subtopics include: rates of commission by denomination, lack of reporting, scapegoating of gay male clergy, the devaluing of sexual abuse of women and children compared to concerns about homosexuality, Roman Catholic and Anglican theological dualisms regarding sexuality, secrecy and denial in church culture, and the status of women and children in churches historically. Concludes that the situation is a *defining moment* which can be “life giving and transforming, if the challenge is met full on.” Brief bibliography; 15 endnotes.

Porter, Richard (pseudonym). (1988). Piecing together a shattered church. *Leadership: A Practical Journal for Church Leaders*, 9(2, Spring):82-89.

The author is a pastor of a church in “the eastern United States.” First person account. Magazine-style article. Describes 12 years of ministry as a pastor at a Baptist church after the predecessor resigned “from pressure from charges of sexual indiscretions and aberrant theology.” Describes the church staff as in disarray and the financial condition as unstable. States: “Every member’s attitude toward me and the church was in some way colored by these past events, yet each person viewed those events in different ways. It was difficult to get a clear picture of what had happened.” Quotes a female leader: “Looking back, I realize [the predecessor] was making improper overtures to some of the women. Tales came back to me of such actions taking place at retreats, but they also occurred in the homes of the members.” Describes a deacon who, after his opposition to some of the predecessor’s practices became vocal, was approached “by many members [who] reported to him rumors of [the predecessor’s] sexual indiscretions.” When the sexual behavior was confirmed after the predecessor had left, it dominated other problems in the church “and therefore made the healing process more difficult.” Identifies as healing principles: “rebuild trust in the pastoral office and unity in the church;” work with the formal power structure; focus on the pastoral basics of preaching and visitation rather than initiating new programs; combat the spirit of failure through constant encouragement; help the church to focus outward; celebrate. Also describes “personal survival tactics.” [Does not report whether he, the leadership,

or the congregation addressed issues related to sexual boundary violations by the former pastor, or took remedial or preventive steps.] Lacks references.

Posterski, Don. (1993). Clergy sexual misconduct: An abuse of power. *Context: Research to Make Religion Relevant* [published by MARC Canada, Mississauga, Ontario, Canada, a division of WorldVision Canada], 3(2, May):1-8

Posterski is editor of the publication. "The focus of this article is on the sexual relationships between church leaders and adult or adolescent congregants." States at the outset: "A new ethical code which names the problem, recognizes its prevalence, and offers justice – not just sympathy – is necessary if the Canadian church is going to become a safe place to worship." Regarding the power of clergy, states: "When church leaders use the prerogative of their office to gain unchecked personal prerogative, there is abuse of positional power. And when the power is used for sexual gratification it clearly constitutes the sexual abuse of power." Topics include: ethical/moral frame of reference, power imbalance, and absence of consent, based on the work of Marie Fortune; a typology of *wanderer* and *predator* to differentiate clergy who commit sexual boundary violations, and the subtopics of transference and countertransference, and prevention; the inadequate responses of religious authorities upon discovery of violations, and what changes are required for "genuine healing and repentance." Concludes: "Leaders of the church owe it to these victims to forge ahead in pioneering policies which deal with this interdenominational plague... Because this is a leadership issue, those in leadership positions can help individual congregations understand and prepare to deal with this issue. The faithful parishioners who worship at various denominations deserve nothing less than knowing their faith communities to be the safest places in society for Canadian women. 17 endnotes. Includes: a table of 5 components of a policy and procedures "for dealing with allegations of sexual abuse/harassment."; a table of 6 practical, preventive steps for clergy; resources. [Includes a sidebar article. See this bibliography, this section: Jervis, Peter E. (1993). A legal response.]

Powell, James L. (1986). Sexual traps: Why some get snared. *Ministries: The Magazine for Christian Leaders*, 4(2, Spring):48-51.

Powell, a United Methodist minister, is a licensed psychologist and president, Psychological Studies Institute, Atlanta, Georgia. Magazine-style article. Discusses the psychological phenomena of transference and countertransference between a male minister and a female congregant who is a counselee. Describes 3 situational factors related to the counselee that stimulate the possibility of sexual transference: sexual subject matter; dependency; sexual availability. Encourages ministers to set limits in counseling. Offers brief, practical suggestions. Identifies 4 factors that help prevent problems: marital satisfaction; fear of consequences; self-image and self-esteem; supportive social relationships. Lacks citations for his references.

Prey-Harbaugh, Julie. (2003). A Lord's Supper liturgy for survivors of trauma: On sacramental healing. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(4):29-49.

Prey-Harbaugh is a Master of Divinity student and a survivor of child sexual abuse by a clergyperson. From the introduction: "This paper demonstrates how liturgies for the Lord's Supper can reflect awareness of the special needs of trauma survivors in Christian congregations. It looks at the specific aspects of the experiences of trauma that relate to the ritual of communion, exploring how those connections may hinder or further a survivor's healing journey. The discussion of the practice of the Lord's Supper is framed by a Mennonite understanding of the sacrament. The discussion of the effects of trauma is made in light of the definition of Posttraumatic Stress disorder as described in the Diagnostic and Statistical Manual of Mental Disorders (4th edition). Special attention is directed toward struggles faced by survivors of clergy sexual abuse." Her thesis "is that for most Christians, the Lord's Supper provides a powerful entrance way into openly addressing the suffering of the traumatized through worship." Identifies "four elements of the experience of trauma and the service of the Lord's Supper that intersect." Briefly discusses each of the 4 elements: embodiment, relived memory, community of suffering and support, and harm to the innocent and the subsequent loss of innocence. In relation to clergy sexual abuse survivors, briefly describes possible spiritual and social ramifications regarding each

element. Briefly discusses the context for the Lord's Supper for clergy sexual abuse survivors, including factors as the site of the liturgy, giving "very careful attention to the state of broken relationships and the actions previously taken with the intention of healing the rift.", and having a faith community that was not directly affected as the host of the service. An appendix introduces and presents a "Lord's Supper Liturgy for Survivors of Trauma" that was conducted in April, 2002, by Seminarians Organized Against Rape (SOAR) at Princeton Theological Seminary, Princeton, New Jersey. Footnotes; references.

Priest, Robert J. (2003). Etiology of adult missionary kid (AMK) life-struggles. *Missiology: An International Review*, 31(2, April):171-192.

Priest is an associate professor, anthropology and mission, and director, Ph.D. program in intercultural studies, Trinity Evangelical Divinity School, Deerfield, Illinois. Reports on his research survey "to measure the extent to which AMK [adult missionary kid, i.e., an adult who as a child lived with parents serving as missionaries in a cross-cultural setting] struggles [as an adult] are associated with (1) MK [missionary kid] childhood traumas and/or (2) a lack of relevant cultural competence as MKs enter their parents' home country." He examined 2 models that offer "divergent explanations of the etiology of AMK life problems and point to divergent solutions," a psychological model that leads to therapeutic interventions, and an anthropological model that focuses "on helping MKs acquire relevant cultural competencies as a basis for satisfying relationships." 150 adult children of missionaries from Wycliffe Bible Translators were randomly selected and requested to complete a self-report questionnaire; 101 were returned (62 females; 39 males). A portion of the survey instrument included a 15-item "MK Childhood Trauma Scale" that used a 4-point Likert scale. Among the results: "Nine percent recall sexual contact with someone less than 4 years older, but against their will (12.9% of females, 2.6% of males), while 14.6% recall having sexual contact with someone 4 or more years older than them before the age of 18 (19.3% of the females, 7.7% of the males). Altogether, 19% checked one or both of the sexual abuse questions, with 10.3% of males and 24.2% of females checking one or both. Responses showed that 42.6% had lived in a boarding school situation." The questions did not seek to "identify the nature of the sexual event" or "to identify context and perpetrator." Comments: "These initial results suggest the need for more and better research in this area." 6 endnotes; 25 references.

Priest, Robert J., & Cordill, Esther E. (2012). Christian communities and "recovered memories" of abuse. *Christian Scholar's Review*, 41(4, Summer):381-400.

Priest is a professor, intercultural studies, Trinity Evangelical Divinity School, Deerfield, Illinois. Cordill "practices clinical psychology." They criticize the acceptance of *recovered memories* in the context of Christian mission agencies' investigations of allegations of the sexual abuse of minors by adult missionaries. A lengthy portion is "an extended case study of abuse allegations based on recovered memories" that utilizes pseudonyms "for the people, places, and agency involved..." Does not define or differentiate the terms: "memories recovered through therapy," "repressed and recovered memories," "false memories," "continuous memories," "memory retrieval," "false memory syndrome." In particular, criticizes "evangelical engagement with recovered memory approaches [that] has been largely instrumental, applied, and market oriented," and the failure of evangelical scholars to systemically study and report on the utilization of *recovered memory* in religious settings. 54 footnotes. [For a response and critique, see this bibliography, this section: Evinger, James S., & Darr, Rich. (2014).]

Prioleau, Elizabeth S. (1993). The minister and the seductress in American fiction: The Adamic myth redux. *Journal of American Culture*, 16(4):1-6.

Prioleau is assistant professor, Department of English and World Literature, Manhattan College, Riverdale, New York. Follows an evolving theme of the Biblical story of Adam's fall in Eden due to Eve's temptation through 6 U.S. novels from the 19th and 20th centuries that present the literary characters of male Protestant clergy and "a [woman] who enters the plot early on and engineers a crisis of faith..." The Adamic myth in the 19th century U.S. was a metaphor for a Puritan vision of the nation as an idealized Christian community that faced cultural temptations.

Cites Nathaniel Hawthorne's The Scarlet Letter (1850) as a model of the genre: "Arthur Dimmesdale, beau ideal of the purified church, the incarnation of orthodox Puritanism, succumbs to his opposite, the sensual, individualistic, free-thinking, autonomous, material girl – Hester Prynne." Analyzes Harold Frederic's The Damnation of Theron Ware (1896) as depicting male Protestant clergy as "marginalized, and increasingly uneducated and deprived of authority." Finds late-19th century sensibility in Winston Churchill's The Inside of the Cup (1913) which "tries to effect a compromise between New Jerusalem and modern American culture, a happy resolution of the clergy-temptress drama..." Notes a reversal of depictions of clergy as "incarnat[ing] the corrupting American temptations of individualism, materialism, unbelief, and sensuality" in 3 20th century novels: Sinclair Lewis' Elmer Gantry (1927), Peter De Vries' The Mackerel Plaza (1958), and John Updike's A Month of Sundays (1974). The trend is a collapse of the clergyman-temptress dyad: "...the disintegration of the myth itself results in either twentieth-century superficiality of disbelief or devaluation of men and women... We see the barren and banal porno-wasteland the American dream has become without the dynamic interplay of values, without the mythic dramas and passionate disturbances of belief." 10 references; 6 footnotes.

Pritt, Ann F. (1998). Spiritual correlates of reported sexual abuse among Mormon women. *Journal for the Scientific Study of Religion*, 37:273-285.

Pritt is a clinician in private practice, Kaysville, Utah. States in the introduction: "Although much has been accomplished in theory, law, and clinical practice, possible spiritual effects of sexual abuse have been given little attention," adding: "Informal observation and clinical experience suggest that the spiritual dimension is highly relevant." Reports of the results of her study "to examine possible relationships between sexual abuse, explanatory style, and aspects of spirituality." Based on her literature review, she hypothesized that women who were sexually abused as children would: have higher pessimism and lower optimism scores, report less *spiritual well-being* than women who were not sexually abused as children, and describe "God as more punitive, harsh, and distant and as less kind, warm, and close" than women who were not sexually abused as children. Her sample consisted of "185 Mormon women in Northern Utah who were clients of 33 different professional or pastoral counselors." 115 self-reported having been sexually abused as children, and 70 did not report it. Defines "Mormon" as "women who were baptized members of the Church of Jesus Christ of Latter-Day Saints (LDS)." Participants were recruited in 1995 through "practitioners working with women who had been sexually abused." Only clients "considered able to complete the questions without undue distress were asked to participate." Participants completed anonymous, self-report questionnaires that consisted of 4 scales. Reports the results of statistical analyses of the responses. Regarding abuse characteristics, reports that >30% of the abusers were "Nonfamily," but does not further identify the context or relationship. On the optimism/pessimism measure, "the sexually abused group scored as significantly more pessimistic than the nonabused group on all scales. The sexually abused women believed negative events were because of something about them (internal), would last a longer time (stable), and would affect more areas of their life (global)." On *spiritual well-being*, "[t]he sexually abused women expressed less well-being as measured by each of the scales used. ...[they] had amore negative relationship with God, self, and life in general." Regarding a concept of God, "the sexually abused women in this study do view God as more impersonal." States: "Results suggest that sexual abuse may indeed: (a) affect victims' core assumptions about the self, others, and the world; (b) create alienation from self and from God; and (c) interfere with victims' ability to find personal meaning in life." Very briefly notes the implications for therapists who counsel survivors of sexual abuse, and the study's limitations. Concludes: "Sexual abuse appears to affect the whole person – physically, emotionally, cognitively, socially, and spiritually. Spiritual matters must no longer be ignored if total healing is to be achieved." 56 references. [While the study is not about sexual abuse in the context of a faith community, it is included in this bibliography because it is a topic not often addressed in the literature.]

Provost, James H. (1992). Some canonical considerations relative to clerical sexual misconduct. *The Jurist: Studies in Church Law and Ministry*, 52(2):615-641.

By a professor of canon law, The Catholic University of America, Washington, D.C. In the context of Roman Catholic clerical misconduct, explores “basic principles and general provisions of the canonical system concerning clergy” and “sets the framework for developing or evaluating policies, and provides the context for the more practical considerations in dealing with specific cases.” Discusses: role and functions of bishops; obligations and rights of clergy; standards and procedures for clergy, including situations of misconduct. References.

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\_\_\_\_\_. (1995). Offenses against the Sixth Commandment: Toward a canonical interpretation of Canon 1395. *The Jurist: Studies in Church Law and Ministry*, 55:632-663.

By a professor of canon law, The Catholic University of America, Washington, D.C. Explores “the [Roman Catholic Church’s] canonical tradition of the sixth commandment [of the Decalogue] as specifying prohibited sexual behavior by the clergy; in particular, it explores the interpretation of canon 1395 of the [Church’s] present Code of Canon Law... This article is an attempt to determine what precisely are the criminal behaviors for which penalties may be imposed in light of canon 1395.” Part 1 reviews the historical background of penal law concerning offenses against the commandment, noting differentiations in kinds of behaviors. Part 2 briefly considers the general context of continence and celibacy of the clergy within the presently applicable 1983 Code of Canon Law. Part 3 presents “an approach to interpreting the content of sins or offenses against the sixth commandment in canon 1395.” Includes the text of the canon and commentators’ remarks. Offers tentative conclusions and raises a number of questions based on his critique of the wording of the 1983 Code. 111 footnotes.

Puff, Helmut. (1997). Localizing sodomy: The “priest and sodomite” in pre-Reformation Germany and Switzerland. *Journal of the History of Sexuality*, 8(2, October):165-195.

Puff with the Department of Germanic Languages and Literatures and the Department of History, University of Michigan, Ann Arbor, Michigan. “This article offers some important qualifications to our understanding of ‘gay history’ and the [Roman Catholic] church’s role in persecuting sodomites during the late Middle Ages, that is, the time between the Fourth Lateran Council of 1215 and the Reformation (after 1517)... I intend to investigate members of the [Catholic] clergy who were found guilty of sodomy in the German Empire and Switzerland at the end of the Middle Ages. ...I will analyze court documents from urban and church archives north of the Alps, the earliest of which date back to the late fourteenth century.” Uses a case study approach, noting: “Ultimately, to localize sodomy on a case-to-case basis links the history of same-sex behavior to late medieval urban politics, to clashes between competing institutions, and to conflicts of how to enforce what was considered to be divine law.” Section 2 discusses the 1475 case of Johannes Stocker, a priest and chaplain at the Cathedral of Basel. The archival document of the secular court proceeding states that Stocker confessed to “having perpetrated the abominable sodomitical vice several times with a youth named Johannes Müller,” a choirboy who was living in Stocker’s house. The document records that after his arrest, he confessed: “He did it with the said youth because he would have, in the case of [sexual intercourse with] women, been tolerated less by his master and family, and no longer taken for a spiritual and pious priest.”” Section 6 reports that Stocker was sentenced “to the loss of all his possessions and perpetual imprisonment on bread and water.” States in section 7: “...Johannes Stocker looked for sexual partners in the milieu of young male dependents. ...his sexual partners did not include men of the same age and social standing... Stocker’s sexual life retained this pattern of male-domination over a dependent and/or younger partner, a pattern that was characteristic of both heterosexual and homosexual behavior. The few surviving court documents indicate that whereas there is no evidence of a separate sexual identity for sodomites, clerics who sought sexual satisfaction within their own sex conformed with codes of masculinity outside the clergy.” 96 footnotes.

Puttick, Elizabeth. (1995). Sexuality, gender and the abuse of power in the master-disciple relationship: The case of the Rajneesh Movement. *Journal of Contemporary Religion*, 10(1):29-40.

Puttick, editorial director of Aquarian, Harper Collins Publishers, is in London, England. A paper that “examines the issue of sexual abuse between male *gurus* and their female disciples in new religious movements... It is a key issue in gender and religious studies, highlighting the complex



and sensitive interrelationship of gender, power and spirituality in relationships of this kind.” Discusses the literature that debates “whether Tantra as a sexual/spiritual path is liberating to women”, including the feminist critique that sexual relations between master and disciple is sexual abuse. Draws from her research study in which she interviewed 35 *sannyasins* – members and disciples of the Rajneesh movement – and her participation-observation over several years. She considers whether Osho – popularly known as Bhagwan Shree Rajneesh, the founder – was guilty of sexually exploiting *sannyasins*, and concludes that “there is no hard evidence as to whether he had sexual relationships with his female disciples. ...it seems clear that the kind of sexual exploitation condemned by psychotherapists and feminists did not take place in the Rajneesh movement...” She then draws attention to “the more subtle exploitation of traditional female devotion towards a male authority.” Not all citations are referenced, and not all references are fully rendered.

Quadrio, Carolyn. (1994). Sexual abuse involving therapists, clergy and judiciary: Closed ranks, collusions and conspiracies of silence. *Psychiatry, Psychology and Law*, 1(2, November):189-198.

Quadrio is with Prince of Wales Hospital, Sydney, Australia. Based on a paper delivered at the 14th Annual Congress of the Australian and New Zealand Association of Psychiatry, Psychology and Law, Fremantle, Western Australia, April, 1994. Begins with 8 clinical vignettes in which Australian women were sexually abused by therapists, including some abusers who were clergy. The cases “exemplify multiple agency abuse” in that “the sexual abuse was compounded by first, the inaction of various authorities; secondly, the collusion by other colleagues to discredit the woman’s evidence and/or thirdly the inability of legal representatives to act in the woman’s best interests.” Presents a brief “overview of the problem of therapist abuse, drawing upon the existing literature and my own clinical experience.” Topics include: prevalence, typology of offenders, a psychodynamic and gender analysis of the therapist abusers, characteristics of those who were abused, clinical consequences of the abuse, and treatment. Concludes: “...there seems little doubt that neither the clinical professions and their licensing bodies; nor religious organisations; nor the legal profession can police their own activities.” Calls for independent statutory bodies to investigate and prosecute complaints, and cites the New South Wales Complaints Commission as an example. Her preventative strategies also include: educating “legal, psychiatric and church institutions... about gender relations and sexism.”, consumer education, mandatory reporting, peer group review and/or re-accreditation, and therapists’ self-care. Concludes: “The experience of therapist abuse appears to be universally traumatising and common outcomes include protracted depression, suicidal behaviour, prolonged later therapy and/or hospitalisation and even electroconvulsive therapy. Full recovery may be impossible unless the burden of guilt and shame is lifted. This requires that both the perpetrator and the authorities involved acknowledge that harm has been done; that the sexual relationship was unethical and that it constituted an abuse of power.” References.

Quinn, John R. (2002). Considerations for a Church in crisis. *America* [a Jesuit publication], 186(18, May 27):10-11

Quinn is the retired Roman Catholic archbishop of San Francisco, California. Calls for the Church to address the deeper questions of the crisis in the U.S. regarding clergy sexual abuse, and specifies topics to consider: that the crisis is not just a U.S. problem, but is worldwide and must be dealt with comprehensively; that “a nationally binding policy and a more effective structure of episcopal leadership” is called for; there is a need to strengthen the bishops’ conference in light of the current emphasis on the cardinals’ role; strong lay involvement is needed. Concludes: “This moment calls for two responses. The short-term response: calling together a distinguished body of lay men and women and enacting a nationally binding policy for dealing with sexual abuse. A long-term response: addressing the deeper questions...”

Rabinowitz, Dorothy. (2006). A priest’s story. *Society (Transaction)*, 42(6, September):36-40. {Reprinted from *The Wall Street Journal*.}

By a member of the journal’s editorial board. Discusses criminal matters involving Fr. Gordon MacRae, 42-years-old, a Roman Catholic priest of the Diocese of Manchester, New Hampshire.

Vaguely reports that following his unidentified confession for unnamed offenses, possibly involving a sexual encounter with a 16-year-old, MacRae was given probation and went to New Mexico to a center for priests. He was arrested there in 1993 following indictments in New Hampshire. In 1994, he was convicted for actions against an adolescent male connected to a New Hampshire parish. He was sentenced on consecutive charges to 33<sup>1/2</sup>-67 years with no parole since he refused to confess. Her point of view is very sympathetic to MacRae's assertion of his innocence, and impugns the credibility and motives of the multiple accusers, including suggesting the goal is financial gain. Her general context is the "scandals [of Roman Catholic priests discovered to have sexually abused minors] which began reaching flood tide in the late '90s [that] had to do with charges all too amply documented, and that involved true predators..." Places the MacRae case in a separate context: "Nor can there be much doubt that those scandals, their nonstop press coverage, and the irresistible pressure on the Church to show proof of cleansing resulted in a system that rewarded false claims along with the true." No references.

Ragsdale, Katherine. (1995). Failing the marginalized in responding to clergy sexual exploitation. *The Witness*, 78(10, October):24-26.

By an Episcopal priest. Episcopal Church context. Concern is the impact of new ecclesiastical policies aimed at sexual misconduct prevention, particularly on certain groups, e.g., small town and rural clergy.

Raine, Susan. (2007). Flirty fishing in the Children of God: The sexual body as a site of proselytization and salvation. *Marburg Journal of Religion*, 12(1, May):1-18.

Raine is a doctoral student, Department of Sociology, University of Alberta, Edmonton, Alberta, Canada. Examines a specific sexual practice that was part of the belief system of "Christian evangelical preacher David Berg (1919-1994)," which he taught to his followers in the Children of God (COG), later known as The Family, which he founded. "This article proposes that the heavy emphasis Berg placed upon sexual relationships contributed to the adoption of specific beliefs in terms of the human body, especially for women in the group. Critically, Berg framed these ways of understanding and using the body with the language of devotion and salvation." States that Berg's reinterpretation of Christianity "not only condoned, but also actively encouraged, sexual promiscuity between adults, between children, and most alarmingly, between adults and children." Examines his imposition of the practice of "Flirty Fishing," which was "a practice that encouraged female members to proselytize using their sexuality as a tool to attract new male converts." She describes "how women were able to endure the physical and emotional aspects of Flirty Fishing," and "also how they contextualized their behaviour in terms of the group's general dynamics and belief system." Based on Berg's writings, first person statements of female members, and published literature. Utilizes social theories of the body. Noting debates about the COG, states: "Regardless of their positions, however, all academic critiques make it clear that the members of the COG were part of a group that espoused the sexual and sensual nature of bodies as a means to connect with Jesus Christ." Briefly reviews the process by which Berg "resocialized women and their understanding of their bodies and sexuality within the context of the group's doctrines," culminating in the institution of Flirty Fishing. His process included interpretations of scripture and identifications of his preferences regarding women's appearance, functions, and roles. States that the fact of women's submission of their bodies to Berg's doctrines "clearly reviews that he instructed them to exchange their bodies in return for new converts, and later on, for money," and that compliance "reflected the complex religious, emotional, and ideological relationship between Berg and his followers. In this way, the women worked hard to redefine their concepts of what constituted religious behaviour." He had previously introduced "sexual sharing within the community" among the COG members, including those who were married, which made an easier transition to women engaging in Flirty Fishing. States: "The women's bodies reflected their position in the group – they were a means to an end in terms of its expansion." He took the position that if the women were raped, they were to endure it and forgive the rapist. States: "In addition, in some cases women had to make their bodies freely available to Berg and other males in the group at any time... In the COG, Berg's patriarchal and authoritarian dictates bound the roles of women." Reports a variety of female members' perceptions of their experiences of Flirty

Fishing, and comments on the effects to their agency and sense of self. Concludes: “[Women’s] bodies reflected their need to show their loyalty to his doctrines, in the belief that their sexual behaviours were divinely ordained and secured their salvation.” 70 references.

Rambo, Lewis. (1990). Interview the Reverend Marie Fortune, August 8, 1990. *Pastoral Psychology*, 39(5):305-319.

Conducted by a faculty member, San Francisco Theological Seminary, San Anselmo, California.

Ramsay, Nancy. (1991). Review essay. *Pastoral Psychology*, 39(May):335-343.

By a faculty member, Louisville Presbyterian Theological Seminary, Louisville, Kentucky. A critical review in essay format of 8 books published 193-1989, 5 of which are non-religious treatments of sexual abuse, and 3 of which are religiously-oriented. Clergy sexual misconduct is a topic discussed.

Ranson, David. (2002). The climate of sexual abuse. *The Furrow: A Journal for the Contemporary Church*, 53(7/8, July/August):387-397.

Ranson is a Roman Catholic priest, diocese of Broken Bay, Australia, and lectures on spirituality and pastoral theology, Catholic Institute of Sydney, Australia. “In the wake of yet further sexual abuse claims spreading like an epidemic through the Church,” he addresses the question: “what are the factors in ecclesial life which have given rise to such an ugly and damaging situation?” Rejects the explanation that “a climate of moral dissent in the 1970s and 1980s is the principal causal factor,” calling it a serious distortion of fact that interferes with attempts to reach a penetrating analysis. Identifies a range of non-causative factors that are “conducive to an ecclesiastical climate in which sexual abuse can emerge and indeed be sustained for considerable lengths of time.” He “suggest[s] that abuse in the Catholic Church occurs in the *intersection* of the dysfunctional elements of three matrices: the theological, the psychological and the social.” Dysfunctional theology includes: ministerial praxis that “is tied to notions of lordship and control, dominion and subservience;” perfectionist tendencies that lead to a person’s compartmentalization and hiding of vulnerabilities; inadequate theologies of sexuality, e.g., those that separate spirit and matter. Dysfunctional psychology includes: failure to recognize vocational impulses in aspirants to the priesthood “motivated by defensive patterns that cannot be sustained in their spiritual formation;” failure to discern celibacy as a vocation and exclusion of the feminine in the identity formation of men seeking to be priests. Social dysfunction includes: seminaries that “are principally tridentine in their structure and content,” which leads to “theologically literate priests, but priests still struggling to be emotionally and sexually literate;” institutional life that subsumes individuals, supports emotional isolation, does not support healthy celibacy, lack of ongoing formation that is healthy, and lack of accountability of priests for their performance or formation. Concludes: “Only a transformation of the ecclesial social horizon can make abuse something of the past.” Lacks references.

Rauch, Mikele. (2004). Dissecting the lamb of God: The other devastation of clergy sexual abuse. *CrossCurrents* (Journal of the Association for Religious and Intellectual Life), 54(3, Fall):47-54.

Rauch is one of 5 psychotherapists who facilitated a 3-day retreat, October, 2003, “for 15 men from four Christian denominations who had been sexually abused by religious leaders: priests, ministers, and nuns.” The retreat was sponsored by Male Survivor (National Organization Against Male Sexual Victimization). Briefly describes elements of the retreat in a general way. Very briefly discusses implications for survivors of the ways that religious communities, particularly the Roman Catholic Church, have acted in regard to clergy sexual abuse. States: “Beyond the legal proceedings and compensation packages, the Church must address the moral bankruptcy of its system of secrecy and perpetration. Suggested readings.

Raushenbush, Paul B. (January 18, 2001). Questions and answers about clergy sexual misconduct: Three experts give us their opinions. [Pagination lacking. Retrieved 10/24/05 from the World Wide Web site of Beliefnet.com: [http://www.beliefnet.com/story/63/story\\_61312\\_1](http://www.beliefnet.com/story/63/story_61312_1)]

Interview format. Participants are Robert Clark, Clergy Consultation Service; Thelma B. Burgonia-Watson, Center for the Prevention of Sexual and Domestic Violence; Bud Holland, Ministry Development Office, Episcopal Church. Topics that are very briefly discussed include how widespread clergy sexual misconduct is, its causes, and preventive steps by denominations.

Rawlinson, Andrew. (1987). The rise and fall of Lifewave. *Religion Today: A Journal of Contemporary Religion*, 4(1 & 2):11-14.

Rawlinson is a lecturer in Buddhism, University of Lancaster, Lancaster, England. A very brief essay that gives a history and critique of Lifewave, “an organization designed to bring spirituality into the world,” founded by John Yarr in the mid-1970s. Based on interviews with members and ex-members, and Lifewave pamphlets. In 1974, at 24-years-old, John Yarr was initiated into Guru Maharaj Ji’s Divine Light, and claimed to have attained enlightenment. When Divine Light did not accept the claim, he left to become an enlightenment teacher and took 4 Divine Light women initiates with him. Yarr taught “that enlightenment was possible only by the grace of a perfect master,” who was Yarr, and “now called Ishvara (meaning ‘Lord’).” In 1997, Yarr’s group, based in England, was called Spiritual Organization for the Teachings of the Master; in 1980, it was named Lifewave; by 1986, its committed practitioners were about 500 worldwide. Rawlinson describes Lifewave as a spiritual hierarchy with teachings apparently derived from Theosophy with Ishvara at the apex, “described as the Supreme Being in human form, the Messiah, the Liberator of Mankind, the world Saviour, the Kali Avatar” who is served by the spiritual hierarchy. Lifewave “exerted considerable pressure [on its adherents] to conform” to norms, e.g., tithing to the organization, complying with directives about where to live, which jobs to do, and with whom to be friends. Rule by fear included threats of punishment of non-conformists. Rawlinson speculates that most adherents were aware of abuses “but did nothing because of what they were receiving in meditation.” In 1986, Lifewave ended after reports emerged that “Yarr had had sexual relations with a number of female adepts” and with the children of 2 of the 4 original women. “In order to keep all this a secret, he had consistently lied – not only to the whole organization but to some of the women, to whom he had promised marriage. The central charge here is betrayal of trust. He used his authority as a spiritual teacher, employing persuasion and fear, so that he benefited and others suffered.” Rawlinson concludes: “No spiritual state, whether it is called enlightenment or not, can make anyone superior to anybody else such that he can assume a privileged position.” Lacks references.

Read, Wendy, & Cashman, Hilary. (2006). Service of acknowledgement of organized abuse and cleansing of a church sanctuary in England, held on Good Friday in a United Church of Canada sanctuary. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(1):7-12.

Read is a minister, United Church of Canada. Cashman is a prison librarian in England. Briefly presents and describes the components of a church worship service “held at the request of a woman who as a very young child had been brutally assaulted by a group of people that included clergy and family, in the church where her family attended Sunday worship.” The service was conducted at a United Church of Canada congregation where she worshipped and a “vigil was held simultaneously outside the Church in England where the abuse occurred.” Components include: readings, symbolic act of cleansing, prayers, music, and presentation of symbolic gifts. A statement from the group which conducted the vigil is provided.

Rediger, G. Lloyd. (1989). Sexual harassment. *Church Management: The Clergy Journal*, 65(3, January):40-42.

By the director, Office of Pastoral Services, Wisconsin Conference of Churches, Madison Wisconsin. Addressed to male clergy. Discusses sexual misconduct generically although he uses the term *harassment*.

\_\_\_\_\_. (1990). [Pastor as Person] It’s more than scandal. *Church Management: The Clergy Journal*, 66(3, January):42-44, 47.

By the former director, Office of Pastoral services, Wisconsin Conference of Churches, Madison, Wisconsin. States at the outset: “My experience indicates clergy moral malfeasance is increasing.

It is not just more awareness, or more willingness to report it – it is increasing. ...we presently have a confluence of conditions which not only help produce clergy scandal, but also indicate clergy scandals will continue and increase, unless changes are made.” Based on 19 years of unspecified research “and serving as confidential counselor to clergy and their families through the Wisconsin Conference of Churches,” identifies 3 contributing factors to contemporary clergy malfeasance. 1.) *Changes in clergy role*. Includes: loss of traditional role status and power which “causes some clergy to seek manipulative power and sexual reassurance.”; due to changes in traditional gender roles, patterns, and guidelines, “pastors tend to become confused about reality and expectations... clergy, who must function often in intimate situations, are succumbing increasingly to the vulnerabilities [that] gender confusions produce.”; clergy who typically function as loners are vulnerable to misconduct; theological variety and relativity “have loosened the foundation of undergirding moral living. And the absence of clear and specific codes of ethics for clergy essentially leaves a vacuum in standards of behavior.” 2.) *Scandal management*. Offer 4 generic guidelines: “1. Get the facts straight. 2. Have a responsible denominational officer in charge of the situation: a. to unify resources; b. to speak with authority and sensitivity; c. to guide the congregation. 3. Check legal ramifications. 4. Assess and minister to the hurts and needs of involved persons. a. remove the perpetrator from official duties, if at all possible; b. protect and nurture victims; c. inform the congregation of official actions. 5. Establish limits, treatment and reinstatement, or move options for the perpetrator. 6. Check damage control in the denomination, and update inadequate procedures. 7. Foster nurture and growth beyond damage control.” 3.) *Short- and long-term prevention*. Offers guidelines using the acronym “P.R.E.V.E.N.T.” – preparation, regularity (i.e., consistent patterns for pastoral care), evaluation (i.e., accountability and periodic review), value (i.e., taking one’s needs for intimacy very seriously), excellence, network, and terror (i.e., fear “of the terrible consequences of moral malfeasance – for ourselves, for those dear to us, and for pastoral ministry.” Calls for churches “to become more sophisticated quickly about mental disorders and personality types which do not fit typical pastoral situations.” Identifies “early warning signals” that “are frequently apparent in the lives of malfeasors.” Regarding clergy sexual offenders, very briefly cautions about the efficacy of psychotherapeutic treatment. States: “It is no longer excusable for sexual offenders with serious disorders to be passed from one religious jurisdiction to another.” Closes by very briefly discussing support for clergy, and recommends a new educational videotape on clergy sexual ethics. Lacks references.

\_\_\_\_\_. (1991). Clergy moral malfeasance. *Church Management: The Clergy Journal*, 67(7, May/June):37-39.

Rediger is a pastoral counselor, Roseville, Minnesota. Magazine-style column that draws from his 1990 book, this bibliography, Section I. Based upon unspecified research, unspecified experience, and comparison of information with unidentified professionals, states that “about ten percent of clergy are or have been sexual malfeasors” and that “about fifteen percent more are on the verge of such malfeasance.” Identifies 6 specific manifestations of clergy sexual malfeasance: intercourse outside of a marriage covenant, which includes rape; oral sex outside of a marriage covenant; unwanted or inappropriate physical touch outside of a marriage covenant; physical-sexual displays of the body or titillation in ways suggestive of inappropriate sex; use of pornography to stimulate fantasies of inappropriate sexual behavior; verbal or visual contact with another that implies or demands inappropriate sexual contact. [Note: marriage covenant is his indicator of inappropriateness.] States that the scandal of clergy sexual malfeasance is not its sexual behavior, but its violation of ordination and public trust. Very briefly lists adverse and positive consequences of the phenomenon. Lists: 7 guidelines to be included in a prevention strategy; 12 early warning signals; 7 guidelines for damage control; a mnemonic on the word ‘prevent.’ Lacks citations.

Redmond, Sheila A. (1993). It can’t be true, and if it is, it’s not our fault: An examination of Roman Catholic institutional response to priestly paedophilia in the Ottawa Valley. *Historical Papers: Canadian Society of Church History*, 1993:229-245. Presented at the annual conference of the Canadian Society of Church History, Carleton University, June 8-9, 2003.

Redmond is a caregiver and counselor of men living with HIV and AIDS. Discusses issues “arising from the [Roman Catholic Church’s] institutional response to priestly paedophilia” and identifies the need for historical research. Topics discussed include: impact of sexual abuse on children by priests and religious, including impact on faith and spirituality; who the abusers are, which draws on John Loftus’ *Sexual Abuse in the Church: A Quest for Understanding*, 2 Canadian reports, and the work of James Poling; criminal case reports involving Canadian priest perpetrators, the Church’s institutional response, and its moral responsibility. Redmond emphasizes: “It is an empathic understanding of the deep spiritual nature of the paedophilia crisis that is lacking in the institutional response.” References.

Reed, Eric. (2006). Restoring fallen pastors. *Leadership: A Practical Journal for Church Leaders*, 27(1, Winter):21-25.

Reed is managing editor of the publication. Begins with the story of a pastor who “got hooked on internet [*sic*] pornography,” an “addiction [which] led to an emotional attachment outside his marriage and eventually a physical encounter.” In a largely undefined process, he was removed temporarily from ministry by his denomination, and at the end of 2 years was reconsidered for a ministry appointment. The story illustrates the lack of a specific “path for restoring failed pastors,” stating that “a lot of denominations and virtually all independent churches have no road at all.” Very briefly refers to practices in United Methodist, Southern Baptist Convention, Mennonite Church USA, and Assemblies of God denominations. Notes the typical lack of “a prescribed process for repentance and clear expectations of the offender,” and the lack of “agreement on the seriousness of the offense.” Lacks references.

Regehr, Cheryl, & Gutheil, Thomas. (2002). Apology, justice, and trauma recovery. *The Journal of the American Academy of Psychiatry and the Law*, 30(3):425-430.

Regehr is associate professor, faculty of social work, and director, Centre for Applied Social Research, University of Toronto, West Toronto, Canada. Gutheil is a professor of psychiatry, Harvard Medical School, Boston, Massachusetts. Written “to explore the issue of apology and justice within society and to consider the impact of these processes on the healing of individual victims.” One context includes sexual abuse by clergy, and the email apology in 2001 by Pope John Paul II for abuse perpetrated by Roman Catholic priests. Reviews empirical evidence from a variety of research studies. Identifies 3 main components of an apology as: “acknowledgment of the offense or provision of a truthful account of the offense so that the victim’s experience can be publicly verified”; willingness to admit wrongdoing or, in effect, issue a mea culpa (through my fault) and implicitly “accept the consequences – social, legal, and otherwise – that flow from having committed the wrongful act”; “willingness to state that the act will not be repeated – that is, to make a pledge (implicit or explicit) to abide henceforth by the rules.” Discusses those components in relation to the tendency of the U.S.A. legal system to avoid apologies for various reasons. Briefly discusses efforts in the Canadian legal system to incorporate components of the restorative justice model, including some problems with implementation. Discusses apology in relation to forgiveness, healing of victims, and justice, and notes some limitations in implementation. Briefly discusses public apology and the role of figureheads, as well as an alternative like the South African Truth and Reconciliation Commission. Concludes that “far more systematic research is needed into the variables that affect the potential of the apology to become a step in the healing process... The variability of injuries and their scope, the variety of victims and their psychologies, and the possibilities of mismanaged apology and inadequate personal support during the process all conspire to prevent a single paradigm for covering all conditions.” 35 references.

Reid, Ray. (1999). Adult victim consent in situations of sexual exploitation in pastoral relationships. *The Australasian Catholic Record*, 76(1):74-85.

By the director, Centacare Parramatta, New South Wales, Australia. Context is “adult pastoral sexual exploitation” in the Roman Catholic Church. Examines the nature of “consent on the part of the sexual partner to the priest or religious” and “explores some of its implications both for the pastoral care of victims of such exploitation and the formulation of ecclesiastical procedures

dealing with adult pastoral sexual exploitation.” Considers the psychological, moral, and legal, including ecclesiastical, dimensions of sexual exploitation in pastoral relationships. Identifies as factors relating to a victim’s vulnerability: emotional, belief in the nature of the pastoral relationship, belief in the religious authority of the priest, impact of low self-esteem, past experience, of abuse, and sexual satisfaction. Discusses the topic of self-forgiveness and healing of the victim in relation to moral responsibility. Calls for the Church to develop protocols that address clergy and religious who are in relationships that “move towards the romantic and sexual.” Concludes that “the consent of the victim [is] irrelevant to the determination of the occurrence of sexual exploitation.” 11 footnotes.

Reiquam, Kari V. (1993). [Ministers’ Workshop] Telling the secret of abuse: Healing the wounds of a pastor’s sexual misconduct. *The Christian Ministry*, 24(4, July/August):20-23.

By a chaplain, St. Andrew’s Priory School, Honolulu, Hawaii. While an associate pastor of a church, Reiquam was informed by a counselee that she had been sexually exploited by a previous pastor when, as a new member and under stress, she turned to the pastor for help. Later, she discovered “a hidden network of women who had been sexually misused [by the pastor].” Reiquam contacted the women and 3 reported the incidents to the bishop. Over time, the former pastor was confronted and eventually resigned from the clergy roster, the church was informed of the incidents, a healing team was created to help the church “process the disclosure,” and the church’s council contribute to payments for victims’ therapy. Thoughtfully describes the rationale for “making such misdeeds known to the public,” including doing so for the sake of the victims, the need to restore trust in the church, and “that denial was not a faithful response to God: denial prevents us from trusting God’s ability to heal.” Lists 3 articles and 3 books as resources.

Renati, Charles G. (2007). Prescription and derogation from prescription in sexual abuse of minor cases. *The Jurist: Studies in Church Law and Ministry*, 67:503-519.

Renati is a lawyer, San Francisco, California. Analyzes and comments on what he describes as conflicts regarding in Roman Catholic canon law, the Church’s Congregation for the Doctrine of the Faith (CDF), and the Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons. Regarding cases involving priests who have been accused of sexually abusing minors, a violation of canon law, his focus is the *prescription* time period, i.e., the Church’s period in which the priest may be held accountable under canon law: “[Exceeding the *prescription* period] takes away the right of the ecclesiastical authority to initiate any process or to impose any penalty pursuant to that [canon law] criminal action. It creates a substantive right in the accused of never having to undergo prosecution for the alleged crime.” Traces changes to the 1917 canon law code regarding *prescription* that took effect in 1994 and were modified in 1999 and 2001, and changes in 2002 to increase the authority of the DCF regarding *prescription*. Cites an unnamed 2003 action by the CDF that “authorized a judicial trial on sexual abuse of a minor by a priest,” stating that this was contrary to canon law provisions regarding *prescription*. Challenges the procedural validity of Norms 8(A) and 6 of the Essential Norms, both in relation to canon law and the CDF. Concludes that “[a]ll penal processes [that were] conducted on cases which have been extinguished by canonical prescription would warrant nullification and all penalties imposed pursuant to such penal processes would have to be removed.” 36 footnotes.

Resnicoff, Steven H. (2012). Jewish law and the tragedy of sexual abuse of children – The dilemma within the Orthodox Jewish community. *Rutgers Journal of Law and Religion*, 13(2, Spring):281-362. [Retrieved 11/30/14 from the World Wide Web site of the journal: <http://lawandreligion.com/sites/lawandreligion.com/files/Resnicoff.pdf>]

Resnicoff is a professor, DePaul University College of Law, and is co-director, DePaul College of Law Center for Jewish Law & Judaic Studies, Chicago, Illinois. Begins by noting that unlike common law or most U.S.A. states’ laws, “Jewish law posits affirmative duties to save others and to prevent the commission of certain serious crimes.” States: “Ironically, with respect to protecting children from sexual abuse, Jewish law, as applied by many, but certainly not all important Orthodox authorities, seems to have departed from its traditional proactive nature.

These authorities have rejected the ameliorative steps prescribed by secular law. Even more troublingly, perhaps, they have feebly permitted, and in at least some cases possibly encouraged, reprisals against those who have reported abuse, including its victims and families.” He differentiates broadly between Hareidi and non-Hareidi Orthodoxy, “even though neither of these groups is homogenous.” “This article focuses on what actuates those Hareidi authorities who continue to oppose the steps adopted by secular law and what might possibly convince them to change their position.” Part 1 very briefly notes incidents of the sexual abuse of minors in the Orthodox Jewish community, identifies the serious clinical effects of child sexual abuse, and notes some problems measuring prevalence (e.g., lack of a uniform definition and underreporting of cases). Part 2 briefly introduces the 4 Jewish law doctrines “that are most often adduced as obstacles to fighting such abuse.” Part 3 is a very lengthy discussion of 4 “principal proactive steps secular law has taken to combat abuse and provides considerable evidence for concluding that Jewish law actually supports implementation of, and cooperation with, secular measures.” Analyzes the steps in light of the 4 doctrines from Part 2. Part 4 is a very lengthy examination of the reluctance of many Orthodox Jews “to embrace secular solutions,” which, he states, “is predicated upon both a variety of technical issues and, perhaps more significantly, a number of fundamental policy concerns.” By *technical*, he means “sociological and other factors that, as a practical matter, complicate the contemporary Jewish law process.” An example is the status of the role of the rabbi in Hareidi communities as a factor in whether to report a known child abuser to secular authorities. Another example “arises from the sensitivity of the issues involved, which leads some rabbis to avoid ruling or to rule privately rather than publicly... The dearth of comprehensive, nuanced, and unambiguous written rulings by Jewish law experts is troublesome.” Policy concerns include: “...collateral damage to innocent third parties” as a resulting of reporting a person as a sexual abuser; the financial impact on a Jewish institution from a civil suit arising from child sexual cases; and, reporting to secular authorities “may lead away from reliance on rabbinic authorities...” By identifying factors that contribute to reluctance, his intent is “to encourage a more transparent and focused discussion that could lead to change, or at least a clearer and more helpful understanding of the issues.” Part 5 is a brief conclusion that begins by stating: “The status quo within the Hareidi community is untenable. Secular authorities [in the U.S.A.] are coming increasingly aware of allegedly rampant and criminal non-compliance with mandatory reporting law.” He “respectfully suggest[s] a way in which Hareidi authorities could protect vulnerable Jewish children, protect community members from being prosecuted for non-reporting, protect Orthodox Jewish schools, yeshivas and other organizations (including social service organizations trying to provide therapy to abusers) from being sued to the hilt, avoid profaning G-d’s name and, in fact, promote sanctification of G-d’s name, while minimizing any attenuation of rabbinic authority or standards... The urgent issue is preventing additional abuse from taking place.” Offers a 4-part rationale for cooperating with secular authorities, including 7 reasons for “reporting evidence of abuse [to secular authorities] or complying with [secular] mandatory reporting laws.” Identifies 6 intended benefits of his proposal. 293 footnotes.

Restall, Matthew, & Sigal, Pete. (1992). “May they not be fornicators equal to these priests”: Postconquest Yucatec Maya sexual attitudes. *UCLA Historical Journal*, 12:91-211.

Restall received a Ph.D. in history from University of California, Los Angeles, (UCLA), Los Angeles California. Sigal is a Ph.D. candidate at UCLA. “The purpose of this study is to form a picture of Maya sexual attitudes by examining both official and unofficial Maya notarial documents. ...we discuss the ways in which the Maya constructed people’s sexual behaviors – the ways culture and society constructed Maya thoughts about sex.” Their framework is that sexuality is “a socially and culturally constructed form of power relations.” Analyzes a 1774 petition, an archival notarial document, in Yucatec Maya language that was submitted to the Spanish Inquisition of the Roman Catholic Church during the Maya colonial period. Utilizes linguistic analysis. The petition accuses 4 Catholic priests by name of committing sexual boundary violations and “perform[ing] sexual acts in illicit ritual context.” Observes: “We can also see the entire document as both an attack on priestly privileges and an attempt to keep the priests in line with their own declarations of celibacy.” Compares the petition to a 1589 one to the Inquisition that was submitted by 5 Maya communities accusing a priest of using the sacrament of confession



to coerce women into sexual acts with him at the threat of his denying them confession. 68  
endnotes; 58 references.

Rhea, Beth. (1992). Out of bounds: The Church faces clergy sexual misconduct. *Virginia Episcopalian*, 100(7, April):10-12.

Rhea is managing editor of the publication that is published by the Diocese of Virginia, Episcopal Church. Magazine-style article. Begins with the 1991 civil trial in Colorado in which an Episcopal Church bishop, William Frey, was found liable for his actions as bishop in a case in which a male priest sexually exploited a woman whom the priest was counseling. Frey, Rhea reports, was found negligent in his supervision of the priest and in his responses after discovery of the matter. The jury awarded the victim \$1.2 million; the decision is under appeal. Comments: "With the Frey case, the issue of clergy sexual misconduct surged to the fore of the Church's consciousness. Bishops and priests alike have begun to acknowledge that such exploitation can have profound repercussions for individual victims, for parishes, for priests who have violated their ordination vows and jeopardized their careers, and for the institutional Church, which can wind up in court." Quotes Bishop Harold Hopkins, director of the House of Bishops' Office of Pastoral Development, and Rev. Margo Maris, canon to the ordinary in the Diocese of Minnesota regarding power imbalance, vulnerability, trust, and responsibility for maintaining boundaries in priest-parishioner relationships. Quotes a victim of a priest regarding the spiritual dimensions of a case of sexual exploitation. Briefly reports on topics of incidence and prevalence, the Church's historical pattern of responding, and recent societal changes in attitude and behavior about the matters. Very briefly discusses whether bishops have sufficient authority to hold priests accountable, and clinical treatment of offending clergy. Very briefly discusses responses by the Diocese of Virginia and Virginia Theological Seminary. Includes a brief sidebar in which 4 Virginia priests discuss matters related to sexual misconduct, and a sidebar that provides 4 reading material sources.

Richards, Anne F. C. (2004). Sexual misconduct by clergy in the Episcopal Church. *Studies in Gender and Sexuality*, 5(2, April):139-165.

By an Episcopal priest, Grace Church, New York, New York. From 1995 to 2001, she served as Canon for Ministry as a member of the senior staff of the Episcopal Bishop of New York. Among her responsibilities was coordinating misconduct cases involving clergy of the diocese, "the great majority of [which] involved married heterosexual male priests who had inappropriate sexual involvements with adult women." Begins with "thoughts about the current sexual misconduct crisis in the Roman Catholic Church..." Briefly sketches the history of the call of men to the priesthood in the Catholic Church, including monastic orders. Compares and contrasts the priesthood of the Episcopal Church to that of the Roman Catholic in order "to point out some measures that may minimize the likelihood of misconduct (or, more properly, the breakdown of healthy functioning, of which misconduct is but a symptom) among Episcopal clergy." Discusses briefly the "fact that the concept of a priest holds great psychic power" to transition to incidents of clergy sexual misconduct and the role of denial in victims and congregations. Speculates on the roots of sexual boundary violations by Roman Catholic priests. Contrasts an individualistic approach to ordination in the Catholic Church to the Episcopal Church's community approach. Comments that the Catholic approach is reinforced by a "highly sacramentalized spirituality" which "contributes to the aura of charged sexuality surrounding the sacralized figure of priest." Contrasts the theological understanding of the Roman Catholic priest as *alter Christus* with an Episcopal understanding of ordination to a *servant leadership* role. Based on her work with Episcopal priests, sketches patterns that led to a breakdown in priests' healthy functioning, which she terms *self-loss*, and result in misconduct which is "a kind of desperate assertion of self" in an early-career crisis. Among characteristics of this crisis are: idealism giving way to fatigue, discovering that parishioners are human, realizing that the "very nature of the [priest] role creates a boundary between public and personal," learning the limits of one's effectiveness, emerging issues of authority – personal, priestly, and institutional, and failure to grow in understanding God. 3 references.

Richardson, James T., & Davis, Rex. (1983). Experiential fundamentalism: Revisions of orthodoxy in the Jesus Movement. *Journal of the American Academy of Religion*, 51(3, September):397-425.

Richardson is professor of sociology, University of Nevada, Reno, Nevada. Davis is canon and subdean, Lincoln Cathedral, Lincoln, England. The “focus [is] on the belief structure or ideology of the Jesus Movement, and attempt[s] to assess that belief structure (and how it has been revised) in terms familiar to scholars in the areas of theology and sociology.” The interest is social factors contributing to the development of beliefs, and the social consequences of holding the beliefs. Describes the general beliefs of the Jesus Movement and its non-doctrinal Christian fundamentalism, and its subculture. Notes the emphasis on a total commitment and communal lifestyle. Describes the Movement’s central focus on primacy of the experiential, which is associated with participation, and identifies potential sources for that emphasis. Identifies the Children of God, currently self-identified as the Family of Love, as “the most radical of the new groups” and examines its beliefs and practices. Describes the group’s “most attention-getting tactic” as its “innovative approach to recruitment in recent years” which was initiated by the leader, Moses David Berg, “who started using sex as a recruitment tool.” Focuses on the group’s justifications for the tactic “because the situation clearly illustrates the extremely flexible way in which the [group] and its leaders deal with theological questions.” Traces the origin of the tactic to Berg’s use of a younger member’s attractiveness as a way to engage sexually select, potential recruits. The method, known as *flirty fishing*, was expanded to involve other “young women, most of whom were quite attractive...” Reports that evangelism was the major end used to justify a leader-directed sexualization of the followers as the means. Berg used and interpreted scriptures to reinforce his justification, which the authors analyze as antinomian. Reports on Berg’s rationalization of the dominant role of men in using women sexually for evangelism, including interpretations of scripture. Presents a brief summary of sociological explanations for the development of the recruitment tactic. The conclusion connects Berg’s sexualization of group members for the sake of recruitment to themes of orthodoxy and the primacy of experience in the Jesus Movement. Numerous references; 13 footnotes.

Rickter, Phyllis. (1993). Women speak out. *The World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):27.

Rickett is the immediate past president of the Unitarian Universalist Women’s Federation, and its representative to the denomination’s Task Force On Clergy Sexual Misconduct. A brief commentary in a Unitarian Universalist magazine. Calls for “bringing the subject of clergy sexual abuse out into the light of day [which] will take courage, but in the end it will lead to healing, prevention, and the mutual empowerment of clergy and parishioners.”

Rigali, Norber J. (1994). Church responses to pedophilia. *Theological Studies*, 55(1, March):124-139.

Rigali, a Jesuit priest, is professor, theological and religious studies, University of San Diego. Briefly reviews the emerging awareness in the 1980s of the Roman Catholic Church in the U.S. and Canada regarding the problem of child sexual abuse by priests, and the Church’s responses. Key events included: Jason Berry’s reporting in 1985 in the *National Catholic Reporter*, and newspaper reports in 1989 in Newfoundland, Canada, regarding crimes of pedophilia at the Irish Christian Brothers’ Mount Cashel Orphanage. Key responses that Rigali examines include: the Canadian Conference of Catholic Bishops’ 1990 report, From Pain to Hope: Report from the CCCB Ad Hoc Committee on Child Sexual Abuse; the U.S. Catholic Conference’s first public statement on the issue, “USCC Pedophilia Statement,” in 1988; the U.S. National Conference of Catholic Bishops’ “Statement on Priests and Child Abuse” in 1989; the 1992 report of Cardinal Joseph Bernardin’s Commission on Clerical Sexual Misconduct with Minors; emergent sexual misconduct policies of U.S. dioceses in the early 1990s; a 1993 report from a think tank convened by a committee of the U.S. National Conference of Catholic Bishops. Concludes with a call to end the use of undefined terms and vague generalities, and to ground discussion on facts and openness. Footnotes.

Roberts, Tom. (2009). Bishops were warned of abusive priests. *National Catholic Reporter*, 45(12, April 3):1, 11-12.

By the journal's editor at large. Reports on previously sealed civil court case documents – letters and correspondence of Fr. Gerald Fitzgerald, a Roman Catholic priest who in 1947 co-founded the Servants of the Paraclete, in Jemez Springs, New Mexico, an order established to deal with priests who had problems, e.g., alcoholism – that the journal obtained from a California law firm. The documents, which range from 1952 to 1964, are posted at NCRonline.org and show Fitzgerald corresponded with U.S. bishops and Vatican officials regarding priests in the U.S. who sexually abused minors. Most of the documents pertain to Fr. John T. Sullivan of the Diocese of Manchester, Manchester, New Hampshire, whose bishop in 1957, Matthew F. Brady, refers to as “a problem priest for whom I am at a loss to find a place to serve” and whose problem is “a series of scandal-causing escapades with youth girls. There is no section of the diocese in which he is not known and no pastor seems willing to accept him.” Brady sought Fitzgerald's assistance in getting Sullivan placed in another diocese: “The solution of his problem seems to be a fresh start in some diocese where he is not known.” Fitzgerald declined, explaining that based on the order's “long experience with characters of this type... [t]heir repentance and amendment is superficial and, if not formally at least sub-consciously, is motivated by a desire to be again in a position where they can continue their wonted activity. A new diocese means only green pastures.” He explained the order's policy against recommending “men of this character” and their willingness “to shelter Father with a program that will help him save his own immortal soul. ...I do not dare recommend such men for the cura animarum [care of souls].” Brady then corresponded with the bishop of Toledo, Toledo, Ohio, bishop of Lafayette in Indiana, Lafayette, Indiana, bishop of Bismarck, Bismarck, North Dakota, and the bishop of Sioux City, Sioux City, Iowa, regarding Sullivan's attempt to relocate. In correspondence in 1961 between Fitzgerald and another bishop of Manchester, Ernest J. Primeau, Fitzgerald states that Sullivan has resided at the order in Jemez Springs, “wants activation,” and that “what is quite disturbing in his and similar cases, [is that] there seems to be a generic lack of comprehension of the damage done by his past.” Fitzgerald's position is that “to protect the good name of the Church, [Sullivan] should be reduced involuntarily to the lay state...” Roberts cites a 2003 *Washington Post* story that Sullivan ““was stripped of his faculties to serve as a priest after he kissed a 13-year-old girl in Laconia, N.H., in 1983 when was 66.”” After his in 1999, never having faced a criminal charge, the church paid more than \$500,000. to Sullivan's victims, “including three in Grand Rapids, Mich., and one in Amarillo, Texas, two dioceses that did not heed the warnings of the bishops of New Hampshire. The victims said they were abused when they were between 7 and 12 years old.” Fitzgerald sought to purchase an island in the Caribbean “for the care of Priests who were so compromised in their case history and so habitually recedivi as to require, for their salvation and the minimizing of their scandal, a complete withdrawal from contact with the laity.” Roberts states that the significance of the documents is that they “appear to significantly contradict the claims of contemporary bishops that the hierarchy was unaware until recent years of the danger in shuffling priests from one parish to another and in concealing the priests' problems from those they served.” [Copies of the documents were retrieved April 2, 2009, from the World Wide Web site of *National Catholic Reporter*: <http://ncronline.org/news/accountability/bishops-were-warned-abusive-priests>]

Robinson, Geoffrey James. (1998). Sexual abuse: Spiritual harm and healing. *The ITSI Sun, A Newsletter of the Interfaith Sexual Trauma Institute*, 4(4, October). [Retrieved 09/18/14 from the World Wide Web site of Interfaith Sexual Trauma Institute: <http://www.saintjohnsabbey.org/interfaith-sexual-trauma-institute/free-services/isti-newsletter-articles/sexual-abuse-spiritual-harm-and-spiritual-healing/>]

Robinson is an auxiliary bishop, Roman Catholic Church, archdiocese of Sydney, Australia, and joint chair, Australian Catholic Bishops Conference Committee for Professional Standards. A paper presented originally at the 2nd National Australian and New Zealand Conference, “Breaking the Boundaries: Professional Misconduct, Exploitation, and Offending by Health Care Professionals, Therapists and Other Trusted Practitioners, including Clergy,” July 15, 199, Melbourne, Victoria, Australia. Uses the term *spiritual* in a broad sense as the response to fundamental, existential questions that may or may not involve religion, and which “express the spiritual dimension of our being, that dimension that seeks to give a basic meaning to all that we do and in some manner to link all the different facets of our life into one whole.” Part 1, Spiritual

Harm, discusses the human profound drive of searching for meaning in one's life, which involves a person's "sense of dignity and self-worth." States: "All meaning in life comes from love... Our sexuality is one of the most profound ways in which we both seek and express love at all times and in all circumstances... It is, therefore, one of the most profound ways in which we seek meaning in life. ...love is the deepest longing of the human heart and comes from the very center of our being... For many people, recognizing, accepting and embracing this longing for infinite love is part of the process of making meaning of their lives." Calls *sexual abuse* a bulldozer that gouges a road through the "fragile ecosystem of sexuality, love and meaning that [a] person has been painfully constructing... The relationship is broken between sexuality and love, between trust and love, between meaning and love, so that love is no longer a unifying force. In sexual abuse, there is always spiritual harm because, no matter what other particular things may be destroyed, the abuse always destroys the person's sense of wholeness and connectedness, and hence the person's sense of meaning." In the context of professional persons – "such as doctors, mental and social health workers, lawyers and ministers of religion" – states that sexual abuse subverts the values of the role, including trust and the commitment to the best interests of the person in the help-seeking role, and that in all cases, "there is always spiritual harm." Also describes the harms in church communities: "Sexual abuse by a direct representative of that religious belief, e.g., a priest or minister, destroys the answers that the religious beliefs have given up to that point. The power that has been abused is a spiritual power that allows a person to enter deeply into the secret lives of others and to make judgments about the spiritual state of persons and even about their eternal fate. The link between the minister and God can be impossible to break and it can easily seem as though the very God is the abuser." Based on his identification of an interdependent relationship, states: "Within a Church community it is impossible to separate the victim's relationship with the abuser, with God and with the community. ...when the Church authorities themselves appear to condone the offense and reinforce its effects, it appears that the entire community is joining in the rejection. The magnitude of the effect on the victim's world of meaning must be seriously compared with the abuse itself." Part 2, *Spiritual Healing*, addresses "helping a person to be whole again and to find a new world of meaning, a new set of satisfying answers to the basic questions of life." Very briefly discusses the positive and negative potentials of psychological counseling. The focus is on forgiveness: "The first thing to say is that for the victim the most important forgiveness is forgiveness of self – forgiveness for having been powerless, for having trusted someone who did not deserve trust, for not having done more to prevent or resist the abuse... The second thing to say is that no one is ever justified in telling victims that they have a religious obligation to forgive the offender... If forgiveness is to have any meaning at all, it must be the free personal choice of the victim." Traces the etymology of *forgive*, including its Pre-Christian origins and its use in the New Testament Gospels literature. Very briefly states that church "[c]ommunities must forgive, in the literal sense of 'give themselves for,' victims who have disturbed their comfort and meaning-making by speaking out about their abuse. Within the [Roman] Catholic Church I must accept that, if no victims had come forward, nothing would have changed. We must learn to be positively grateful to victims for disturbing us." 9 endnotes.

Robison, Linda Hansen. (2004). The abuse of power: A view of sexual conduct in a systemic approach to pastoral care. *Pastoral Psychology*, 52(5, May):395-404.

By a California-licensed family therapist and Masters of Divinity student, Pacific School of Religion, Berkeley, California. Written "to explore the dynamics that contribute to the misuses of power by clergy within our religious systems." Points to factors of both role, i.e., clergy and counselor, and social, e.g., gender, as contributing to a power imbalance in pastoral counseling relationships. Describes an example from her psychotherapy practice of a clergyman whose personal issues and inability to handle countertransference in his ministry resulted in sexual misconduct. Calls for an understanding of the congregation as a family system, and states that the offender in her example "was a scapegoat for a religious system that did not want to look at the issues of sexuality and the imbalance of power..." Suggests some reasons why clergy do not acknowledge the imbalance of power. Calls for a systemic model of pastoral care. 10 references.

Rochford, E. Burke, Jr. (with Heinlein, Jennifer). (1998). Child abuse in the Hare Krishna movement: 1971-1986. *ISKCON Communications Journal*, 6(1, June):43-69.

Rochford is a professor of sociology, and Heinlein is an undergraduate, Middlebury College, Middlebury, Vermont. Rochford has served as a member of the International society for Krishna Consciousness (ISKCON) North American Board of Education. [ISKCON was founded by guru A.C. Bhaktivedanta, known as Swami Prabhupada, who was succeeded after his death by 11 gurus. It is also referred to as the Hare Krishna movement.] "This paper deals with how children in a religious organisation were abused physically, psychologically and sexually by people responsible for their care and well being." He examines "child abuse and neglect within the context of ISKCON's boarding schools – or *ashram*-based *gurukulas* – as they existed from 1972 until the mid-1980s. ...attention is given to a variety of organisational factors that fostered, and indeed created opportunities for child abuse to occur..." Based on his interviews with children and parents, and his direct involvement with ISKCON. The first *gurukula*, or school for children, was established in 1971 in Dallas, Texas. Children lived apart from their parents in ashrams headed by teachers. The school "was specifically meant to train students in spiritual life, so that they could return back to Godhead." By the 1980s, *gurukulas* were started in North America, France, Australia, South Africa, India, England, and Sweden. After 1986, most in North America were closed. Quotes former students, teachers, parents, letters, and published literature. Second generation ISKCON youth, parents, and educators report psychological, physical, and sexual abuse of children in the *gurukulas*, but reliable statistics as to the prevalence are not available. Offenses were committed by teachers and older boys under the direction of teachers. Identifies 3 factors that account for the abuse and neglect of children: ISKCON's priority of parents serving the missionary and economic goals of the movement rather than raising their children; lack of institutional support for sufficient staffing, funding, and oversight of the schools; exclusion of parents from the schools. Notes that in the New Vrindaban community in West Virginia, "it was not uncommon for girls as young as thirteen to be married or betrothed in the late 1970s." Concludes: "...the significance of the *gurukula* rested on its childcare function, rather than as an educational institution" and that it "became an institution defined by neglect, isolation and marginalization." Some teachers "considered parents as threats to the spiritual well-being of their children." He comments: "The sad irony is that the parents who accepted the ideological justifications offered by the leadership and chose to remain 'detached' and minimally involved in the lives of their children, effectively left them vulnerable to neglect and abuse." In the conclusion section, identifies the sociological function of the *trusted hierarchy* in a religious organization as a factor that "helped create structures facilitating abuse and exploitation" in ISKCON's *gurukulas*. States: "Child abuse stands as a powerful symbol of the failure of ISKCON's leadership, and that form of social organisation (that is communalism) which supported its political and spiritual authority." References; 30 footnotes.

Rochon, Claude. (2005). Sexual abuse by the clergy: The evangelical perception. *Scriptura: New Series* [English version of the French original in *Scriptura: Nouvelle Série*], 7(2):95-111.

"Rochon is a PhD student in religious studies at the Faculty of Theology and Religious Studies at the University of Montreal," Montréal, Québec, Canada. He conducted a literature review to answer the question of "how evangelical Protestants perceive the problem of sexual abuse in their own clerical milieu?" Because he was examining perception, he chose "popular literature... rather than the scholarly literature." [However, a number of his popular literature sources quote from scholarly literature.] Begins by trying to establish "the magnitude of the problem... in the evangelical milieu." Concludes: "Far from presenting a clear picture of the situation, the various studies identified in this literature review illustrates [*sic*] the difficulty of obtaining relevant and credible statistics," noting the problem of methodological differences. Regarding the evangelical perception of clergy sexual abuse, he concludes that the perceptions are based on theological presuppositions, moral values, and especially on personal experience. He uses 3 categories to organize the factors shaping the perceptions: emphasis on Scripture, theology, and conservative values. He regards these factors as indirect causes of sexual abuse: 1.) a fundamentalist reading of Scripture regarding the role of women, an ideal of behavior that causes stress that may increase clergy vulnerability to committing the abuse, and use of verses to silence victims and justify

concealment; 2.) a theology of the pastor as God's chosen that increases the imbalance of power, and the view that distrusts the world beyond the church and thus avoids outside help and conceals cases; 3.) conservative values, e.g., patriarchy, which increase the risks, and define the behavior as misconduct in a consensual relationship in contrast to abuse in a non-consensual relationship. Concludes by very briefly noting similarities between "the problems in the evangelical milieu" and "the Catholic community." 28 endnotes.

Roehlkepartain, Eugene C. (1991). Sex, power and ministry. *The Christian Ministry*, 22(3, May/June):7. Style of a columnist. Brief call for: discussion of the phenomena of clergy sexual problems, self-evaluation, development of personal and institutional guidelines for sexual conduct, taking seriously victims' reports, and clergy to give time and energy to primary relationships as a preventive measure.

Roemischer, Jessica. (2004). Women who sleep with their gurus... and why they love it. *what is enlightenment?*, 262(Summer, August/October):Pagination lacking. [Retrieved 08/15/10 from the World wide Web: <http://www.enlightennext.org/magazine/j26/women-who-sleep.asp?pf=1>]

First person, magazine-style article "on the subject of women who have been sexually involved with their spiritual teachers" and why "we women almost always say yes." Draws upon her personal experience and interviews with unidentified women. Quotes a former, unnamed college professor of hers regarding the postmodern worldview of women as victims and therefore as lacking agency in "relationships of intrigue" in which the woman desires "[e]nlightenment, security, spiritual power, and affirmation." Quotes unnamed women who had been in sexualized relationships with Eastern spiritual teachers to the effect that a woman derives power or identity from men with power. Quotes an anthropologist that supports this point of view. Roemischer states: "For women on the spiritual path, a relationship with our teacher adds an additional and compelling element to the long-standing benefits of becoming sexually involved with a power and influential man: spiritual enlightenment." States: "...while our teachers may have been the ones to initiate the relationships, we women harbor a deeply ingrained, age-old understanding that our attractiveness, in whatever form it takes, gives us the power to control and manifest outcomes... ..we know that there is an inherent power in being the ones who can say 'Yes.'" Quotes author Christina Hoff Sommers' critique of some feminist points of view regarding power differentials in mentor-student relationships as being offset by women's power in male-female relationships. Acknowledges "how yearning for transcendence can be confused with the attraction to sexual intimacy" or how spiritual aspiration and sexual attraction can be confused due to similarities. Very briefly quotes Peter Rutter about what is at stake in a spiritual mentor-student relationship for the student. Concludes that "expect[ing] women to be able to take responsibility for their own personal and spiritual lives, even in the face of a corrupt spiritual teacher," is a leap to a third stage of feminism. Lacks references.

Rogness, Peter. (2002). Making the church a safe place. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):18-19. [Also available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

Rogness is bishop, Greater Milwaukee Synod, Evangelical Lutheran Church of America. This originally appeared in the Milwaukee Journal Sentinel, Milwaukee, Wisconsin. Identifies 4 principles that have guided his synod's response to allegations of clergy sexual misconduct: 1.) care of the victims is paramount; 2.) people must know their local congregation is a safe place; 3.) we follow fair procedures; 4.) disclosure is made. Simple and to the point.

Rohrbacher, Paula Gonzales. (2002). Sexual abuse victims address the bishops: Paula Gonzales Rohrbacher. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):119-120.

Rohrbacher of Juneau, Alaska, was one of 4 victims of childhood sexual abuse in the Roman Catholic Church who addressed the U.S. Conference of Catholic Bishops on Jun. 13 meeting in Dallas, Texas. The next day, the Conference approved its Charter for the Protection of Children and Young People. [See this bibliography, this section: United States Conference of Catholic Bishops (2002).] Text of her testimony. Describes her abuse by a seminarian placed with her family when she was a minor. Eloquently details the significant, adverse consequences that have

continued into her adulthood and had an impact on her family. Urges the Conference to adopt a policy of zero tolerance for all offenders. [See also this bibliography, this section: Bland, Michael (2002); Clohessy, David (2002); and Martin, Craig (2002).]

Romo, Jaime J. (2006). Intersecting systems: Abuse implications for teachers. *Taboo: The Journal for Culture and Education*, 10(1, Spring/Summer):81-94.

Romo is assistant professor, Department of Learning and Teaching, School of Leadership and Education Sciences, University of San Diego, San Diego, California. Romo spent 3 years studying for the Roman Catholic diocesan priesthood before teaching and working as assistant principle. Catalysts for the article include media reports in 2002 “of clergy sexual abuse [by Roman Catholic priests] from Boston,” his “two sons’ development into adolescence,” and “memories of my own molestation by my childhood pastor... Later that summer, I reported to the diocese of Los Angeles that I had been sexually abused by my childhood pastor, Monsignor Leland Boyer.” States: “I write this article to explore the question: *How can we understand the impacts of clergy sexual abuse upon K-12 teachers’ effectiveness with all children?*” He uses “ethnic or racial identity development frameworks with which to make analogies to, differentiate from, and better understand the content and relevance of this study. My bias in this study comes from my own experience of emancipatory spirituality, wherein educational outcomes include social justice...” Uses the qualitative research method of auto-ethnography to examine “my own writings related to my own clergy sexual abuse recovery...” Presents his data using a simplified 4-stage framework from identity development by substituting the term *survivors or religious authority sexual abuse for minorities*. Quotes from a letter and a poem. States his “recovery from clergy sexual abuse is [not] linear or final.” Calls for teachers to “become effective advocates for child safety and anti-child sexual abuse by teachers and religious authorities, if we are to be credible as agents of social justice.” 2 endnotes; 55 references.

Ronan, Marian. (2008). The clergy sexual abuse crisis and the mourning of American Catholic innocence. *Pastoral Psychology*, 56(3, January):321-339.

Ronan is affiliated with American Baptist Seminary of the West and Graduate Theological Union, Berkeley, California. Argues that the crisis in the U.S. Roman Catholic Church since 2002 “is not only a response to the [sexual] victimization of individuals [who are minors by priests] or failures of church leadership but also represents the culmination of a series of unacknowledged losses – and the failure to mourn those losses – in the American Catholic community, especially since the 1960s.” Relies on “the psychoanalytic discourse of mourning and the inability to mourn.” Identifies a “dominant discourse of innocence and optimism” and its “assumptions that the world is rational and moral, that hard work guarantees success, and that women and children are pure and innocent.” Observes that in the clergy sex abuse crisis, “lay Catholic reform groups, many of them adamantly opposed to Catholic sex/gender ideology, came into possession of an equally potent weapon with which to fight back against that ideology – the innocence of clergy sex abuse victims.” Cites the attempt to “shift responsibility from the church to homosexual priests per se” as a displacement that “protects the Vatican and the hierarchy from mourning administrative and ideological failures that were a significant component of the harm done to actual sex abuse victims, as well as ways in which the crisis has undercut confidence in the church.” 47 references.

Rosenbluth, Susan L. (2006). Abuse in the Orthodox community and the *beit din*. *The Jewish Voice and Opinion*, 19(11, July):11-17, 19-22. [Retrieved 09/05/10 from the World Wide Web: <http://jewishvoiceandopinion.com/pdf/200607.pdf>]

Rosenbluth is the editor-in-chief. Newspaper-style article. Reports on accusations of the sexual abuse of children in the Orthodox Jewish community in the New York, New York, area, particularly the cases of Avrohom Mondrowitz and Rabbi Solomon Hafner. Based heavily on interviews with Michael Leshner, an Orthodox Jew, and attorney and investigative reporter, Passaic, New Jersey, and Amy Neustein, a sociologist, who has worked with Leshner. Leshner also represents a man who alleges he was sexually abused at 8-years-old by Mondrowitz. Mondrowitz is an Orthodox Jew who presented himself to a yeshiva in Brooklyn, New York, as a rabbi and psychologist. In 1984, he “fled to Israel to escape prosecution for having allegedly sexually

abused and sodomized boys he had ‘counseled’ as part of his popular child psychology practice in fervently Orthodox Borough Park.” He was charged in 1985 by the Brooklyn district attorney. Leshner has attempted to persuade U.S.A. authorities to extradite Mondrowitz from Israel, and suggests that Charles Hynes, the current district attorney for Brooklyn, is reluctant to pursue extradition as a result of his “‘close relationship’ with the Brooklyn hareidi community,” and that if the Orthodox community and rabbis demanded Mondrowitz’s return, Hynes would also. Hafner is “a member of the hareidi Bobov community in Borough Park.” Hafner was a “popular tutor and camp administrator in the Bobov community.” Leshner and Neustein maintain that in 2000 Hynes dropped a 96-count complaint of child abuse, resulting in the disbanding of a grand jury, after a *beit din*, a rabbinical court, found Hafner innocent. One issue discussed is whether Orthodox Jews with accusations should first go to civil authorities or to a *beit din*, and, if the latter, then go to civil authorities after the *beit din* finds the person guilty.

Rosik, Christopher H., & Kilbourne-Young, Karen L. (1999). Dissociative disorders in adult missionary kids: Report on five cases. *Journal of Psychology and Theology*, 27(2, Summer), 163-170. [Theme issue: Psychology and Missions]

Rosik is a licensed psychologist and clinical director, Link Care Counseling Center, Fresno, California. Kilbourne-Young is a licensed psychotherapist whose specialization includes psychotherapy with missionaries and issues of adult *missionary kids*. From the abstract: “Growing up in a cross-cultural missions context exposes children to some unique psychological stressors. The present article explores the manner through which these stressors may increase vulnerability to the development of a dissociative adjustment in missionary kids (MKs) exposed to significant trauma. 5 of dissociative disorder among adult MKs were investigated for the reported prevalence of abusive and unique missions-related stress. The case analyses indicated that dissociative disorders can be found within the adult MK population. Furthermore, exposure to some unique mission stressors appeared to be associated with the occurrence of a dissociative disorder in this sample, although determination of the nature and degree of this relationship awaits controlled research.” Based on a retrospective archival analysis of clinical records of 5 women referred 1990-1996 to the Link Care Counseling Center who were “serving as overseas missionaries at the time of their referral.” All had been diagnosed with clinically with a dissociative disorder. 4 of the 5 reported experiencing acts meeting a definition of childhood sexual abuse in the mission field: “sexual contact (ranging from fondling to intercourse) before the age of 18 under either of the following conditions: (1) the contact was with someone 5 or more years older than the subject or (b) the contact was with someone less than 5 years older, but occurred against the will of the subject.” In 2 of the 4 cases, the sexual abuse was chronic, “one from a parent and a sibling and the other from a nonrelative. Another reported a 6-month period of sexual assault by a nonrelative. The fourth case involved isolated incidents of sexual abuse in adolescence by a physician and in early adulthood by a pastor.” 4 reported acts meeting a definition of physical abuse; 5 reported acts meeting a definition of emotional/verbal abuse; 4 reported acts meeting a definition of neglect. 41 references.

Ross, Jr. Bobby. (2009). [Justice] Modern-day lepers: Churches try to balance grace and accountability toward sex offenders. *Christianity Today*, 53(12, December):76.

Magazine-style article. Very briefly reports on how Christian churches are responding to the desire of people who are convicted sex offenders to participate in the church’s worship and ministry. Notes differences in laws among the U.S.A. states regarding where released sex offenders can live or visit: “Some states provide exemptions for churches, but many do not.” Quotes the vice president of Prison Fellowship that a major problem “is that many sex offender statutes are written so broadly that they ‘lump many people convicted of relatively minor offenses in with the hardcore sex offenders.’” Quotes “a George attorney who defends churches against sex abuse claims” that “in some cases, Christians take their strong belief in redemption too far and fail to monitor offenders properly.” Notes that increasingly, liability insurance carriers are demanding that church leaders address the issue of registered sex offenders, and churches are using “formal training on sexual abuse prevention and even contracts that offenders must sign before attending.”



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\_\_\_\_\_. (2013). No GRACE in sexual abuse investigation of missionary kids. *Christianity Today*, (March 13): pagination lacking. [Retrieved 04/01/13 from the World Wide Web site of *Christianity Today*: <http://www.christianitytoday.com/ct/2013/april/investigator-or-prosecutor.html>] Magazine-style article. Briefly reports that the Association of Baptists for World Evangelism (ABWE) has terminated its relationship with Godly Response to Abuse in the Christian Environment (GRACE), an organization is hired “to investigate allegations that Donn Ketcham, a former missionary in Bangladesh, sexually abused missionary kids in the 1980s... ABWE raised concerns about GRACE’s professionalism and investigative tactics and suggested that the investigators seemed intent on portraying the missions agency in a negative light.” States that in 2011 the board of ABWE fired its former president “and demanded the resignations of other top officials as the agency confronted ‘past mistakes’...” Includes quotes from: Boz Tchividjian, GRACE’s founder and executive director, a sister of an ABWE victim, and an ABWE victim. Regarding GRACE’s prior investigation of abuse at a school for missionary children in Senegal that was operated by New Tribes Mission, (NTM), quotes a person NTM selected “to coordinate its Independent Historic Abuse Review Team (IHART),” which is conducting investigations into “decades of allegations in Brazil, Panama, and Bolivia” that are related to NTM.

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\_\_\_\_\_. (2013). Investigator or prosecutor? Reviewing decades-old abuse allegations isn’t simple. *Christianity Today*, 57(3, April):15.

Reports that the Association of Baptists for World Evangelism (ABWE) has terminated its retention of Godly Response to Abuse in the Christian Environment (GRACE), which ABWE hired “to review sexual abuse claims” against ABWE mission personnel. States that weeks before the planned release of GRACE’s report, ABWE “announced it would work instead with a new firm. ABWE raised concerns about GRACE’s professionalism and investigative techniques and suggested that the investigators seemed intent on portraying the missions agency in negative light.” Quotes GRACE’s founder and executive director stating “that ABWE appeared ‘unwilling to have itself investigated’ unless it controlled the investigation. The agency refused to provide critical documents and other information, he said.” Quotes a reported victim as angry and disappointed at ABWE’s decision to replace GRACE with Professional Investigators International (PII), citing a PII promise of complete confidentiality to ABWE as the client: “...the victims have nothing – least of all any hopes of a fair and transparent investigative report.” Quotes a spokesperson for New Tribes Mission (NTM), a missionary-sending agency based in Florida, regarding ABWE’s “report on abuse at a Senegal missionary school in the 1980s.” States that NTM had “‘had concerns about GRACE’s process that came to light after the completion of their report on the Fanda school,’” some of which “‘mirror problems cited by ABW.’”

Rossetti, Stephen J. (1992). Broken symbols: Child sexual abuse and the priesthood. *Today’s Parish*, 24(5, September): 9-13.

Rossetti is a Roman Catholic priest, Diocese of Syracuse, and a licensed clinical psychologist. First in a 2-part series. Magazine-style article. Reports on a research project he conducted that was funded by Twenty-Third Publications, publisher of *Today’s Parish*: “the research was aimed at exploring the effects of clergy-child sexual abuse and the attitudes of active Catholics in a parish.” Respondents were 1,013 people in the U.S. (86%) and Canada (14%) who completed a survey. Participants were obtained on the basis of the publisher’s mailing list. Responses were divided into 3 groups: those whose diocese had been affected by a case(s) of a priest sexually abusing children; those whose parish had a priest who had been accused; those whose diocese had not been affected and whose parish had not had a priest accused. Among the findings: 545 (55%) respondents said their diocese but not their parish had been affected; 98 (10%) said their own priest had been accused. Respondents were asked “what emotion they felt when they heard about clergy being involved in child sexual abuse.” Emotions named were: anger (32%), sadness (22%), disappointment (17%), compassion (8%), shame (4%), and miscellaneous (17%). Asked the intensity of the emotion, 86% said it was strong or very strong. Other findings reported included a decline in confidence in the priesthood based on the respondent’s grouping: “Those

who have experienced priests being accused of child molestation are less likely to expect priests to be than others and they are less likely to look to priests for moral leadership.” Similarly, respondents’ support for priestly vocations “declined considerably for those who had been subjected to priests as child molesters.” Regarding overall satisfaction with priests, “there was a sharp decline in approval by respondents who had experienced an allegation of clergy-child molestation.” Reports his general conclusions: 1.) “The closer the incident, the greater the harm to done.” 2.) “The entire community has been wounded... not just the victims and their families...” Also reports on the results of another 314 respondents who were priests from the U.S. and Canada. 7 footnotes. [For the second part of the series, see the following entry, this bibliography, this section.]

\_\_\_\_\_. (1992). A wounded church: Child sexual abuse and the Catholic Church. *Today's Parish*, 24(6, October):9-13.

Second in a 2-part series. [For the first part of the series, see the preceding entry, this bibliography, this section.] Presents portions of the survey that “focus on Catholics’ attitudes toward the church. In particular, it will look at how they perceive the adequacy of the church’s response to clergy-sexual abuse and what this tragedy has done to their trust in the institutional church.” Findings include: 1.) “[The suggestion] that the majority of the Catholic leadership is dissatisfied with the church’s response to incidents of clergy-child sexual abuse.” 2.) “It is clear that a majority of ministers in the Catholic church do not believe that the church has kept them informed and want this problem to be dealt with in a more open manner.” 3.) “The phenomenon of clergy-child sexual abuse appears to be damaging seriously the credibility of the Catholic church to police its own ranks.” 4.) “After experiencing their own parish priest being charged with child sexual abuse, few trust the church with their children.” 5.) “Support for mandatory celibacy, which is already low, is eroded even further by incidents of priests being involved in child sexual abuse.” Concludes with 5 recommendations: 1.) “Respond to allegations aggressively and keep people informed.” 2.) “Establish Permanent Review Boards in each diocese to investigate allegations of clergy sexual misconduct.” 3.) “Provide pastoral care of parishes whose priest has been charged.” 4.) “Schedule educational sessions and discussion groups in all parishes.” 5.) “Establish guidelines for ministers dealing with children. Publicize and enforce them.” 14 footnotes.

\_\_\_\_\_. (1993). Parishes as victims of abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 14(4, Winter):15-20.

Rossetti, a Roman Catholic priest, is a licensed clinical psychologist and vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. His starting point: “[Roman Catholic] Parishes suffer deeply when their pastors are charged with sexual misconduct. Whether they are able to reveal it to inquiring church officials or not, or whether they are fully conscious of it or not, parishes need help, and they need it quickly.” Identifies the first need as one for information, and calls it destructive when parishioners are not informed by parish and/or diocesan leaders. States that as a second need, parishioners want “the bishop and his staff to be a direct, concrete presence during this difficult time” after a pastor has been removed from a parish position. He reports on findings in a recent survey of Catholics in the U.S. and Canada that when the hierarchy does not respond effectively when allegations are presented, trust and confidence in the Church declines. The third need he identifies is healing, and in cases involving child sexual abuse, he emphasizes: “The victim must be our first concern.” Lists concrete steps that make for healing: providing therapy for victims and their family; the Church listening to victims and believing them; ensuring that a “perpetrator will never again be allowed to harm other children.”; provide psychological assessment of priests accused of molesting children, and provide treatment if indicated; offer the alleged abuser pastoral assistance from the diocese. Encourages development of “an action plan on how to help parishes after their priests have been charged.” Briefly discusses parishioners’ “decline in trust in the priesthood and in the church” and states that the decline “appears to be as much a product of this perceived inability to deal with the problem as it is a result of the original abuse.” In addition to information, authoritative presence, and healing, he suggests 2 other elements of an action plan: a parish assistance team and the bishop’s presence. Briefly discusses

how the Church should deal with the media in various circumstances, and offers guidelines for making pastoral judgments: err on the side of victims, and it is better for parishioners to hear bad news from the Church than other sources. Commenting on the criminal and civil cases involving Fr. Gilbert Gauthe in the Diocese of Lafayette, Louisiana, in 1984 he points to actions by Bishop Harry Flynn as a positive example of what can be done. 5 references.

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\_\_\_\_\_. (1994). Child sexual abuse in the Church: How I understand it. *The Priest*, 50(1, January):32-37.

By a Roman Catholic priest and licensed psychologist who is executive vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. States: "My own ministry has been primarily one to priests, especially to those who have been psychologically wounded. Many of them have abused children." Describes his "conversion, a change in consciousness," regarding the sexual abuse of children: "The primary catalyst for this metanoia has been to hear the stories of victims." States that the Roman Catholic Church's response to victims of "priest-perpetrators" is "often inadequate," and attributes it partially to a lack of information, "fundamental conflicts between the Catholic Church and American society," and the Church's secretive culture. Based on his clinical experience, estimates "that approximately 3 to 7 percent of Catholic clergy are sexually involved with minors at some point in their priestly lives." Describes the priesthood as in transition, citing forces "that are exerting strong pressures on the priesthood. The willingness of society to surface allegations of clergy sexual misconduct is only part of these larger forces at work." Also cites a trend of power shifting from priests to laity: "I believe the phenomenon of public awareness of clergy sexual misconduct will escalate this shift in power." Notes a decline in priestly morale related to the loss of stature of priests. Rejects the view in the Church that "the current clergy sexual misconduct scandals [are] a demonic force out to destroy the Church." Terms as demonic "the acts of child sexual abuse themselves and the secrecy that hid them." States: "We have been given the opportunity to recognize and confront an evil that has always been among us. This grace has come to us through the media, the law courts, and the victims themselves. Ultimately, it is the people of God who are demanding a change." 8 endnotes.

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\_\_\_\_\_. (1994). Priest suicides and the crisis of faith. *America* [a Jesuit publication], 171(13, October 29):8-12.

Rossetti, a Roman Catholic priest and licensed psychologist, is executive vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. Begins with 4 incidents, 1986-1994, of Roman Catholic priests who killed themselves after allegations of committing sexual molestation of children. In discussing the role of denial and the resultant struggle when the denial breaks down, draws an analogy between the crisis experience of a priest-perpetrator and the religious community. Challenges the public perception that perpetrators of child sexual abuse are the same as pedophiles (a clinical term), and that perpetrators are not treatable. Reports that clergy-perpetrators treated at his clinic have at least a 97% non-recidivism rate, and advocates that some be returned to circumscribed ministries, contingent upon continuing supervision and therapy, and proper safeguards. Outlines effective pastoral and therapeutic interventions for priest-perpetrators in the crucial period after discovery so as to reduce the risk of suicide. Sees the filth of priest-perpetrators as a factor to mobilize to aid recovery. Calls for support so child victims can move to becoming survivors, and priest-perpetrators can move to recovery. Lacks references.

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\_\_\_\_\_. (1994). Some red flags for child sexual abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 15(4, Winter):4-11.

Magazine-style article. In response to calls by Roman Catholic laity and Church officials to effectively screen out potential pedophilic adults. His beginning point is that there currently "is no scientifically sound assessment tool that is sufficiently respectful of individuals' privacy to be used in a process of general screening for potential child sexual abusers." Very briefly describes the denial of typical offenders, and offers 6 clinical, psychosexual commonalities of persons who molest children, noting that child sexual abuse is a behavior and not a single disorder. Commonalities include: confusion about sexual orientation; childish interests and behavior; lack of peer relationships; extremes in developmental sexual experiences; personal history of childhood

sexual abuse and/or deviant sexual experiences; personal history of childhood sexual abuse and/or deviant sexual experiences; an excessively passive, dependent, and conforming personality. Calls for candidates for priesthood and religious life to have in-depth psychological evaluations and for better training for taking psychosexual histories. Lacks references.

\_\_\_\_\_. (1995). Child sexual abuse: A conversion of perspective. *The Tablet*, 249(8059, January 21):74-76.

A brief essay that argues for a change to the negative response within the Roman Catholic Church to the subject of the sexual abuse of minors by Catholic clergy and religious: "...it has tended to be excessively legal, focused on offenders, and limited." Calls for: 1.) a positive approach, e.g., a willingness to listen to victims; 2.) a pastoral presence, e.g., no longer using defensive responses which blame victims, especially legal ones and attitudes of Church officials, and offering compassion, acknowledgment of pain, apology, and concern; 3.) siding with victims, as well as being concerned for the welfare of perpetrators and parishes; 4.) responding in a proactive way, e.g., "healing the deviancy in the wider society which [perpetrators'] actions reflect: a distorted perception of the human impulses of sexuality and aggression." Lacks references.

\_\_\_\_\_. (1995). The mark of Cain: Reintegrating pedophiles. *America* [a Jesuit publication], 173(6, September 9):9-16. [Reprinted as: "Some Priest Child Molesters Can Be Returned to Ministry." Chapter 9 in Winters, Paul A. (Ed.). (1998). *Child Sexual Abuse*. San Diego, CA: Greenhaven Press, Inc., pp. 74-83.]

Magazine-style article. Begins with the question of what could justify the risk of returning to ministry a priest who is a known sex offender of children. Sketches a current context of U.S. society in which "child sex molesters are singled out for particular loathing and punishment that is now being institutionalized by state governments." Identifies "myths about child molesters [that] come more from the projections of what lies within our own inner psyches than from the truth about who these men are," myths that he says fuel hysteria about sexual abusers. Invokes the biblical image of the mark of Cain and the stigma against lepers as symbols of society's response to child molesters. Sates one myth as "child molesters are clinically untreatable and compulsively driven to practice their perversion." Cites some clinical data on recidivism rates and states that "newer treatment modalities have become available that have substantially increased the likelihood of successful treatment." Cites positively the experience of his Saint Luke Institute's treatment of 300+ priests in a 10-year period. Lists treatment indicators as to why priest-perpetrators are often treatable. Cites a survey he did of Roman Catholics about whether a priest-perpetrator should be returned to ministry in order to support the practice of doing so "if the conditions are clear and strict requirements are imposed upon the priest's life and ministry." Identifies factors supporting the practice: clinical diagnosis and abuse history; quality of treatment and response to treatment; after-care program; availability of supervision and ministry not involving minors; pastoral considerations; possibility of a waiting period. Calls for society and the Roman Catholic Church to face its hates, fears, and anger toward child molesters. Lacks footnotes. [For a strong critique of this article, see this bibliography, this section: Ferder, Fran, & Heagle, John. (1995).]

\_\_\_\_\_. (1995). The impact of child sexual abuse on attitudes toward God and the Catholic church. *Child Abuse and Neglect*, 19(12, December):1469-1481.

By the executive director of the Saint Luke Institute, Suitland, Maryland, identified as a psychiatric hospital that specializes in treating Roman Catholic clergy. Reports a research study of the effects of child sexual abuse by Roman Catholic priests and other perpetrators on victims' trust in the Church, priesthood, and relationship to God. Questionnaire survey produced 1,810 usable responses from adult Catholics in the U.S. and Canada. Results support the need for spiritual as well as psychological healing. Helpful literature review; references.

\_\_\_\_\_. (1997). Responding to allegations of abuse. *The ITSI Sun, A Newsletter of the Interfaith Sexual Trauma Institute*, 3(2, April):2-5.

One of a series of reports from the Interfaith Sexual Trauma Institute based on listening conferences it sponsored in Los Angeles, Philadelphia, and St. Louis. Orientation is the Roman Catholic Church; material is relevant for other denominations. Victims of clergy sexual misconduct reported that foremost they wanted to feel heard by the Church. Discusses ways the Church has responded that are problematic, and prescribes alternatives. Describes a 4 phase process of 'conversion' of Church officials: initial denial, attempts at containment, commitment to justice, and victims' advocacy.

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\_\_\_\_\_. (1997). The effects of priest-perpetration of child sexual abuse on the trust of Catholics in priesthood, church, and God. *Journal of Psychology and Christianity*, 16(3, Fall):197-209.

Reports the results of a 1992 commissioned survey on the effects of child sexual abuse as committed by Roman Catholic priests on the Catholic Church. A 32-item self-report measure was used. Beginning with a publisher's mailing list of mostly Roman Catholics in North America, 1,810 responses were received (response rate of 25+%). Of the respondents: 2/3 were female; the majority were single; modal age range was 50-59 years; over half were either women religious, priests, deacons, or brothers. Detailed statistical analysis is included in this article. Results overall show that respondents' relationship and trust in the priesthood and church showed a significant decline as their experience of priest-perpetration increased. The results suggest 3 areas for intervention: 1.) parishioners have a need for more complete information than is typically provided after allegations of sexual misconduct surface; 2.) parishioners have a need for the church to demonstrate a swift, credible, and concerned response to allegations of clergy sexual misconduct; 3.) parishioners have a need for healing, e.g., open, facilitated meetings that allow for expression of strong emotions directed toward leadership. References.

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\_\_\_\_\_. (2002). The Catholic Church and child sexual abuse: Distortions, complexities, and resolutions. *America* [a Jesuit publication], 186(13, April 22):8-15. [Reprinted as: "The Catholic Church's Response to Child Sexual Abuse is Adequate." Chapter 8 in Gerdes, Louise I. (Ed.). (2003). Child Sexual Abuse in the Catholic Church. San Diego, CA: Greenhaven Press, Inc., pp. 48-51.]

Rossetti, a Roman Catholic priest, is president, Saint Luke Institute, Suitland, Maryland, a psychologist, and consultant to the U.S. Conference of Catholic Bishops' ad hoc committee on child sexual abuse. Magazine-style article. Briefly discusses 5 oversimplifications and distortions regarding child sexual abuse that were raised publicly in 2002 in response to media accounts of priest pedophilia: 1.) all child molesters are pedophiles and all pedophiles are incurable; 2.) priests are more likely to be child molesters because of celibacy; 3.) a celibate priesthood attracts homosexuals; 4.) U.S. bishops are secretive about child sex abuse cases, fail to follow the law and report to legal authorities, and cannot be trusted; 5.) priests guilty of sexual abuse should be defrocked and children will be safe. Also discusses briefly 5 underlying issues in the ferocity and duration of the recent public response and how the Church should respond: 1.) parental rage to which the Church should listen; 2.) mistrust of the bishops' inner processes to be met with increased openness; 3.) lack of responsiveness to public accountability to be met with increased communication and accountability to civil authorities and the community; 4.) integrity was betrayed and there is no display of humility or chastening to be met by being what the Church professes to be; 5.) the Church has some clear and controversial teachings on human sexuality, and it needs to continue teaching them.

Rossetti, Stephen, Anthony, Patricia, Cimbolich, Peter, & Wright, Thomas L. (1996). Development and preliminary validation of the MMPI-2 scale for same-sex priest child molesters. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 3(4):341-356.

Rossetti is president and chief executive officer, Saint Luke Institute, Suitland, Maryland. Anthony is a doctoral student, Cimbolich is professor of psychology and director, University Counseling Center, and Wright is associate professor of clinical psychology, The Catholic University of America, Washington, D.C. Reports the results of a study conducted "to investigate the ability of the MMPI-2 [Minnesota Multiphasic Personality Inventory, revised] to empirically discriminate [Roman Catholic] priests with same-sex ephebophilia from priests with psychiatric disorders of a nonsexual nature and the MMPI-2 normative sample." Participants were drawn

from 200 Catholic priests in evaluation for psychiatric disorders at the Saint Luke Institute, an “inpatient facility for the evaluation and treatment of Catholic clergy... The clergy were referred to the hospital for assessment by their religious superiors due to allegations of sexual misconduct or other psychological problems.” Empiric, item-level analysis of the MMPI-2, along with other statistical procedures, resulted in a set of 16 items that “was able to discriminate same-sex priest ephebophiles from priest psychiatric controls and the MMPI-2 normal sample of adult men with a high degree of statistical significance.” Results also found that “the MMPI-2 was not able to differentiate pedophiles in a significant subset of MMPI-2 items. ...the scale is a better measure for identifying priest child molesters in general than subtypes of these offenders.” Notes that their findings reinforce the existing MMPI literature concerning sex offenders, and “demonstrated once again the heterogeneity and complexity of the population of men who sexually offend against minors.” Recommends that the use of the 16-item scale should be used clinically “only in conjunction with a number of other sophisticated measures.” 29 references.

Roth, Bonny Stalnaker, & Hixon, Stephanie Anna. (1995). Peril in pulpit and pew: Clergy sexual abuse and sexual misconduct threaten the safety of our churches. *Christian Social Action*, 8(5, May):4-7. Considers the situation within the United Methodist Church.

Rowan, Diana N. (1991). An open letter to the American Buddhist community. *Turning Wheel: Journal of the Buddhist Peace Fellowship*, (Summer):22-23.

Rowan is a writer and editor. Written in response to developments in the U.S. Buddhist community in the 1980s related to the unethical conduct of teachers, specifically the abuse of power expressed as teachers engaging students sexually, and the subsequent silence by their colleagues and communities resulting in a refusal to confront the offenders. Identifies as a great danger point “the lack of constitutional safeguards or community councils in Buddhist centers.” Notes the lack of written codes of conduct, and the potentially serious conflict of interest when board members of a center are also students of a teacher who controls the board. Urges Buddhist centers to consider: legal safeguards within bylaws to deal with misconduct by teachers; a code of ethics and procedures for enforcing it; training teachers regarding transference, countertransference, and abuse of spiritual power in the teacher-student relationship. Lacks citations for references.

Rubin, Simon Shimshon. (2004). [Colloquy] Why was I not my brother’s keeper – or my own? *Ethics and Behavior*, 14(1):78-82.

A response to an article [see this bibliography, this section: Plante, Thomas G. (2004).] By a psychologist. A commentary that considers: “(a) What can we learn from the failure of the [Roman] Catholic hierarchy to adequately protect its vulnerable parishioners from the excesses of the flawed among its clergy? And (b) How could honorable and reasonable people err to repeatedly in responding to their task?” Based on his experience, “familiarity with the literature on comparable failures on the part of professional psychologists,” and his “intimate knowledge of [Judaism] confronting, and failing to confront, similar issues.” Proposes that the Catholic clergy separated themselves from, and against, “the lay population who demanded redress. What started out as the clergy’s attempt to protect itself descended into attacks on those who sought acknowledgement and restitution from the Church. Certainly, one of the lessons to be learned here is the need to avoid this tendency to dichotomy.” Notes several motivations: to protect people’s trust and belief in the Church, which is based on the “tendency to identify religion with God;” “the immediate self-interest of the clergy and the Church also tends to predispose people to deny and avoid confrontation with the sorts of problems that will harm the reputation of whomever deals with them;” “awareness that those who conceal and shunt problems aside under the pretext of protecting the Church make a favorable impression within the system.” Using the Jewish tradition of “examining and accepting responsibility for one’s negative actions as part of the process of true repentance,” critiques the response of the Church “to the sexual victimization scandal” based on its “failure to forthrightly accept responsibility for their actions [which] is most prominent in this deeply troubling story.” These constitute “sins against persons and God” in

Judaism. Concludes: "Respect for the dignity of another human being is the most basic lesson to be learned here." 7 references.

Rudin, Marcia. (1984). Women, elderly, and children in religious cults. *Cultic Studies Journal*, 1(1):8-26.

Rudin is an author and lecturer. Reports abuse of women, minors, and elderly persons, describing each as a "neglected group" when problems related religious cults are considered. States that "[w]omen in cults share more than equally in the general exploitation and abuse of adult cult members," citing lack of choices, "especially regarding marriage, sex, and childbearing." As examples, cites the Children of God, Unification Church, and the Rajneesh Foundation (of Bhagwan Shree Rajneesh). Regarding sexual abuse, reports the rape of "[y]oung girls in the Rajneesh Foundation and Children of God." States that "Children of God leaders order and orchestrate sexual orgies for everyone in the group and order, some observers say, carefully trained women disciples to use their sexuality to recruit new members and solicit property and large donations, a technique leader David (Moses) Berg calls 'Happy Hooking' or 'Flirty Fishing.'" Also reports sexual exploitation of followers by Rev. Jim Jones and by Swami Mukhtanada. Regarding children, refers to "mushrooming reports" of children in religious cults being neglected, and subject to physical and sexual abuse. Regarding sexual abuse, cites reports of minors being abused in the Children of God, Christ Brotherhood (Oregon), Swami Mukhtanada's Siddha Yoga Dham of America, and Rev. Jim Jones' Jonestown community. In the conclusion section, calls for education, legislative hearings, enforcement of existing laws, and passage of new laws, particularly related to minors. Rejects the argument that the First Amendment of the U.S. Constitution "provide[s] immunity when religious groups violate civil or criminal laws." Well over 120 endnotes, although many are based on media reports, private conversations, or sources not fully cited.

Rudolfsson, Lisa, & Tidefors, Inga. (2009). "Shepherd my sheep": Clerical readiness to meet psychological and existential needs from victims of sexual abuse. *Pastoral Psychology*, 58(1, March):79-92.

Rudolfsson and Tidefors are affiliated with the University of Gothenburg, Gothenburg, Sweden. "The purpose of this study was to investigate the reported readiness among ministers of the Church of Sweden to disclose ongoing sexual abuse and to meet psychological and religious existential needs from victims of sexual abuse within or in connection to the congregation." Brief literature review on sexual abuse and the Christian context, including themes like suffering and forgiveness. A 20-item questionnaire was mailed to 150 randomly selected female and male clergy from all 13 dioceses in Sweden; 95 responses (63%) from 58 men and 36 women were utilized. Psychometric analyses conducted. Women estimated the prevalence of sexual abuse as higher than men; 77% reported "they had previously either disclosed ongoing sexual abuse or cared for sexually abused individuals, as ministers." "...results showed a tendency towards reported readiness to disclose sexual abuse [as] being lower than the readiness to care for sexually abused individuals... The respondents estimated their ability to care for victims psychologically as higher than their readiness to disclose sexual abuse... The respondents estimated their readiness to care for victims theologically as higher than their readiness to care for victims psychologically. ...older respondents reported a higher readiness to care for victims psychologically. No significant difference was found between the respondents' age in their answers about caring for victims theologically." Readiness to report and care correlated significantly to education in behavioral science/pastoral care. "The reported levels of knowledge about sexual abuse received outside clerical education had the larger effect on the reported readiness to disclose ongoing sexual abuse, within or in connection to the congregation... Clerical education received quite low scores in its estimated ability to procure knowledge about ways of caring for sexually abused individuals." A significant correlation was found between clergy wanting more knowledge about how to disclose sexual abuse and agreeing with the statement that it was important for ministers to engage in the topic of sexual abuse. Openness to engage in topic of sexual was higher among younger respondents. In the discussion section, states that since a majority of respondents were ordained in the 1970s-1889s, "research on the phenomena of sexual abuse [was] relatively new and was therefore not a natural part of the education at that time." In the 2-paragraph

concluding remarks, calls for further discussion of the bishops' assembly position concerning professional secrecy in the Church and the obligation of clergy to report sexual abuse to authorities, and for encouragement of cooperation between professionals "built on the competence and expertise of the collaborating professional" for the benefit potential victims. 33 references.

Rudolfsson, Lisa, Tidefors, Inga, & Strömwall, Leif A. (2012). Sexual abuse and the Christian congregation: The role of gender in pastoral care for victims. *Pastoral Psychology*, 61(3, June):375-388.

The authors are affiliated with the Department of Psychology, University of Gothenburg, Gothenburg, Sweden. Reports the results of a quantitative study "to investigate the role that various aspects of gender play in the care for victims of sexual abuse within three Christian congregations, namely the Swedish Catholic Church, the Church of Sweden, and the Swedish Pentecostal Church." 421 clerics (140 female; 281 male) from the 3 denominations completed self-report questionnaires, which were analyzed statistically. Respondents represented approximately 10% of clerics of each denomination in Sweden. "sexual abuse" was defined according to the Swedish Criminal Code of 2005. The questionnaire contained 4 vignettes of sexual abuse that varied on the basis of the gender of the perpetrator and the victim. Among the findings: 72.9% of clerics "had met victims of sexual abuse in their role as a minister/priest/pastor... This indicates that meeting victims of sexual abuse is part of being a pastoral care-giving cleric. In general, the participants reported an awareness that sexual abuse occurs and is to be taken seriously. Further, there existed openness towards the necessity to refer confidants to other professionals." 63.4% of respondents "answered that they would urge the confidant described in the vignette to file a police report," and 21.1% would not; differences in denominational responses were not statistically significant. The most probable action of 43.8% of clerics would be to refer the confidant "to someone outside the Church," while 17.9% would "initiate pastoral sessions alone," and 30.9% would "employ a combination of both pastoral care and outside referrals." Differences in denominational responses were not statistically significant. Female clerics "tended to see sexual abuse as more common in general as well as situations of caring for victims as more likely to occur, regardless of specific abuse situation, than male clerics did." When the vignette described a situation of a male victim, clerics reported it as less likely to occur than for a situation of female victim. "Likewise, participants rated their preparedness to off pastoral care, as well as their knowledge about other organizations to contact for further help, as lower in situations describing a male victim than in situations describing a female victim." States: "This present study has confirmed that issues of gender are present within the care for victims of sexual abuse and further, that they might affect the care given also within Christian congregations. However, within this context further complications might be present, and the congregations need to actively promote an open discussion about the topic of sexual abuse and how to care for victims, not the least since meeting victims of sexual abuse, for a majority of clergy, seems to be part of being a pastoral care-giving cleric. We suggest that this discussion should be expanded to include how this care might be affected by the gender of the confidants, the perpetrators, and the clerics." 45 references. [While the study was not about sexual boundary violations in a religious community, the issue of gender is relevant for that topic of clergy respond to self-disclosure by those who were sexually abused.]

Rumbold, Bruce. (1993). Some reflections on clergy abuse and power. *Ministry, Society and Theology* [published by Association for Supervised Pastoral Education in Australia], 7(2, November):45-55.

Considers sexual abuse in pastoral relationships as one form of the misuse of power by professionals. Points to problems in the assumption that clergy/parishioner relationships are analogous to all professional relationships, citing expectations that clergy "be part of the social world of their parishioners." Very briefly discusses *pastoral power* as combining both professional role and personal aspects. Identifies constructive and destructive uses of various forms of *pastoral power*. Places sexual abuse in the category of an intrusive use of power to violate the selfhood of others. Discussing clergy abuse, identifies personal pathology which "shows itself in systematic or patterned abuse" and idealistic striving in the context of the relationship between clergy and a congregation as driving factors, with the latter responsible for the greater proportion of abuse. While supporting ethical guidelines for clergy that address sexual



abuse and processes that respond to victims, perpetrators, and communities, he cautions against negative reactions. Calls for a positive ethic regarding “the proper place of sexuality in relationships” that “protects vulnerable people while encouraging genuine, healing intimacy in congregational life.” Without suggesting how, advises clergy to “participate in communities to which they belong in non-clerical ways; friendship groups, family, sporting or cultural or other social groups which offer mutuality, peership and friendship.” Briefly concludes by calling for discussion of “the reality of sexual abuse in congregational life” and for new discourse about human sexuality and Christianity.” 17 footnotes.

Ruth, Kibbie Simmons. (1995). Creating a harassment-free church: How to help your people worship in peace. *Leadership: A Practical Journal for Church Leaders*, 16(3, Summer):67-68.

By the executive director, Pastoral Center for Abuse Prevention, San Mateo, California. Focused, practical advice.

Rutter, Peter. (1992.) Sex in the forbidden zone. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 65, (1, January):6-9.

Rutter is a psychiatrist, practicing in San Francisco, California. Reprinted from his book [see this bibliography, Section I: Rutter, Peter. (1989).].

Ruzicka, Mary F. (1997). Predictor variables of clergy pedophiles. *Psychological Reports*, 81(2, October):589-590.

Ruzicka is with College of Education and Human Services, Seton Hall University, South Orange, New Jersey. Briefly reports on a small pilot study “done to develop a profile of familial traits, past sexual experience as a victim, and other traits of experiences the [clinical] literature identifies as perhaps leading a male cleric toward sexual abuse of children.” Subjects were 10 convicted clergy pedophiles incarcerated at a diagnostic and treatment center for sex abusers in a northeastern U.S.A. metropolitan area. Of the clergy: 5 were Roman Catholic priests; 2 were Roman Catholic religious brothers; 3 were of Protestant affiliation. Data was based on self-reports obtained in files of staff psychologists at the prison center. Results included: 8 of 10 reported a prior psychiatric history; all denied being abused by clergy as boys; all had multiple victims who ranged from 6-to-18-years-old; duration of abuse was 5 weeks to 5 years. Reports that further research is underway to identify trauma in early life and personality variables of the 10. Intent is to develop psychometrically-sound predictive procedures for screening in seminaries. References.

Ryan, Gregory P., Baerwald, Jeffrey P., & McGlone, Gerard. (2008). Cognitive mediational deficits and the role of coping styles in pedophile and ephebophile Roman Catholic clergy. *Journal of Clinical Psychology*, 64(1, January):1-16.

Ryan is with Montgomery College, Germantown, Maryland. Baerwald is with Santa Clara University, Santa Clara, California. McGlone is with St. Joseph’s University, Philadelphia, Pennsylvania. Reports results of a clinical study that “analyzed levels of cognitive distortions in [Roman Catholic] clerical sex offenders (pedophiles and ephebophiles) compared to [Roman Catholic clerical] nonoffenders. Participants were 235 Catholic priests and brothers: nonoffenders  $n = 80$  and offenders  $n = 155$  with pedophiles  $n = 78$  and ephebophiles  $n = 77$ . All were male; 92% were Caucasian; ratio of those in a religious community to those in a diocese was 1:3 across all groups; mean age was controls (54.5 years), pedophiles (57.1), and ephebophiles (53). Sex offenders were all patients who had participated in a recognized treatment program for sexual offenders, had self-reported committing offenses against a minor, and whose sexual-offending status had been validated by religious and/or legal proceedings. Psychological data compiled was based on Rorschach Inkblot test protocols using the 2003 Exner Comprehensive System. Results for 7 statistical analyses are reported. Among the results: “We found interactions between coping style and offending status across most of the cognitive variables indicating impairment in the mild to pathological ranges;” compared to nonoffenders, offenders had “significantly lower conventional thinking styles;” significantly higher distorted thinking was found in those with an Extratensive coping style compared to those Introversive, Ambitent, and Avoidant styles. Concludes: “The overall trend was that the pedophile group showed poorer

mediational abilities, falling in the mild to pathologically impaired range of functioning, as compared to the ephebophile group.” Briefly notes study limitations. 49 references.

Ryan, Joan. (2005). [the examined life section.] A mother’s anguish: Beneath the clergy sex-abuse headlines is a lifetime of suffering. *U.S. Catholic* [published by Claretian Missionaries], 70(8, August):50 [Retrieved 08/22/05 from ProQuest academic database.]

First person commentary by a woman residing in Seaside, Oregon, who was raised and educated as a Roman Catholic, and whose son, Peter, was sexually abused beginning at 10-years-old by Fr. Maurice Grammond, her family’s parish priest in Seaside, Oregon, when Peter became an altar boy. Describes briefly how Grammond used his access as a priest to molest a number of boys despite complaints from parents to the archdiocese which never reported the complaints to the parish. Grammond threatened to kill Peter if Peter told about Grammond’s behaviors. Peter died at 45 by suicide in 2005. She states: “He could no longer live with his terrible memories. Though Peter received a financial settlement, it did not include ongoing medical care. He died owing \$24,000 for treatment. Future law suit settlements need to include payment for ongoing treatment of the victims.” Laments the lack of support by the archdiocese for the victims of clergy sexual abuse and for their families. Calls for holding accountable and sanctioning Church decision-makers “that allowed pedophile priests to continue to serve...”

Saldanha, Virginia. (2010). Women are also victims of clergy sex abuse. *Conference of Religious India Bulletin*, (June 23):Pagination lacking. [Retrieved 07/03/10 from the World Wide Web site of Conference of Religious India: <http://www.religiousindia.or/2010/06/23/women-are-also-victims-of-clergy-sex-abuse/>]

Saldanha is the former executive secretary of the Office of Laity and Family, Federation of Asian Bishops’ Conferences, and former executive secretary, Commission for Women, Catholic Bishops’ Conference of India. First person, column-style. Briefly addresses the Roman Catholic Church in Asia. Cites: anecdotal evidence regarding the scale of the problem of the sexual abuse of women in the Church, and how incidents have been handled; responses to efforts to bring the problems to attention, which resulted in silencing women’s voices; hopeful signs. Calls upon the Church: “First we need to acknowledge a problem exists. Then we need a survey to quantify the scale of the problem and then we need action – to bring justice and healing in existing cases and to do our best through education and policy to address this issue in future. But most of all we must ensure that no more are women left to cry for help and not be heard.” Lacks references.

Salkin, Jeffrey K. (1993). Response. *CCAR Journal: A Reform Jewish Quarterly*, 41(3, Summer):43-49.

By the rabbi of Central Synagogue of Nassau County, Rockville Centre, New York. In response to Adler, Rachel (1993), this bibliography, this section above, discusses 3 primary issues: nature of rabbinical pastoral counseling; personal boundaries of the rabbi; nature of sexuality. Affirms Adler’s warning and challenge, supports some of her basic arguments, and critiques portions of her analysis. [See also this bibliography, this section: Spitzer, Julie R. (1993) and Kosovske, Howard A. (1994).]

Samson, Colin. (2003). Sexual abuse and assimilation: Oblates, teachers and the Innu of Labrador. *Sexualities: Studies in Culture and Society*, 6(1):46-53. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

Samson is senior lecturer in sociology, and director, American studies, University of Essex, Colchester, England. Brief essay that draws from his research with the Innu, an indigenous people of the Labrador-Quebec peninsula in Canada. In the 1950s, a combination of Canadian provincial and federal governments and Roman Catholic missionaries led a campaign of assimilation in which the Innu, “permanent nomadic hunters, living a relatively autonomous and self reliant existence”, were settled into government-built villages in Labrador and Quebec, and their children sent to schools. A primary figure in operating the schools was Fr. Joseph Pirson from Belgium, Oblate Order of Mary Immaculate. Non-residential schools were strict and included physical beatings. Innu children, males and females, were sexually abused and molested by priests and teachers. In the 1990s, public reports of the sexual abuse surfaced. Samson writes: “Innu have come forward only reluctantly because of the fear of shame, the perception that others would not

believe them, especially when it involved a respected figure such as the priest, and the feeling that others would think that the victim was a sexual pervert or deviant.” He quotes a 1994 publication by the Assembly of First Nations on the Innu experience: “The most profound form of physical wounding occurred through sexual violations. Reputed violations vary, with incidents of fondling, intercourse, ritualistic washing of genitals and rape, and in some cases instances of pregnancy and forced abortion.” An estimated 50 civil suits have been filed in recent years “against the Roman Catholic Church, individual Oblate missionaries, the local Diocese and the Vatican” on behalf of the 2 Labrador Innu villages. Notes the similarities and differences between the Innu children’s experiences and those of other Canadian native children in residential schools across Canada that were government-funded and operated by Christian denominations, and have led to 11,000+ suits against churches and the federal government. Footnotes and references.

Sanchez, Robert. (1993). Archbishop Sanchez submits resignation. *Origins: CNS (Catholic News Service) Documentary Service*, 22(42, April 1):722.

Contains the text of 2 letters by Robert Sanchez, Archbishop of the Roman Catholic Church’s Archdiocese of New Mexico. On 03/09/93, he asked the people of the archdiocese for forgiveness in relation to allegations of sexual misconduct made against him. On 03/19/93, he informed the archdiocese that he had asked Pope John Paul II for permission to resign his office. The second letter was written and released just before CBS Inc. televised a “60 Minutes” episode that included interviews with 3 women who report that Sanchez used spiritual and religious language to exploit them sexually. [See also this bibliography, Section V: CBS Inc. (2002).]

Sand, Faith A. (1985). Dealing with sexual misconduct in a missiological setting. *Mission Studies* (Journal of the IAMS, International Association for Mission Studies), 2(1):115.

Sand is identified elsewhere in the issue as from Pasadena, California. A 3-paragraph abstract of a paper submitted; nor further information as to availability. Writes that “current interest would indicate that the time has come to seriously address” the issue of sexual misconduct by missionaries and calls for the mission community to develop principles “in order to preclude incredible harm being done to the body of Christ. These must facilitate a victim’s airing complaints in a confidential and yet secure manner...”

Sande, Ken. (2005). [Managing Conflict] Before you discipline. *Leadership Journal*, (Fall). [Retrieved 11/11/06 from the World Wide Web: <http://www.christianitytoday.com/le/2005/004/23.74.html>]

Sande is a lawyer and mediator, and president, Peacemaker Ministries, Billings, Montana. [Sidebar to an article, this bibliography, this section: Anonymous. (2005). [Managing Conflict] To discipline Touchy Tom.] Critiques the actions of church leaders for “fail[ing] to establish a culture where members were experienced to live godly lives, and [be] held accountable,” which would have “prepare[d] [the church] for redemptive discipline before a situation arises.” Cites a “[l]ack of preparation and fear of stirring up conflict” as factors that “kept them protecting women and restoring a brother caught in destructive sin.” Briefly identifies 9 concrete steps that could have been taken, including: “Call the police” if the offender refused to repent, “Leaders should confess,” “Minister to the offended and hurting,” and “Encourage accountability,”

Sandeen, Ernest R. (1971). John Humphrey Noyes as the New Adam. *Church History: Studies in Christianity and Culture*, 40(1, March):82-90.

By an associate professor of history, Macalester College, St. Paul, Minnesota. Based on his review of primary source records by John Humphrey Noyes (1811-1886), “the American communitarian pioneer,” who founded the Oneida Community. Noyes taught a version of Christianity based on a doctrine of perfectionist: “He claimed that his new relationship to God canceled out his obligation to obey traditional moral standards or the normal laws of society. There was substituted for rules and regulations the direct intuition of the spirit. Since this direction could not be distinguished from one’s own imagination, the result was that Noyes began to operate on instructions being delivered from his own intuition if not from his subconscious.” He first established a community of family and followers in Putney, Vermont, and introduced male continence, a method of birth control “which has most commonly been known as *coitus*

*rservatus*, that is, intercourse without ejaculation.” Concurrently, property was shared by the community, and, in 1846, “Noyes moved from precept to practice, introducing what he called complex marriage into the Putney community... Each male eventually considered himself married to each female. Within a year the community joined in a declaration that the kingdom of God had come on earth with its first outpost in Putney, Vermont.” Examines Noyes’ relationship to a community member, Mary Cragin, which was the basis for what Noyes “called his first act of sexual freedom in May 1846, when complex marriage was introduced in Putney.” That relationship was also a basis for his introduction of faith healing practices into the community. After Cragin became pregnant, “Noyes was indicted for adultery in the county court and fled to New York City. The dissolution of the community soon followed.” Noyes reestablished the community at Oneida, New York. Applies the psychological theory of Erik Erikson to the primary sources and concludes that “Noyes was unable to approach a mature genital experience without severe trauma.” Observes: “Both history and psychology coincide in their judgment that nothing is more normal than the development of sexual experimentation with perfectionist and antinomian groups. The history of religion knows a few exceptions to the rule that converts’ claims to direct tuition from the Holy Ghost, freedom from sin, and the abrogation of traditional moral obligations are followed quickly by experimentation in sexual practices. Seen from the perspective of psychology, movements championing antinomianism or millenarian social orders create an atmosphere in which previously repressed and subconscious wishes may be permitted public expression. As even historians know, this subconscious material is usually sexual.”

Sands, Kathleen M. (2003). [Speaking Out] Clergy sexual abuse: Where are the women? *Journal of Feminist Studies in Religion*, 19(2, Fall):79-83.

Sands is affiliated with the University of Massachusetts, Boston, Massachusetts. Editorial-style. In response to the current “sexual abuse crisis in the U.S. [Roman] Catholic Church...”, she raises a question about the gender ratio of reported victims, noting that “80 percent are boys or male adolescents” and observes that females who are victims are receiving less attention. Briefly traces factors that have contributed to “the church’s sins against women and its abuse of children...”: “...the priesthood’s male-only character, its conceptualization as cultic and sacramental, its sexual asceticism, and its celibacy rules.” Considers increased homophobia and clericalism in the Church as possible negative outcomes of the crisis. Concludes that “justice and healing [will] be available for Catholic people” only when “patriarchalism, misogyny, and androcentrism, with all their structures and symbols” have been uprooted. Footnotes.

Saradjian, Adam, & Nobus, Dany. (203). Cognitive distortions of religious professionals who sexually abuse children. *Journal of Interpersonal Violence*, 18(8, August):905-923.

Saradjian is a clinical psychologist in training, University of Sheffield, Sheffield, England. Nobus is a senior lecturer in psychology and psychoanalytic studies, Brunel University, London, England. Reports on a study that was conducted with 3 aims: “first, to identify the cognitive content of the distortion’s [*sic*] religious child molesters hold that facilitate their sexual abuse of children... Second, our study aims to identify the role of cognitive processes in forming the cognitive distortions. Our study also aims to identify the role of the religious beliefs themselves within the cognitive distortions of religious child molesters.” Study participants were 14 males “who have chosen a Christian religious career” and “had attended a residential treatment center for male child abusers in the United Kingdom that is of cognitive behavioral orientation.” Of the 14: 13 completed a 4-week assessment and at least 6 months of treatment, and 1 only attended assessment; 11 were Roman Catholic priests, 1 was a Protestant vicar, and 2 were missionaries; their ages ranged from 34- to 74-years-old; 10 offended against boys only, 2 against girls, and 2 against boys and girls; victims ranged from 4- to 17-years-old; 1 abuser’s victims were the daughters from his marriage. Data from the participants’ assessment and therapy work folders was analyzed using the qualitative research method of grounded theory, a method appropriate for a topic on which there is a lack of research. “Ten categories of cognitions were found to be used by religious professionals to facilitate the initiation of sexual offenses and to maintain the offending behavior once it had been established.” The category is reported, defined, and examples given based on participants’ direct quotations. The 10 are divided into a sequence of preoffense,

perioffense, and postoffense. Based on the results, they hypothesize about perioffense cognitions in relation to offenders' planning, fantasy rehearsal, targeting of victims, grooming of victims, and manipulation victims. Postoffense cognitions are analyzed in terms of offenders reduction of guilt, reduction of responsibility, assigning attribution to external forces, compartmentalization, and reinforcement of preoffense cognitions. Distorted beliefs relating to the clergy religious role and relationship to God clustered in the preoffense and postoffense stages. Makes comparisons to studies of cognitive distortions in nonclergy offenders. Findings include: "Contrary to what may be expected with clergy offenders, the findings of the study revealed that their religious beliefs play an instrumental role in facilitating their offending, rather than inhibiting pro-offending behaviors." Compares findings with those of published studies. Conclusion: "Our model thus indicates that religious professionals are like other sexual offenders in that they too hold many similar cognitive distortions throughout the cycle of offending, sexualizing children and minimizing and denying the harm caused by sexual activity between an adult and a child. In addition to these, religious offenders also use many religion-related cognitive distortions to facilitate their sexual offending. ...the findings of this study illustrate that the position of power, trust, and high esteem the participants' [sic] held provided an important dynamic facilitating their offending behavior." Discusses limits of the study. Calls it "vital that the problem of clergy malfeasance is not seen solely as one of the Catholic Church." References.

Sargent, Mark A. (2002). Legal defense: When sued, how should the church behave? *Commonweal: A Review of Religion, Politics, and Culture*, 129(12, June 14):13-15.

Sargent is dean, Villanova University School of Law, Villanova, Pennsylvania. Context is the Roman Catholic Church and civil suits in the U.S. regarding sexual abuse by priests. Calls for disentangling legal responsibility from the Church's institutional moral responsibility as lawyers exercise their ethical responsibility to advocate on behalf of their clients in the adversarial process of U.S. law. Cites the "baseless claim made by Steven Cook in 1993 against Cardinal Joseph Bernardin of [the]Chicago [archdiocese]" as an opportunism that is "the exception rather than the rule, but its possibility justifies a critical approach to any lawsuit and a decision to litigate when appropriate." In cases in which "the facts are established and the legal basis for liability is clear", he calls for a recognition that there may be "plenty of room for reasonable disagreement about how much even a just claim is worth." Concludes: "The decision to defend itself vigorously in court will seem legitimate both to the faithful and those outside the church only if the church also investigates rigorously the reasons for the incidence of sexual abuse among the clergy and the institutional dynamics that prevented more effective and just responses to individual cases, and develops more trustworthy mechanisms of transparency and accountability." Lacks references.

\_\_\_\_\_. (2005). Abuse in Philadelphia: Why the district attorney couldn't indict. *Commonweal: A Review of Religion, Politics, and Culture*, 132(22, December 16):10-11.

Comments on the September 15, 2005, release of a grand jury report in Philadelphia, Pennsylvania, when "details accusations against 169 Philadelphia priests [of the Roman Catholic Church] since 1967, and claims full substantiation of allegations against 63 of the priests by witness testimony and archdiocesan documents." The report also "harshly criticized [the archdiocesan leadership] for its handling of allegations, and for what the grand jury regards as evasive and dishonest responses to its inquiries." Addresses the question as to why, "after forty months of assiduous investigation, the grand jury could not produce a single indictment of anyone for any crime." While there was evidence to support indictments, the statute of limitations had expired in every case: "The Pennsylvania statutory-limitations period for sexual crimes has been lengthened several times since 1982, but the prosecutor is struck with the statute in effect at the time of the offense... Under Pennsylvania law, the limitations period begins from the time of the original act..." In the case of archdiocesan leaders, the grand jury "could not establish that the 'enablers' or 'facilitators,' as the report described them, actually committed any crimes [as defined by Pennsylvania law]." Very briefly considers proposals to change laws, and concludes that due to difficulties with the proposals, changes to criminal law "are not likely to produce different results for grand jury investigations of past clerical abuse in Pennsylvania or anywhere else." Notes the civil liability implications of the grand jury report, noting: "Survivors' lawyers can

exploit the grand jury report only if the Pennsylvania legislature decides to suspend the statute of limitations altogether for a year, as the California legislature did in 2003.”

Savage, Robert, & Smith, James. (2003). Sexual abuse and the Irish Church: Crisis and responses. [The Church in the 21st Century: From Crisis to Renewal. Occasional Paper #8.] Posted on eScholarship@BC, a digital repository of Boston College, Chestnut Hill, Massachusetts. Retrieved 02/19/10 from the World Wide Web site of eScholarship@BC: <http://escholarship.bc.edu/church21.papers/8>

Savage is associate director, Irish Studies Program, Boston College, Chestnut Hill, Massachusetts. Smith “teaches Irish literature and culture from the seventeenth century through the contemporary period.” Very briefly describes “the sexual abuse crisis that emerged in the [Roman Catholic Church in Ireland] during the 1990’s and the range of responses to it.” Describes 2 types of harm committed: “pedophilia [committed by Catholic clergy] involving individual children at the diocesan and parish level” and “the systematic physical, emotional and sexual abuse of women and children in the care of Irish religious at various [C]hurch-run institutions.” States that in the 1990s, television programs “documented Church and State collusion in the operation of these institutions, and they underscored the climate of secrecy and denial that permeated the [C]hurch response when faced with controversial accusations.” Provides a very short summary of responses of government officials and Church hierarchy. Concludes with a brief status report: “As of October 2000 [the last date for which figures are available from the Catholic Communications office] a total of 48 clergy has been convicted in Ireland of child sex abuse, covering a 17 year period from 1983 to 2000. Currently, there are 450 legal actions pending in the Dublin Archdiocese as a result of child sex abuse – 150 of them from clerical abuse and an estimated 300 from abuse in industrial schools.” Lacks citations or references; suggests 7 readings.

Savelkoul, Brian. (No date). Healed of Sexual Abuse: A Counselor’s Story. [Retrieved 03/24/04 from the World Wide Web site of Focus Over Fifty, part of Focus on the Family: Posted 2004. <http://www.family.org/focusoverfifty/justforyou/a0029372>].

By a licensed, professional, Christian counselor in Colorado. A brief first person account of his process of healing from having been sexually molested over 30 years prior at age 16 by the priest of his Roman Catholic parish. Identifies the experience as a dual betrayal that was spiritual and sexual. Describes his coping mechanism as one of suppression of the facts and his feelings, which included fear, shame, guilt, and confusion. Very briefly describes the steps in his healing over the last 6 years. Concludes with what he learned: 1.) Jesus Christ is sovereign, initiates healing “when the time is right”, and role of the person is to cooperate; 2.) “...those through whom you are wounded might also be the ones through God chooses to heal.”; 3.) reconciliation through Jesus “is the way God would have us deal with the bad things that happen to us.”; 4.) love of an enemy is possible through Jesus Christ who “is the seed and fruit of real healing.”

Sawchuk, Dana, O’Connor, Thomas St. James, Walsh-Bowers, Richard, Ross, Christopher, & Hatzipantelis, Maria. (2007). Exploring power and gender issues emergent in an institutional workshop on preventing clergy sexual misconduct. *Pastoral Psychology*, 55(4, March):499-511.

Sawchuk is with the department of sociology, Wilfrid Laurier University, Waterloo, Ontario, Canada. O’Connor is with Waterloo Lutheran Seminary, Waterloo, Ontario. Walsh-Bowers is with the department of psychology, Wilfrid Laurier University. Ross is with the department of religion and culture, Wilfrid Laurier University. Hatzipantelis is with Region of Waterloo Public Health, Regional Municipality of Waterloo, Waterloo, Ontario. “In this paper we focus on the attempts of the Eastern Synod of the [Evangelical Lutheran Church in Canada (ELCIC)] to take [proactive measures to prevent clergy sexual misconduct] through its ‘Crossing the Boundaries’ (CTB) workshop which we evaluated qualitatively in 2002 and 2003... During this evaluation the themes of power and gender emerged as central to our participants, and we examine those themes here.” Begins with a literature review. Very briefly describes the history of the CTB workshop. Describes their qualitative, phenomenological evaluation methodology, which included observation and semi-structured, audio-taped, transcribed interviews. Reports the responses of 10 Lutheran pastor participants, 5 female and 5 male, 5 in urban congregations and 5 in rural ones. Quotes individual responses regarding the workshop position on contextual and relation power,

which is derived primarily from materials from FaithTrust Institute (formerly Center for Prevention of Sexual and Domestic Violence), Seattle, Washington, and the work of Marie Fortune. Notes some participants' concurrence, the desire of some "to overcome such imbalanced relations and rigid boundaries," and some pastors' espousal of more collegial power models. Regarding gender, notes some participants' responses to topics of vulnerability and risk, including complexities beyond the content of the workshop, and of gender inequality in the church. The discussion section suggests implications for the ELCIC. One implication is "that hierarchical and patriarchal institutional forms deserve reconsideration and even renovation... ..if scholars, clergy, and the laity are to move closer to a full appraisal of the problem of clergy sexual misconduct, it appears that more scrutiny needs to be placed on church structures and not only on those individuals who operate within them." 52 references.

Scanzoni, Letha Dawson. (2008). A further discussion with Marie Fortune. *Christian Feminism Today*, 32(3, Fall, October-December):Pagination lacking. [Retrieved 09/03/10 from the World Wide Web: <http://eewc.com/CFTv32n3a5.htm>]

Scanzoni is the publication's editor. Using a question/answer format, she briefly interviews Marie Fortune, founder and senior analyst, FaithTrust Institute, Seattle, Washington. Topics include: male and female sexual offenders, including clergy; forgiving sexual offenders; religious aspects to the problem of domestic and sexual violence and the awareness of religious leaders and congregations; clergy ethics and boundaries.

Schaefer, Arthur Gross.

Gross-Schaeffer, a rabbi, at points in his career has published under the name of Arthur Gross Schaefer. He prefers to be cited as Gross-Schaefer, per personal correspondence, 01/08/08. See this bibliography, this section: Gross-Schaefer, Arthur.

Scheller, Christine A. (2010). How far should forgiveness go? *Christianity Today*, 54(10, October):40-44.

Scheller is a contributing editor of the magazine and lives in New Jersey. Briefly reflects on the theme of the necessity of forgiving sin in relation to acts of misconduct by clergy, in general, and sexual abuse, particular. Her sources include New Testament scripture and books by L. Gregory Jones, Dietrich Bonhoeffer, Simon Wiesenthal, Miroslav Volf, and Desmond Tutu: "These writers grapple with the call to forgive in the face of real evil. They understand that pop psychology and cheap theology are no match for it. The murderous societies under which most of them suffered find their Christian complement in churches that, for example, allow or ignore the sexual abuse of children and punish those who call the abusers to account." Draws on her personal experiences.

Scheper-Hughes, Nancy, & Devine, John. (2003). Priestly celibacy and child sexual abuse. *Sexualities*, 6(1, February):15-40. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

Scheper-Hughes is a professor of anthropology, University of California, Berkeley, California. Devine is an anthropologist and a former Jesuit priest in the Roman Catholic Church. An analysis of the "current child sex abuse scandal in the United States [and] the ugly spectacle of hundreds of consecrated 'men of God' [in the Roman Catholic Church] committing, with impunity, repeated acts of sexual violence against children and adolescents, the bodies and minds of whom they had extraordinarily privileged access to." States: "Responsibility denied by attributing priestly sex abuse to the fall of Adam, the seductions of Eve, a universal human frailty, modernity, secular values, American culture, or a sensationalist media with an anti-Catholic bias is no longer acceptable." Regarding whether celibacy is a causal factor to priests sexually abusing children or adolescents, notes the lack of scientific research, and takes the position that celibacy is one dimension of "the mantle and aura of prestige that has been accorded to Catholic priests [and] allowed them to be treated for generations as special agents of God, as mediators between ordinary humans and the divine... It is this aura, this 'mystical halo', that the pedophile priests have taken advantage of to gain easy access to naive religious families and their vulnerable children." Cites the Canadian Church's Archdiocesan Commission of Inquiry on Clerical Sexual Abuse in Newfoundland to refute arguments that the phenomena of sexual abuse in the Church is new and

that hierarchy were not aware. Relying on cross-cultural anthropology, counters statements by Church hierarchy that sexual abuse of minors is universal, endemic, and occurs in similar rates. Considers reasons why the archdiocese of Newfoundland responded “so inappropriately, even criminally.” Calls for “a collective stock-taking and accountability for what happened. The Church cannot simply hand over its responsibility to professional lay psychologists, social workers, and mental health workers. Psychologizing clerical sexual abuse is not enough... Nothing short of a Truth and Reconciliation Commission, based on full disclosure and similar to the one that helped South Africa banish the ghosts of its abusive apartheid past, is needed.” Concludes that children will not be safe in the Church until substantial changes are achieved. 31 references, not including newspaper articles cited.

Schireson, Myoan Grace. (2012). Those misbehaving Zen monks. (August 24).

Retrieved 05/13/13 from the World Wide Web site of Sweeping Zen: <http://sweepingzen.com/those-misbehaving-zen-monks/>

Schireson is abbot, Berkeley Zen Center, Berkeley, California, and head teacher, Central Valley Zen Foundation; she “is also a clinical psychologist who has specialized in women and families.” An essay that comments on recent disclosures of sexual misconduct which “point out how much help Buddhist teachers and their sanghas need to develop a wholesome practice in the West.” Noting that while “apparently this behavior is nothing new in the Japanese Zen tradition,” some contemporary teachers “appear to be incorrigible after many decades of repeated abuse,” while others “may be helped by rehabilitation. Since the problem seems to be so widespread, it’s useful to consider how and when teachers can be rehabilitated, how to educate sangha members, instruct Boards of Directors, and develop ongoing resources to further Buddhist teacher training and rehabilitation. We need to acknowledge that if teachers’ emotional needs and development are overlooked, they will be more likely to continue to misuse students to serve their needs. We need to stop pretending that meditation will resolve all human appetites at every level of interaction.” Briefly cites examples of Zen teachers who have acknowledged offenses and begun rehabilitative steps, and those who have resisted, including the role of governing bodies in each. Regarding the teacher/Dharma student relationship, notes that “[t]he unethical teacher misuses the student’s dependency, and is reluctant to let the student grow out of it. Instead, the teacher uses the student’s idealization as narcissistic supplies, and cultivates adoration, submission and loyalty to ensure the continued provision of this unwholesome diet... The manipulative teacher tends to then surround him/herself with a protective layer of enchanted student leadership. Furthering this dynamic, students are dependent on their teacher’s approval to gain empowerments in Buddhist practice.” Briefly addresses a number of topics, including: providing venues for reporting misbehavior and abuse, loyalty to the teacher “cannot exist about the principles of compassion and honesty,” which are a basis for reporting misconduct; seeking counsel from outside one’s community; the need for “information, study and honest self-examination” as a community in order to “define, identify and establish a more wholesome and nourishing Western Zen.” Lacks references.

Schlitz, Patrick J. (2003). The future of sexual abuse claims. *America* [a Jesuit publication], 189(1, July 7-14):8-11.

Adapted from a speech at a meeting of Roman Catholic bishops, University of Notre Dame, Notre Dame, Indiana, Nov. 4, 2002. Warns that the legal future for the Church is much more dangerous than prior to 2002, and that it “looks bleak because of three major developments in the sexual abuse crisis.” 1.) The number of lawsuits will increase because: the “media storm of the past year has led many victims to believe that nothing has changed, that sexual abuse is still rampant and that bishops are still more interested in preventing bad publicity than doing justice.”; “judges and jurors have been poisoned by the recent media coverage, so [plaintiffs’] lawyers are now willing to file lawsuits they would not have filed a year ago.”; “victims’ groups and plaintiffs’ lawyers are working tirelessly to extend or abolish the statutes of limitations that have protected the church from lawsuits relating to very old abuse.” 2.) The cases will be more dangerous because: “it will be harder for the church to win.”; verdicts will be larger; “increasingly insurance will not be available to pay for them.” 3.) There will be “an expansion of the types of claims that courts



permit to be brought against the church – and a concomitant weakening of the First Amendment protection against governmental interference in the internal affairs of religious organizations.” Makes a series of brief recommendations about what the Church can and should do: 1.) restore trust; 2.) “dramatically improve the way it works with the media.”; 3.) “fight against those who trying to persuade legislators to extend or abolish statutes of limitations. This is a life-or-death issue.”; 4.) “handle its litigation better.”, including the creation of a sexual abuse czar; 5.) “keep cases out of litigation as far as possible.”, including creating a national tribunal to arbitrate sexual abuse claims against the Church. Lacks references.

Schlumpf, Heidi. (2002). Examining the sins of the fathers. *Publishers Weekly*, 249(19, May 13):34-36. [Retrieved 07/18/03 from Wilson Business Abstracts academic database.]

Magazine-style report on how “the [U.S. Roman Catholic] priest scandals have already spawned new books and bumped the backlist.” Includes material from Geoff Shandler, executive editor of Little, Brown about its forthcoming title, Betrayal, by an investigative reporting team of *The Boston Globe* newspaper. Forthcoming works also include one by David France, a *Newsweek* reporter, tentatively titled Our Fathers, for release by Broadway in 2003 that will be more historical and psychological than Betrayal. Notes that several previously published books have had upsurges in sales in 2002, all but 1 of which focused on the Roman Catholic Church. States that “one of the only gaps seems to be a first person account from a victim.”

Schmidt, Arthur. (2001). An ethic of achievement: Honoring the other in relationship. *Journal of Supervision and Training in Ministry*, 21:117-120. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Schmidt is coordinator of mission services and work life quality, Franciscan Health System, Tacoma, Washington. A very brief reflection on an article by George Fitchett and Marilyn Johnson about sexualized student-supervisor relationships in the context of Clinical Pastoral Education (CPE), a program sponsored by the Association for Clinical Pastoral Education (ACPE) [See this bibliography, this section: Fitchett, George, & Johnson, Marilyn. (2001).] From an ethicist’s perspective. He uses categories from theologian Bernard Lonergan for his framework: “an ethic of compliance (externally motivated, for example, by the fear of reprisal), an ethic of surplus (motivated by practical concerns, such as cost and available resources), or an ethic of achievement (doing what we internally believe is right despite personal cost to ourselves.” Raises questions about: what motives CPE supervisors as individuals and as part of the ACPE organization when responding to complaints from students and to supervisors who have offended; whether more should be done “to expose students and nascent supervisors to the ACPE’s Code of Ethics, and to make ethical formation a substantive part of our certification process.” 4 footnotes.

Schmidt-Tieszen, Ada, & Canda, Edward R. (1999). An accountability group: Case study of a church-based response to sexual abuse by clergy. *Social Thought: Journal of Religion in the Social Sciences*, 19(1):29-47.

Schmidt-Tieszen is a doctoral student, University of Kansas, Lawrence Kansas, and an associate professor of social work, Bethel College, Newton Kansas; Canda is associate professor, School of Social Welfare, University of Kansas, Lawrence, Kansas. Point of view is professional social work. Using qualitative case study methodology, analyzes an accountability group used in the Mennonite Church to monitor an offending pastor’s compliance with a plan for change and restitution of victim(s). The Church’s precepts “for dealing with abuse attempts to empower victim(s) and bring justice by disciplining and holding offenders accountable within a community context.” The group studied was one of the first known in the denomination to complete the accountability process and terminate in a planned way. The study’s design focused on group structure and process. Themes emerging in the data include: need for clearer operational guidelines; tension between poles of compassion as a means to change the offender and confrontation as a means to hold him accountable; primary focus on the perpetrator in proportion to other involved parties, including the victim, perpetrator’s spouse, and the church, in spite of the group’s mandate to deal with needs of all; gender imbalance of group composition in favor of the perpetrator’s gender; imbalance in the composition of the group in favor of people in the church’s

hierarchy; inter-role conflict, particularly since most group members had a prior existing relationship with the perpetrator; need for more orientation, background reading, and access to a professional consultant. Concludes that the model shows promise to meet the 2 goals of support and accountability, and that it requires refinement of structure and process. References.

Schneider, Jennifer P., Irons, Richard R., & Corley, M. Deborah. (1999). Disclosure of extramarital sexual activities by sexually exploitative professionals and other persons with addictive or compulsive sexual disorders. *Journal of Sex Education and Therapy*, 74(24):277-287. [Themed issue: Prevention and Treatment of Boundary Violations by Professionals: Selected Papers From the Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Providers, and Clergy] [Retrieved 08/02/08 from the World Wide Web:

[http://www.jenniferschneider.com/articles/disclosure\\_by\\_professionals\\_1999.html](http://www.jenniferschneider.com/articles/disclosure_by_professionals_1999.html)]

Schneider is a physician specializing in internal medicine and addiction medicine, Arizona Community Physicians, Tucson, Arizona. Irons is director, addiction program, Menninger Clinic, Topeka, Kansas. Corley is an addictionist and marriage and family therapist, and clinical director, Sante Center for Healing, Argyle, Texas. Describes a qualitative study conducted to address “the consequences of choice of timing, extent, and manner of disclosure of the extramarital sexual behavior to the partner” by an exploitative professional when a compulsive or addictive behavior is a contributing cause. Based on self-report survey instruments completed by 100+ addicts and 90+ partners in the U.S. and Canada. In the addict group, among the respondents were licensed helping professionals (24.4%) and other regulated professionals (21%), including clergy. Reports results regarding: partners’ threats to leave before disclosure; threats to leave after disclosure and outcomes; adverse consequences of disclosure, including disclosures made during inpatient treatment; adverse consequences of public disclosure, including effects on the spouse of a clergyman in one case; adverse effects of partial and sequential disclosure; positive outcomes of disclosure. Concludes: “Sexually exploitative professionals face particular issues related to the fiduciary nature of their professional relationships and their high status in the community. Consequences of their behavior often involve the humiliation of public exposure, loss of community status, loss of career, and at times loss of freedom. The spouse is expected to publicly support the perpetrator and to keep the family together while the perpetrator is receiving treatment or even is incarcerated. Spouses of sexually exploitative professionals need recognition by treatment professionals that they too need a great deal of support and healing.” 34 references.

Schneider, Susan Weidman. (2006). Charismatic rabbi fired for his sexual predations. *Lilith: The Independent Jewish Women’s Magazine*, 31(2, Summer):8. [Retrieved 07/07/09 from GenderWatch academic database.]

Very briefly reports: “After accusations of sexual misconduct with young female students and other women for more than 25 years, Mordechai Gafni, 46, a charismatic rabbi and teacher associated with the Jewish Renewal movement, has been fired from his leadership role on the faculty of Bayit Chadash, a study center he founded in Tel Aviv [in Israel].” Gafni, formerly named Winiarz, returned to the U.S. following his dismissal “after four women – students and employees – came forward and gave sworn testimony before an Israeli lawyer, recounting Gafni’s exploitation of the relationship between a spiritual leader and his congregants or students.” States that Gafni “is reported to have had a years-long pattern of promising women he counseled that he would marry them if they had sex with him, swearing each woman to ‘eternal and absolute silence.’”

Schneider, Tensho David. (1991). Abuse is a slippery slope. *Buddhist Peace Fellowship Newsletter*, (Spring):24.

Schneider is the former editor of the journal. Argues against what he detects as “a current of anti-sex sentiment running through the social-activist-Buddhist community...” He does not endorse that “sexual relations with a teacher constitute[s] breach of trust as though a legal agreement had been drawn up...” He accepts that a zen or *vajrayana* teacher will use “whatever means necessary to accomplish [the] aims [of waking up the student, each other, and all beings]...”

Schoener, Gary R. (1999). Preventive and remedial boundaries training for helping professionals and clergy: Successful approaches and useful tools. *Journal of Sex Education and Therapy*, 24(4):209-217. [Themed issue: Prevention and Treatment of Boundary Violations by Professionals: Selected Papers From the Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Providers, and Clergy]

Schoener is a psychologist and executive director, Walk-in Counseling Center, Minneapolis, Minnesota. Begins with an overview of initiatives since the 1980s by some mental health professional associations in the U.S. to address the topic of “sexual misconduct by psychologists and other therapists” and the lack of training prior to boundary their boundary violations with clients or patients.” Notes responses of regulatory boards in Canada, legislatures in U.S. states, and government actions in Canada, as well as efforts in Norway, England, Ireland, and Germany. Provides an overview of preventive literature – articles, book chapters, books – in psychotherapy since 1986. Observes: “...professional literature on the topic of preventive education does not draw from what is known about offending professionals.” Cites training materials for clergy and religious communities, including videotape resources. Briefly notes materials developed by insurance companies for specific professional contexts, including that of religious congregations. Discusses specific training techniques for classroom and workshop settings. Concludes: “It is clear that a number of resources exist to assist in providing better training related to the maintenance of professional boundaries. It is time for professional training and continuing education programs to provide better training for professionals on the maintenance of professional boundaries.” 55+ references.

Schroeder, Joy A. (1993). Marguerite of Navarre breaks silence about sixteenth-century clergy sexual violence. *Lutheran Quarterly* (New Series), 7(2, Summer):171-190.

Schroeder is assistant pastor, St. Mark Evangelical Lutheran Church, Davenport, Iowa. Scholarly essay about the work and writings of Marguerite of Navarre (1492-1549), French humanist, writer, reformer, and sister of François I, king of France. Begins with the 16th century European context in which clergy sexual exploitation of women is clearly documented. Then describes Marguerite’s *Heptaméron*, a collection of popular stories (*nouvelles*), published posthumously in 1588. Of 72 stories, 8 (*novellas* 5, 22, 23, 31, 41, 46, 48, & 72) deal specifically with women’s sexual victimization by monks and priests, including sexual violence, threats of spiritual and religious punishment designed to control behavior, rape, and abduction. Marguerite’s stories also present a theological analysis that critiqued existing social attitudes about these behaviors and offered ways to protect victims, in particular, and women, in general. Numerous notes.

Schüller, Helmut. (2004). The ultimate betrayal. *The Tablet*, 258(8547, July 24):4-5.

Schüller is a Roman Catholic priest who heads the Catholic Office for the Protection of Children and Vulnerable Adults, archdiocese of Vienna, Austria. A brief commentary on “the breaking of the scandal at St Pölten [Roman Catholic] seminary in Austria two weeks ago, when talks on the homosexual contacts between the rector, his assistants and the seminarians were held, [and the fact that] for days Church representatives never mentioned the fact that the relationship of seminarians to the priests in charge is a dependent one, and so the priests responsible are guilty of gravely abusing their power authority.” Laments the Church hierarchy’s lack of sympathy for victims of sexual abuse by priests, and its priority “to ensure that the Church as an institution gets away with the least possible damage.” Strongly critiques: the “...uncontrolled handling of spiritual authority” which can be a factor in relation to the vulnerability of victims; “...the irresponsible way in which the offenders are dealt with...”; “...the widespread feeling that the Church is being persecuted by the media...” Concludes: “...unless it is made quite clear that the Church must first and foremost protect human beings who entrust themselves or who are entrusted to its care, sexual abuse by priests or Church employees will not be prevented, nor will the Church win back its credibility. Moreover, it will be impossible for the Church to fulfil [*sic*] the Gospel message which commits us to showing particular solidarity with the weak and those who need our protection.” Lacks references.

Seat, Jeff T., Trent, James T., & Kim, Jwa K. (1993). The prevalence and contributing factors of sexual misconduct among Southern Baptist pastors in six Southern states. *The Journal of Pastoral Care*, 47(4, Winter):363-370.

By a therapist and 2 college professors of psychology, Tennessee. In a questionnaire survey of 1,000 Southern Baptist senior pastors, 277 usable returns were received. Results include: "Engagement in sexual behavior which was judged by the individual pastors to be inappropriate for a minister was indicated by 14.1% of the respondents."

Second Generation Zen Teachers. (1991). Second Generation Zen Teachers' statement. *Turning Wheel: Journal of the Buddhist Peace Fellowship*, (Summer):29.

A statement signed by 10 Zen teachers from California, Minnesota, Oregon, and Vermont at their annual meeting, June, 1991. The text is as follows: "Recognizing that anyone is capable of participating in abusive relationships and misuse of power, those of us who attended the 1991 Second Generation Zen Teachers' Conference have drafted the following: Any sexual relationship between teacher and student can be damaging to the student, teacher, and the greater *sangha*. Therefore, sexual relations between teachers and students should not be permitted. We feel that it is important for both teacher and students to be aware of this."

Serritella, James A. (1992). Issues Related to Clergy/Church Misconduct. [Covenant Publications: An Occasional Paper, No. 2.] Chicago, IL: Covenant Publications, 9 pp.

Serritella is an attorney. Adopted from a talk to the 1990 Midwinter Conference of the Evangelical Covenant Church. Booklet format. Addresses to clergy regarding 3 concerns. 1.) Regarding liability: the perpetrator is always liable; the church/conference/denomination is liable if it fails to screen, fails to act on knowledge of potential risk, and fails to supervise adequately. 2.) Regarding responding to occurrences: he advises having an intervention team of specialists available to respond on short notice after discovery of alleged incidents; seek advice on whether the accusation is reportable to law enforcement or civil officials, e.g., a child abuse agency; report to the appropriate insurance carrier; identify proper people to meet with the alleged victim and, if appropriate, the victim's family; in the case of a child victim, reach out and take responsibility, show concern and compassion, offer counseling and assistance, and if there is a basis for the accusation, the accused person should be separated from the church for reasons of limiting risk. 3.) Regarding prevention: use the response team to review existing personnel records; check with previous pastors for unrecorded incidents; develop a long-term plan, e.g., a personnel manual; institute screening; develop a personnel file policy; review existing insurance coverage; avoid high-risk situations; avoid the appearance of improper circumstances; clergy should learn to deal with transference; refer people in difficult, high-risk counseling situations to specialists; be careful of physical touch. Lacks footnotes.

\_\_\_\_\_. (1999). Insurance coverage issues in cases of clergy misconduct. *The Catholic Lawyer*, 39(1, Winter):55-79.

Examines the relationship between Roman Catholic dioceses and their insurance carriers in light of cases of clergy sexual misconduct with minors. Describes: insurance coverage generally; theories of coverage in cases of sexual abuse, including coverage for the abuser and the diocese; the number of policies triggered and the number of occurrences of sexual misconduct; coverage litigation; purchasing insurance; alternative to commercial market insurance. Concludes with 6 brief, practical suggestions for how a diocese can "foster a more advantageous position and restore harmony to its relation with its insurer." Cites cases from civil courts. References.

Servants of the Paraclete. (1992). Statement on therapy for pedophilia. *Origins: CNS (Catholic News Service) Documentary Service*, 22(16, October 1):284.

Servants of the Paraclete is a Roman Catholic congregation which treats priests for spiritual and psychological problems. It operates a treatment center in Jemez Springs, New Mexico. Text of a statement that was released following criminal allegations against Fr. James Porter who was treated there in the 1960s. [See this bibliography, Section I.: Fitzpatrick, Frank L. (1994), and Gaboury, Dennis, & Burkett, Elinor (1993).]

Setel, Drorah O'Donnell, & "Deborah." (1999). Seeking justice after rabbinic abuse. *Working Together: A Newsjournal of the Center for the Prevention of Sexual and Domestic Violence*, 20(2, Winter):3.

Setel is identified as a rabbi. "Deborah" is not identified. Setel writes a 2-paragraph introduction and states: "Despite several well-publicized cases, little has been done within the Jewish community to create structures of accountability for rabbis who abuse their congregants." For cases involving Reform Jews, she asks how the Ethics Committee of the Central Conference of American Rabbis can "strive to objectively adjudicate complaints against rabbis if they are the rabbis themselves?" "Deborah" presents a very brief account of negative reactions to her filing a complaint against her rabbi. States that both of his previous employers were never contacted "to ascertain how he may have behaved" despite his having been fired by both.

Sevig, Julie B. (2002). Crossing boundaries. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):16. [Also available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

By a section editor of the magazine. Brief report of an interview with Lorraine Frampton, director, program for the prevention of clergy sexual misconduct, division for ministry, Evangelical Lutheran Church in America. Topics very briefly addressed include: lack of reporting of clergy sexual abuse; incidence rates; vulnerability of the victim; risk factors for perpetration; policy on boundaries; prevention training; responding to a victim's allegations; recovery of a congregation; harms to a victim.

Shackelford, John F. (Ed.). (1989). Sexual affairs. *Journal of Psychology and Christianity*, 8(Winter):6-72. [Theme issue]

5 articles, including 2 on clergy affairs, and one on therapist-patient sexual intimacy.

Shaffer, Ruth E., & Cozolino, Louis J. (1992). Adults who report childhood ritualistic abuse. *Journal of Psychology and Theology*, 20(3, Fall):188-193. [Theme issue: Satanic Ritual Abuse: The Current State of Knowledge]

Shaffer is a postdoctoral fellow in child psychiatry, division of psychology, Harbor-UCLA Medical Center, Torrance, California. Cozolino is an associate professor, psychology, Pepperdine University, Culver City, California. Briefly reports on a study of 20 adult outpatients in Southern California who had reported ritualistic abuse. No methodology is reported. Subjects consisted of: 19 females, 1 male; ages 28-53 years; 45% were born and raised outside of California. General findings include: "The vast majority... reported severe and sadistic forms of sexual abuse by multiple perpetrators."; "...75% reported abuse beginning at or before the age of 5 and continuing into adolescence."; "...pre-awareness symptoms of severe depression, anxiety, or dissociation led the majority of subjects to seek psychotherapy."; "The uncovering of memories was reported as the primary focus of therapy." In 3 paragraphs, describes ritualistic abuse sequelae. A substantial portion of the brief article is a composite clinical vignette. 25 references.

Shaheen, James. (2013). [Letter from the editor] The Buddha stain. *Tricycle: The Buddhist Review*, 22(3, Spring):13.

Shaheen is editor and publisher of the magazine. Comments on "yet another Buddhist community [that] is in the thick of yet another sex scandal: this time it is the Rinzaï-ji association of Zen centers headed by Joshu Sasaki Roshi, who is, at 105 years old, one of the old lions of the Buddhist world and one of the last remaining of that handful of teachers who, in the 1960s and 1970s, established the meditation centers and communities that were foundational for the development of Buddhism in the West. On the website Sweeping Zen, two of Joshu Roshi's priests came forward to address what appears to be a decades-long pattern of sexual misconduct on their teacher's part." States: "The general outlines of the story have been common knowledge in Zen circles for decades. But Rinzaï-ji has always been an insular community, social isolated from the larger Buddhist community by a self-reinforcing belief in the special significance of their teacher and his transmission. In this regard, they have been able to maintain an attitude – call it 'dharma exceptionalism,' for lack of a better word – that was characteristic of many of the Buddhist communities that started at about the same time." His position is that Buddhist

“communities need to grow and learn and mature, and one of the main ways they do this is through the humbling process of falling short of their ideals... We can move past the confines of parochialism and the sense of moral and spiritual privilege.”

Shaw, Daniel. (2003.) Traumatic abuse in cults: A psychoanalytic perspective. *Cultic Studies Review*, 2(2):101-129.

Shaw, a certified social worker, is a psychoanalytic therapist in private practice, New York, New York. Describes himself “[a]s a former participant in a [meditation-based] cult.” Presents a “psychoanalytic conceptualization of the psychopathology of the cult leader,” “discuss[es] ways that cult leaders manipulate, abuse, and exploit followers,” and “present[s] theories about individual relational and also broader cultural factors that influence the individual’s psychological organization in ways that may contribute to vulnerability to cult participation.” Draws upon his clinical practice with cult members, and conversations with, and published accounts by, former members of the spiritual community to which he belonged, and cites his personal experience: for 10+ years, he lived and worked in a “spiritual community, the ashram,” as a student and practitioner of Siddha Yoga as taught by Swami Muktananda and his SYDA Foundation in the U.S.A. Shortly after leaving to attend graduate school in 1994, he learned of an incident in which a friend, “a young woman just turned 21, [had been] sexually harassed in the ashram by one of its most powerful male leaders,” and that when she sought help from the leadership, she was told “that she had brought the harassment upon herself,” and to tell no one. Later that year, a report of “well-documented abuses by the leaders of SYDA that had been going on for more than 20 years” was published. He reassessed his experiences and realized that he “had been subjected to abuse – by the person I called my guru.” Defines *cult* as “a group that is led by a person who claims, explicitly or implicitly, to have reached human perfection; or, in the case of a religious cult, who claims unity with the divine; and therefore claims to be exempt from social or moral limitations or restrictions. ...the cult leader exploits the seeker’s emotional vulnerabilities and seduces the seeker into a state of dependence. Promising the acquisition of success and power, salvation and redemption, or relief from frustration and inhibition, the leader persuades followers that the leader’s self-proclaimed perfection can belong to the follower as well.” Describes techniques used to recruit and retain followers, and pathological narcissism as the basis for a profile of a cult leader, drawing upon his SYDA experience. States: “Cult leaders succeed in dominating their followers because they have mastered the cruel art of exploiting universal human dependency and attachment needs in others... In a religious cult, the leader is perceived as a deity who is always divinely right, and the devotee, always on the verge of being sinfully wrong, comes to live for the sole purpose of pleasing and avoiding and displeasing the guru/god... The history of SYDA provides a good example of how far devotees will go to defend the person they perceive as their savior. In the early 80s, the Siddha Yoga community was shocked to learn that Muktananda, a monk in his late 60s and supposedly a lifelong celibate, had been secretly having sexual relations with western female devotees for at least ten years. While many women thought of themselves as willing participants, others felt coerced and traumatized by the experience. Often his victims were female children in their early teens. Many who were SYDA devotees at the time heard these allegations and ignored them, in spite of wide acknowledgment among those closest to Muktananda that they were true.” Cites the work of W. R. D. Fairbairn, Erich Fromm, and Alice Miller, among others, to explain the dynamics that bind followers to a cult leader. 50 references.

Shaw, Russell. (2002). Clericalism and the sex abuse scandal. *America* [a Jesuit publication], 186(19, June 3-10):15-17.

Shaw is the former secretary for public affairs at the U.S. Conference of Catholic Bishops. Commenting on the clergy sex abuse scandal in the U.S. Roman Catholic Church, takes the position that “clericalism and clericalist culture are at the heart of this noxious episode... In the present crisis, it is painfully clear that attitudes and ways of doing things associated with clerical elitism often came into play when priests were found to have engaged in abuse.” Describes clericalism as linked to power, and writes that, in part, “clericalism is the clergy’s special mode of succumbing to two dangerous errors that threaten all professions: the perversion of solidarity among colleagues and low expectations with regard to professional responsibility.” Also critiques

clericalism as a form of spiritual snobbery that “reflect[s] the assumption that the clerical state in and of itself makes clerics spiritually superior to the laity.” Calls for: bishops to recognize “that clericalism is pervasive in the church” in order to begin to eliminate it; priests “to internalize the message of Section 47 of Pope John Paul’s apostolic exhortation *Pastores Dabo Vobis* (1962)” regarding the priest as an equal among equals; pastors to “take a great deal more seriously than they have done up to now the implications of accountability and openness.” Also calls for: a rethinking of decision-making in the Church, including the role of lay people; “a much livelier appreciation than most now possess of the implications of personal vocation.”

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\_\_\_\_\_. (2005). The news media and the Catholic Church. *Notre Dame Journal of Law, Ethics & Public Policy*, 19(2):455-466.

By a writer and journalist, Washington, D.C., who formerly was information director of the National Catholic Educational Association, National Conference of Catholic Bishops/United States Catholic Conference, and Knights of Columbus. Expresses his opinions regarding “‘a new kind of anti-Catholicism [in the U.S.]... [that] is very visible in the media. It amounts to taking sides in the internal quarrels among Catholics.’” Part IV. Analyzes “media coverage of the clergy sex abuse scandal” in the Roman Catholic Church in the U.S., relying on the work of Philip Jenkins and Peter Steinfels. Both credits and criticizes: “To be sure, the media did the Church a great favor in bringing the ugly truth to light. Yet the coverage and commentary were often misleading and unfair.” Concludes: “The Church is guilty of many mistakes and abuse in its approach to media; it should be far more forthcoming in facing up to and correcting them. But in this troubled relationship, journalists are guilty of gross abuses of their own, and up to now, their willingness to recognize these faults has been virtually nil.”

Shea, Diane J. (2008). Effects of sexual abuse by Catholic priests on adults victimized as children. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 15(3, July):250-268.

Shea is affiliated with Holy Family University, Newtown, Pennsylvania. Reports results of her study designed “around two primary questions: (a) What are some of the psychological and spiritual impacts on the persons who experienced sexual abuse when the perpetrator is a [Roman] Catholic priest? And (b) Is there a difference in symptoms between persons who were abused by a Catholic priest and those who were abused by someone other than a priest?” Participants were males over 18-years-old who experienced sexual abuse as a child, and responded to invitations through regional chapters of Survivor Network of those Abused by Priests (SNAP) and therapists listed on the World Wide Web site of Male Survivor. The sample of 49 included 29 males abused by a priest, including 4 “who were abused by a Religious Brother,” and 20 abused by someone other than a priest. Self-administered instruments included a demographic questionnaire, Learned Helplessness Scale, Beck Depression Inventory-II, Posttraumatic Stress Disorder Checklist-Specific, and Santa Clara Strength Of Religious Faith Scale. Demographic results include: “Those abused by a priest were older at the age of first abuse. Of the participants abused by a priest, none were under the age of 6 years when the abuse first occurred, compared to 40% of those abused by someone other than a priest who were under the age of six... Of the participants abused by a priest, 69% were between the ages of 10 and 13, compared to 35% abused by someone other than a priest in that same age group... The age that participants disclosed their abuse ranged from 5 to 64 years.” Disclosure patterns differed between the subgroups: of those not abused by a priest, “50% had disclosed the abuse by the age of 29, whereas for those abused by a priest, 50% did not report the abuse until after 40 years of age.” All abused by a non-priest had disclosed by age 49; over 25% of those abused by a priest disclosed after the age of 49. Demographic information is reported for education, marital status, age at first incident, duration of abuse, and mean age at disclosure. Regarding the impact of the abuse on participants: 86.2% of those “abused by a priest reported that their abuse had either ‘quite a bit’ or ‘extreme’ effect compared to 60% of those who were abused by a [non-priest]... Those abused by a priest reported that their abuse had a significantly greater impact on their perception of and belief in the church.” Regarding psychological impact, results included: there was no statistically significant difference between the learned helplessness, depression, strength of religious faith, and posttraumatic scores. Regarding the overall scores, states that “the findings of this study suggest that the research

literature about the impact of childhood sexual abuse appears to be generalizable to the population of persons who were abused by priests,” and notes the confounding effect of the older age of priests’ victims compared to victims of non-priests. In discussing the results states: “This present research supports the argument that because there often long-term psychological effects of sexual abuse, and the abuse may go unreported for decades, maintaining a statute of limitations is inadvertently helping the abuser. Based on the findings of this research, it is suggested that the statute of limitations should be abolished in every state where it is still in effect.” Describes limits of the study, noting the small sample size. Calls for “psychologists to advocate for social change in a way that will enable victims to have a better voice.” 63 references.

Shea, Patrick T. (1996). Clergy records: Part I – Civil considerations. *Canon Law Society of America Proceedings*, 58:326-345.

Shea is Assistant to the Vicar General and Defender of the Bond, Roman Catholic Church’s Diocese of Springfield, Illinois. Very briefly discusses “various issues of concern” about the records of priests in the Roman Catholic Church in relation to U.S. civil court proceedings, including lawsuits related to the sexual abuse of minors by priests. Topics include: confidentiality, privilege, and privacy; discovery; creation and retention of priest files; subpoena/discovery; destruction/retention of records; access to files; disclosure. Cites a number of civil cases involving priests and sexual misconduct. 46 footnotes.

Sheldon, Jane P., & Parent, Sandra L. (2002). Clergy’s attitudes and attributions of blame toward female rape victims. *Violence Against Women*, 8(2, February):233-256.

Sheldon is assistant professor of psychology, University of Michigan–Dearborn, Dearborn, Michigan. Parent is a graduate student, marriage and family therapy, Wayne State University, Detroit, Michigan. [While not directly related to clergy sexual misconduct, the article is relevant to the topic.] Prompted by published research that victims of rape identify clergy as among the least likely to be told by victims and the least likely to be helpful, and “that clergy’s attitudes are likely to be at least partially responsible.” The authors conducted a study “to investigate clergy’s views of rape and rape victims to better understand why victims may not feel comfortable seeking clergy for social support and guidance. ...a main purpose... was to investigate clergy’s responses to gain insight into the decision making behind their assessments of forced sexual encounters.” The design utilized quantitative and qualitative measures and was based on research regarding the association of religious fundamentalism with negative attitudes toward rape victims and with sexism. Out of a convenience sample of 214 clergy from the suburbs of a large metropolitan area, 112 (52%) completed and returned the survey. Of the respondents: 93% were male; 63% were between 40 and 59-years-old; 86% were married; 90% were Caucasian; 77% had a college degree; the majority (n=110) were from 21 Christian denominations; 75% “reported counseling experience with victims of sexual assault.” Reports quantitative results based on intercorrelations and correlations: the more sexist the participants’ views, “the more unfavorable were their attitudes toward rape victims;” the more fundamentalist the participants’ religious views, “the stronger were their sexist attitudes and the more unfavorable were their attitudes toward rape victims.” The qualitative portion used 3 scenarios of rapes – *marital rape*, *date rape*, and *acquaintance rape* – that each described a sexual encounter that met the Michigan legal definition of sexual assault. Reports analysis of participants’ responses to the qualitative section based on *inductive content analysis* methodology. Responses are grouped into *categories* and *higher-order themes* for each scenario. Regarding *acquaintance rape*: “the more unfavorable clergy’s attitudes toward rape victims were and the more sexist and religiously fundamentalist their attitudes were, the more they blamed the victim.” Regarding *date rape*: the more participants’ attitude was unfavorable toward rape victims, “the more they blamed the victim.” Regarding *marital rape*, no correlation was found. In the discussion section, reports that their “findings strongly support the hypothesis that the more sexist and religiously fundamentalist clergy’s attitudes were, the more negative were their attitudes toward rape victims and the more they would blame the woman for her assault.” Notes the concern at the implication for victimized women in fundamentalist churches who are “discouraged from seeking help outside the church” and thus are at greater risk “of receiving inadequate support, and therefore of suffering from prolonged adverse effects of victimization,



such as depression and anxiety.” Regarding the rape scenarios, they found that “[m]any clergy were inconsistent in their reasoning.” Discusses possible explanations, e.g., perceptions of gender-role violation, victim carelessness, and victim’s level of resistance. Correlates results of the categories and higher-order themes with myths about the nature of rape. States that the findings support the need for clergy to be educated about sexual assault. Describes the study’s methodological limits. 70+ references.

Shepard, Benjamin. (2003). In search of a winning script: Moral panic vs. institutional denial. *Sexualities: Studies in Culture and Society*, 6(1, February):54-59. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

Shepard is a licensed social worker and deputy executive director of a harm reduction/syringe exchange program, New York, New York. An essay that considers the implications of competing narratives – moral panic vs. abuse of power, arrogance, and institutional denial – by “claims makers [who] have attempted to wrest control of the definition and social meaning of the [Roman Catholic clergy child sexual abuse] scandal [since 2002 following the conviction for pedophilia of former priest John J. Geoghan, Jr., in Boston, Massachusetts].” To assess the claims of those who assert that there is a moral panic, i.e., a response out of proportion to the social problem, he briefly applies Erich Goode and Nachman Ben-Yehuda’s 1994 list of specific indicators of moral panic: volatility, hostility, measurable concern, consensus, and disproportionality. Concludes that the first 3 are present in the public’s response, but not the last 2. His position is that the public response is not a moral panic, but “is a call for institutional accountability. It’s a call to for a reassessment of a dangerous use of sex-negative ideology to obscure healthy democratic discourse.” 15 references.

Sherr, Richard. (1991). A cannon, a choir boy, and homosexuality in late sixteenth-century Italy: A case study. *Journal of Homosexuality*, 21(3):1-22.

Sherr teaches music, Smith College, Northampton, Massachusetts. Reconstructs a 1569-1570 case in Loreto, Italy, of clerical sodomy from the viewpoints of the accuser, accused, and religious judges. Uses original documents in Archivio di Stato, Florence, Italy. Luigi dalla Balla, an orphaned youth, was taken into the choir of Our Lady of Loreto church in 1569. In spring, 1570, he accused the cannon of the church, Luigi Fontino, of initiating a sexual relationship with him. Cardinal Giulio’s appointed Governor, Roberto Sassatello, had Fontino arrested, imprisoned, and interrogated. Fontino denied the accusation. Dalla Balla was subsequently tortured to determine whether he was telling the truth, and was deemed credible. Fontino, when threatened with torture, confessed. By fall, he had been defrocked, handed to secular authorities, and executed by decapitation. The youth was whipped and banned from the Papal States. References; appendices contain a chronology, and 4 transcribed letters in Italian accompanied by Sherr’s translation.

Sidebotham, Lynn Dixon. (1998). Thinking about TCK vulnerability. *Evangelical Missions Quarterly*, 34(3, July):300-303. [Reprinted as: (1999). The problem of MK vulnerability. *Psychology for Living* [published by Narramore Christian Foundation], (March-April):11-12.] [Excerpted as: (2000). Thinking about TCK vulnerability: What can be done? What must be done? *Interact* [published by Interaction, Inc.], 8(4, May):16-17.

Sidebotham was an “MK” or “missionary kid,” i.e., the child of parents who were serving as missionaries in a country other than their native one. As an adult, she served as a missionary while the mother of 4 children. The focus of the magazine-style article is “the effects of the receiving culture on an MK, particularly when it is a negative emotional environment.” States: “Insufficient attention has been paid to the specific cultures MKs experience.” Identifies as a possible psychological reason for missionaries to avoid discussion of the topic “is the desire missionaries have to bond and identify” with the culture in which they are working and living. Very briefly cites MKs’ experiences of *emotional, physical, and sexual abuse* as committed by children and/or adults in the receiving culture, whether intentional or unintentional. Offers practical tips for missionary parents. States in the concluding paragraph: “I believe going to a hostile culture is worth the risk. Nevertheless, children are God’s first vocation for parents. You

may be called to the field, but you are also called to raise your children... If a missionary knows his child is being damaged, it is not right to continue without making changes.”

Simpkinson, Anne A. (1996). Soul betrayal. *Common Boundary*, 14(6, November/December):24ff. [Retrieved 05/20/11 from the World Wide Web: <http://www.commonboundary.org/ARTICLES/961101.html>].

By the magazine editor. Lengthy, magazine-style article that provides a broad overview. Notable for its inclusion of clerics from non-Western religions. Includes statements from interviews with numerous experts. Considerable attention is given to the case of Yogi Amrit Desai, founder of the Kripalu Center for Yoga and Health, Lenox, Massachusetts, who resigned as spiritual director after admitting to sexualizing relationships with female disciples for years. Describes the impact on the community. Includes: a sidebar on types of professionals who abuse, Who abuses?, based on the work of John C. Gonsiorek and Glen O. Gabbard; a sidebar of resources by Heather Pitzel, Where to find help; a sidebar by Lois Bianchi, Out of the past, that describes the 19th century case of Henry Ward Beecher.

Sipe, A.W. Richard. (1993). A step toward prevention of sexual abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 14(4, Winter):27-28.

Sipe is identified as one who researches celibacy. Briefly discusses a consultation on “Sexual Trauma and the [Roman Catholic] Church” held at Saint John’s Abbey and University, Collegeville, Minnesota, in August, 1993, that was organized and chaired by Patrick Carnes. A participant and presenter, Sipe regards the event as potentially epoch-making, states his reasons why: there were no constraints and so participants could focus on the “what, how, why, and where sexual abuse occurs in churches” and its extent and effects; there was no political agenda, and so participants could speak freely and openly, allowing them to find unity in pain; 40 recommendations were developed and delivered to the abbot of the Abbey and an official of the University. Lacks references.

\_\_\_\_\_. (1994). [In My Opinion department] The problem of sexual trauma and addiction in the Catholic Church. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(2):130-137.

Sipe is a psychiatrist assistant practicing psychotherapy in Maryland, and an instructor in psychiatry, Johns Hopkins University, Baltimore, Maryland. His position is that because the Roman Catholic Church has no “overarching, comprehensive, and integrative understanding of the nature and place of sexuality within the scheme of salvation and a theological system,” as well as “no coherent theory or philosophy of the nature of the universe,” then it “will not solve the problem of sexual abuse by clergy...” Identifies 4 areas that demand understanding and action: current exigencies, including feminism, the rights of and regard for victims, and mandatory reporting by professionals of suspected child abuse; the longstanding duration of sexual abuse by clergy; professional boundary violations that are part of a systemic problem in religious institutions; particularity, e.g., comparative studies between Catholic priests, Protestant ministers, and Jewish rabbis. Concludes: “The task is to face the difficult and demanding questions that surround and underlie sexual abuse by clergy.” References.

\_\_\_\_\_. (No date). “Preliminary Expert Report (Sipe Report).” Pagination lacking. [Retrieved 01/18/2005 from the World Wide Web site of The Linkup: [www.thelinkup.com/sipe](http://www.thelinkup.com/sipe)]

Sipe’s preliminary report of his opinions and conclusions in civil action against 3 Roman Catholic priests, Fr. Robert R. Peebles, Jr., Fr. William Hughes, and Fr. Rudolph Kos, and the Diocese of Dallas, Dallas, Texas. Based on his review of personnel files, medical records, depositions of victims who were claimants, and a laicization file, and other documents. Sections include: Sipe’s qualifications as an expert; summary of the history of psychiatry/psychology and the sexual problems of Roman Catholic clergy, including early stages, advent of reporting laws, opening of Catholic treatment centers, responses of bishops to victims of priest sexual abuse, and publicity in 1985 about criminal cases in Louisiana that disclosed to the public the pattern of concealment of abusive priests; harm of sexual abuse to the victims; sexual activity by priests and religious,

including his estimate that 6% are involved with minors, that 4 times as many are involved with women, and 3 times as many are involved with adult men; concludes that the defendants, including the bishop of Dallas and his delegates, were negligent in regard to the 3 priests and the sexual misconduct with minors, and that this pattern reflects a national trend, including the Military Vicariate in relation to Catholic chaplains; makes specific observations regarding individuals in the cases. [A very significant document that presents very concrete examples in the context of formal legal adjudication.]

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\_\_\_\_\_. (1999). [Letters section] Abusive clergy. *The Tablet*, (November 27):1614. Challenges an assertion in a previous issues that "...research in the United States... demonstrates that [Roman] Catholic clergy are no more likely to abuse than any other section of society or clergy from any other religious denomination." Cites research that points to the opposite: in the U.S., a survey mentioned in a recent book [See this bibliography, Section I.: Plante, Thomas G. (Ed.). (1999).]; from New South Wales Australia, a study with no source identified.

Sloyan, Gerard S. (2003). Pedophilia among the Catholic clergy: Some questions and answers. *Theology Today*, 60(2, July):154-169.

Sloyan is a presbyter of the Roman Catholic Diocese of Trenton, New Jersey, and professor emeritus of religion at Temple University, Philadelphia, Pennsylvania. Writing for a non-Roman Catholic journal audience, he uses a question/answer format to discuss briefly elements of "the recent pedophilia scandal in the Roman Catholic Church as seen 'from the inside.'" First topic is: "Is clerical celibacy... at the root of the scandalous conduct?" His related question is whether "the gratification derived from sexual activity with young males [is] a homosexual phenomenon?" His response draws from statistical profiles of pedophiles to indicate that celibacy per se is not at the root. Conversely, he indicates that the proposed solution of a married clergy would not solve the problem. He indicates that the data suggests that the abuse is not a problem to be identified with homosexual orientation. Second topic is: "Has the seminary system met or failed to meet its responsibility with regard to educating candidates for the priesthood about their own sexuality?" His response is that there are no adequate studies that provide conclusive answers. He points to more appropriate questions that concern current practices of screening and monitoring for mental and emotional maturity, and sexual continence. States that vigilance is more difficult in situations in which "[U.S. bishops] accept men from other countries into their presbyterates [because they] are incapable of doing a thorough search in this matter and rely on the word of other bishops." The third topic is: "How shall the sin or crime [of child molestation] be named?" Utilizes Diagnostic and Statistical Manual of Mental Disorders (4th edition) definition of pedophilia and contrasts it with ephebophilia. Broadly refers to U.S. legal standards regarding adolescents' incapacity to consent. The next topic is: "Have bishops acted irresponsibly in reassigning priests to parish work who have been reported to them as sexual offenders, and on whom perhaps large sums of diocesan funds have already been spent for their therapeutic care?" States: "The failure of bishops to act promptly and suspend those charged from the exercise of their pastoral duties until the truth of the charges has been fully explored is perhaps the chief disclosure that has come to light in the scandal." Rejects the accusations that bishops have acted out "of arrogance or a callous closing of clerical ranks..." and states: "Egregiously bad judgment is the proper charge." Also very briefly addresses: how bishops have responded to victims who have come forward to dioceses; Charter for the Protection of Children and Young People (2002) and the revised version (2002); some responses to the crisis at the diocesan level; creation by the U.S. bishops of a National Review Board. Concludes with a call for "a more serious scrutiny by the congregations of the papal curia charged with nominating priests for the episcopal order" in order to obtain people with "a capacity for good judgment." Occasional use of footnotes.

Smith, Alexa. (2000). When mentor becomes molester. *Presbyterians Today*, (October). [Article also appears on the World Wide Web: Posted 2000. <http://www.pcusa.org/today/features/feat0010>].

By a reporter for the Presbyterian News Service. Magazine article; context is the Presbyterian Church (U.S.A.). Helpful overview that intersperses 3 anecdotal accounts with description, analysis, and comments from denominational staff and Marie Fortune. Reports that there are

about 50 clergy sexual misconduct cases annually. A denominational staff person, who has been consulted in 90+ cases in 5 years, reports that only 2 cases were clearly unfounded, and states that generally victims "...want the church to act the like the church." Sidebars include the topic of caring for the congregation and a brief resource list of organizations, networks, and literature.

Smith, Andrea. (2006). Boarding school abuses, human rights and reparations. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(2):5-21.

Smith is identified as a Cherokee and assistant professor, American studies and women's studies, University of Michigan, Ann Arbor, Michigan. Discusses "the Boarding School Healing Project [which] developed in the U.S. with the intent of building a movement to demand reparations for boarding school abuses." The Project's "primary goal is to provide healing from the historic trauma of boarding schools." Created in the 19th and 20th centuries, the schools removed 100,000+ children of Native peoples from their homes on reservations in order to assimilate them into the dominant U.S. society. The schools were federally funded and administered by churches and missionary societies. In addition to culture genocide, the abuse against children included sexual, physical, and emotional violence. Contrasts the current situation in the U.S. to recent efforts in Canada to investigate a similar boarding school system: "While some churches in Canada and the Canadian government have taken some minimal steps toward addressing their involvement in this genocidal policy, the U.S. government and churches have not because there is not the same level of documentation of abuses." Discusses reparations in relation to larger strategies, including international movements. 24 references.

Smith, Jay E. (1994). Can fallen leaders be restored to leadership? *Bibliotheca Sacra* [published by Dallas Theological Seminary], 151(604, October/December):455-480.

Smith is identified as a Bible teacher, Buffalo Grove, Illinois. Written in response to the unspecified "current epidemic of sexual immorality among Christian leaders..." Focuses on the question of whether sexual immorality – sexual relations outside marriage) requires permanent disqualification as a church elder – pastor/overseer/bishop. Traces "Old Testament standards and examples [that] refer to the problem of sexual immorality in general and to the problem of sexuality immorality of Israel's leadership in particular." Concludes that, in the absence of clear patterns regarding the consequences of moral failure by leadership, it is best to not regard these scriptures as normative prescriptions for contemporary church leaders. His examination of New Testament scripture is longer and focuses on Pauline literature. Concludes that Paul did not support sexual immorality as requiring permanent disqualification. He suggests "a basic controlling principle: past sins that continue to affect negatively one's status relative to the qualifications for leadership are disqualifying." Takes very seriously the elder's reputation among non-Christians. Calls for public disclosure, responsible church discipline, and a monitored, long-term restoration process as steps to rehabilitate a fallen elder's life and reputation. Cautions that rehabilitating one's squandered reputation will be particularly difficult. Utilizes resources on Hebrew, Septuagint, and Greek words in scripture. 103 footnotes.

Smith, Margaret Leland, Rengifo, Andres F., & Vollman, Brenda K. (2008). Trajectories of abuse and disclosure: Child sexual abuse by Catholic priests. *Criminal Justice and Behavior*, 35(5, May):570-582. [Topical issue]

Smith is with Office for Criminal Justice Ethics, John Jay College, New York, New York. Rengifo is with University of Missouri at St. Louis, St. Louis, Missouri. Vollman is with John Jay College of Criminal Justice and the Graduate Center, City University of New York, New York, New York. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S. between 1950-2002. Reports statistical data analyses regarding distribution of incidents of sexual abuse of minors, *event structure*, and the timing and flow of reports of the abuse events to Church officials (*reporting structure*). Notes this approach differs from a conventional one based on an individual offender or victim history and psychology. Incidence data generated "an overall prevalence statistic for various of the Catholic Church as well as incidence counts by year for events and the reporting of events." Prevalence was derived from

the number of accused priests (4,392) expressed as a percentage of those in active ministry in the period: 3-6% of all diocesan priests in active ministry were accused. The rate was consistent across geographic regions and was not affected by diocese size. The prevalence rate for ordained members of religious institutes was 1-3%. Concludes: "These prevalence statistics show that, with the exception of six dioceses that had no known incidents, the abuse of children by Catholic priests was an institution-wide phenomenon." Contrary to the literature, results showed that "gender did not appear to have an effect on reporting. Both male and female victims in all ages are equally well represented in the pattern of delayed reporting." Very briefly discusses the data in relation to individual-level theories of priest abusers, including pedophilia, ephebophilia, and homosexuality, and notes the lack of supporting evidence. Concludes: "The understanding of child sexual abuse behavior precedes its detection and prevention." 19 references.

Smith, Marion. (1996). Blaming the victim: Hushing Mormon sexual abuse. *The Event*, 15(5, March 20-April 10):8-18. [Retrieved 05/03/09 from the World Wide Web site of Affirmation: Gay and Lesbian Mormons: [http://www.affirmation.org/news/1996.org/news/1996\\_05.shtml](http://www.affirmation.org/news/1996.org/news/1996_05.shtml)]

Smith is a therapist who was a founder of the precursor to the Intermountain Specialized Abuse Treatment Center, Salt Lake City, Utah. Presents an overview of incidents of child sexual abuse within the Church of Jesus Christ of Latter-day Saints (LDS) and the responses of LDS leaders upon discovery. Reports on cases in Beckley, West Virginia, and Yukon, Oklahoma, in which stake leaders knew of members, including one who was a bishop, who were committing child sexual abuse and did not report it to legal authorities nor intervene on behalf of the children. From her therapy practice, briefly cites cases of LDS male and female clients and incidents involving sexual abuse and their churches. Cites a case in which a ward member sexually abused a 13-year-old girl, the church initiated disciplinary action against the girl, "accusing her of sexual activity, describing it as an 'affair' with this man. Subsequently, she behaved promiscuously with boys her own age. Called to church court, the girl made a serious suicide attempt. This did not deter the stake president from proceeding with her church discipline." Cites the Mormon Alliance, "an independent organization that identifies and documents cases of ecclesiastical abuse in the LDS Church," as an example of those Mormons who've experienced the double betrayal of abuse by church members and "abuse again with acts of denial and cover-up by their ecclesiastical leaders" and are speaking out in public so such abuses can be avoided in the future. Briefly cites a series of LDS cases across the U.S., several of which involve civil suits or criminal charges. Discusses state-mandated reporting of child abuse by clergy, and lack of complicity within the LDS. Calls for: an end to gag orders in civil suits, bishops and stake presidents to be required to report child abuse according to the law, prevention and education programs, bishops and stake presidents to give precedence over the needs of the victim rather than the offender, and for victims to "not be told to 'forgive and forget' until it is in their therapeutic interest and capacity to do so."

Smith, Maureen. (2001). Forever changed: Boarding school narratives of American Indian identity in the U.S. and Canada. *Indigenous Nations Studies Journal*, 2(2, Fall):57-82. [Available on the World Wide Web; retrieved 03/30/14 from: <http://kuscholarworks.ku.edu/dspace/bitstream/1808/5770/1/ins.v02.n2.57-82.pdf>]

Smith is an enrolled member of the Oneida Tribe of Wisconsin. "Within this paper are stories about American Indian reactions to the [educational system of residential schools for Native American children that was established the U.S.A. government and frequently operated by churches] the assault on their cultural anchors, and the extreme psychological trauma they endured. These are stories of the staunch resistance that enabled the Native students to survive within this devastating system. Furthermore, these voices demonstrate that despite the oppressive social and educational policies, American Indians resisted assimilation and allowed their ethnic identity to survive." Draws upon numerous first person accounts from publications, radio program interviews, studies, and biographies. Documents the residential schools' systemic attempt "to assimilate their Indian charges into 'Americans'" by eliminating the "cultural anchors" of "Native languages, the styles of hair and dress, and their tribal names." Also documents the impact of psychological factors in the residential schools: "The incredible loneliness, the inherent discrimination based upon their race, the denial of their existence as Indians, the reaction they

often faced upon returning home, and the humiliation, abuse and punishment suffered at the hands of the educators..." Punishment included corporal punishment and public humiliation, which induced shame. Pp. 69-70 describe rampant sexual abuse of the children, committed by teachers and staff in religious schools: "In one school, a lay worker was reported to have fathered a number of children to the girls in attendance at that school. At the same school, a priest was known for his sexual advances... It was not only the priests who sexually abused children; in some schools, nuns did so as well." 130 endnotes.

Smith, Melissa (pseudonym). (2004). A survivor's story. *Human Development* [published by Regis University], 25(1, Spring):510. [Theme issue: Towards Healing Our Church]

First person account by a survivor of sexual abuse by a Roman Catholic priest. Opening words: "I write this account of what happened to me in order to help others. I want to do whatever I can to prevent such abuse of others. I also want to help people in ministry in the church to have a felt understanding of the effects of such abuse so that they can be alert to the pastoral needs of those who have been abused." As a child, her life centered on her Catholic parish. At 13, she met a priest new to the parish "who took a special interest in me and my family." Within a year, he sexualized his relationship to her. Describes her ambivalent reactions to his attention, ways he isolated her, significance of his religious role, his use of religious rhetoric to rationalize his actions, and her internalized shame. He ended the sexual relationship after he raped her, shortly before she turned 16. Describes the negative change in her relationship to God, self-destructive patterns of behavior, difficulty with adult male authority figures, and, as an adult, the consequences in her relationship to her children and husband. Describes how she began to recover her mental health. States: "What caused me the most unspeakable agony, however, was the loss of trust in a loving and forgiving God." Reports how she began to rebuild a place for herself in the Church and find her spirituality.

Söchting, Ingrid, Corrado, Raymond, Cohen, Irwin M., Ley, Robert G., & Brasfield, Charles. (2007). Traumatic pasts in Canadian Aboriginal people: Further support for a complex trauma conceptualization? *BC Medical Journal*, 49(6, July/August):320-326.

Söchting is chief psychologist, Department of Psychiatry, Richmond Hospital, British Columbia, Canada. Corrado is professor, Department of Criminology, Simon Fraser University, British Columbia. Cohen is professor, Department of Criminology and Criminal Justice, University College of the Fraser Valley, British Columbia. Ley is associate professor, Department of Psychology, Simon Fraser University. Brasfield is a psychiatrist, North Shore Stress and Anxiety Clinic. Reports results of a retrospective study conducted for the Aboriginal Healing Foundation that reviewed 127 mental health and health case files of Aboriginal people who as children had attended compulsory residential schools in British Columbia, and had sued the federal government of Canada and churches that operated the government-financed schools for harm experienced in the schools. Notes "there has been little research exploring the possible long-term suffering caused by mental health problems or subsequent abuse experiences" of Aboriginal children who suffered psychological, physical, or sexual abuse in the residential schools. "All files contained a comprehensive clinical psychological or psychiatric assessment that include a detailed psychosocial history and a diagnostic formulation based on DSM-IV [Diagnostic and Statistical Manual of Mental Disorders (4th edition)] nomenclature." Of the 127: 70% were male; mean age at time of assessment was 48.5 years with a range of 17 to 81 years; mean age at which the individuals left the residential school system was 14.6; 24 Aboriginal bands from British Columbia were represented. Regarding reported incidence of physical, sexual, or emotional abuse, the findings include: "Perpetrators of abuse were most often dormitory staff (27.9%), followed by other student residents (15.4%), school staff (14.7%), teachers (5.9%), principals (2.9%), priests (3.7%), and nuns (2.9%)." Long-term consequences reported include: revictimization, self-destructive behaviors, extreme forms of dysfunctional relationships, mental health diagnoses ("The most commonly diagnosed disorder was posttraumatic stress disorder, followed by substance abuse, major depression, dysthymia, anxiety disorders, and personality disorders including borderline personality disorder."), and somatic complaints. Discusses the clinical relevance of applying Judith Herman's clinical concept of *complex posttraumatic stress*

*disorder* to the experience of Aboriginal students. Suggests using the diagnosis “may have positive implications for treatment recommendations and identifications of gaps in health care resources for Aboriginal people.” Concludes that “a case may also be made for seeing the residential school syndrome as a culture-specific subtype of complex PTSD.” Calls for further research. 34 references.

Solomonson, Sonia C. (2002). I could die or heal. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):12-15. [Also available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

By the managing editor of the magazine. A profile of Linda Maue, Arlington, Nebraska, a survivor of clergy sexual abuse committed by an Evangelical Lutheran Church pastor who was her counselor. After reporting him 3 years prior, she experienced rejection by her congregation. Lists the components of Maue’s healing and her call for safety education in congregations. Includes a side bar that briefly lists a variety of resources: books and publications; World Wide Web sites; music; support groups; retreats and treatment centers.

Songy, David G. (2003). Psychological and spiritual treatment of Roman Catholic clerical sex offenders. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):123-137.

Songy is affiliated with St. John Vianney Theological Seminary, Denver, Colorado. Begins by very briefly “examin[ing] the research on the etiology of child sexual abuse, treatment of sexual molesters, and current theories regarding clerical sex abuse.” His position is that there is a heterogeneous variety of sex offenders, and that the etiologies are complex. Notes the wide range of treatment approaches, methodological limits in treatment outcome studies of sex offenders, and the “diversity of typology and personality characteristics of sex offenders.” The second section very briefly “considers relevant [Roman] Catholic Church teachings that can be applied to this topic... Several key principles of Catholic teachings that are applicable to the treatment of clergy are the sacramental nature of priesthood, celibacy, the process of priestly formation, and the Church’s views on sexual orientation.” Concludes with “two recommendations: creating a comprehensive program for screening clerical candidates and developing a treatment process that integrates psychological and spiritual healing of clerical sex offenders.” 60 references.

Sparks, James A., Ray, Robert O., & Houts, Donald C. (1992). Sexual misconduct in ministry: What clergy at risk are doing about it. *Congregations: The Alban Journal*, 18(6, November/December):3-8. [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., pagination lacking.]

By a professor of Health and Human Issues, University of Wisconsin-Madison, Madison, Wisconsin, a professor of Continuing and Vocational Education, University of Wisconsin-Madison, and the director of Pastoral Care and Counseling, Illinois Area of the United Methodist Church, respectively. Presents results of a survey from nearly 400 respondents who participated in a clergy continuing education program on prevention of sexual misconduct at University of Wisconsin-Madison. At least 20% (4 women and 55 men) of respondents felt they were vulnerable or at risk to commit sexual misconduct based on what they learned in the program. Provides other self-reported at-risk data based on age and size of congregation. Reports changes in ministerial practice by respondents, e.g., counseling with office door open, limiting degree of self-disclosure, limiting number of sessions before referring, and limiting physical touch. The survey found far fewer changes in regard to personal life. Concludes with 6 observations and reflections, including: educational approaches to the topic can be effective; pastoral counseling involves risky situations because of confusions about transference and countertransference; clergy need congregational and denominational support to maintain professional and personal balance. Lacks references for citations; presentation of the statistical information is lacking in consistency and quality.

Sperry, Len. (1993). Preventing impairment in ministers. *Human Development* [published by Jesuit Educational Center for Human Development], 14(Summer):7-10.

Sperry is professor of psychiatry and preventive medicine, and director, Division of Organizational Psychiatry, Medical College of Wisconsin, Milwaukee, Wisconsin. A non-technical article that “briefly describes the concept of visionary leadership and addresses its application to one particular type of impairment in ministry: sexual misconduct of [Roman Catholic] clergy and religious.” Differentiates between impaired functioning and “normal and distressed functioning.” Identifies determinants of impairment as “determined and predicted according to the degree of fit among minister, institution, vocation, and assignment.”, and lists a number of factor sunder each of those components. Identifies 4 possible responses to “the current crisis involving sexual misconduct by clergy and religious.”: denial, reactive initiatives, proactive and/or preventive initiatives, and initiatives based on strategic planning and principles. Applies a model of visionary leadership from Burt Nanus to “look at how visionary leadership could now be applied to ministry to prevent further and further impairment.” He outlines a series of steps: shared purpose, appropriate organizational change, strategic thinking, and empowered people. Concludes: “The [Roman Catholic] church has a choice: to continue in its current crisis-management mode or not. No single policy change, program, or institute for the study of sexual conduct – no matter how proactive – can change individual behavior in an institution that significantly affects what its members think, feel, and do. An impaired religious institution largely shapes the impaired behavior of its ministers. To really reduce or prevent impairment, both individual and institution must change.”

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\_\_\_\_\_. (1999). The sexually abusing minister. *Human Development* [published by Jesuit Educational Center for Human Development], 20(4, Winter):13-19.

Sperry is professor and vice chair, psychiatry and behavioral medicine, Medical College of Wisconsin, Milwaukee, Wisconsin. A non-technical clinically-oriented article that briefly describes sexually abusing ministers. Begins with 2 brief anecdotes involving Roman Catholic priests who sexualized relationships with parishioners, 1 in the context of pastoral counseling with an adult, and 1 regarding a minister of liturgy and music with minors. Uses the term *sexually abusing* to refer “to a sexual violation that is perpetuated in the context of a professional relationship in which the violation of a sacred trust occurs.” Identifies as central issues the 3 topics of professional boundaries, power and power differential in the clergy-parishioner relationship, and intimacy. Briefly describes Patrick Carnes’ concept of sexual addiction, and also personality dynamics related to sexual domination and pedophilia. Draws from the work of Conrad Weiser, *Healers: Harmed and Harmful* (1994), to describe briefly clergy who sexually dominate. Presents very briefly some clinical factors of pedophilia, in general, and in relation to priests, in particular. Identifies psychiatric interventions with clergy who are pedophiles and with clergy who sexually dominate. Also identifies interventions with religious organizations, including screening, reporting, monitoring, and policy enactment. Lacks references.

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\_\_\_\_\_. (1999). The sexually abusing minister. *Human Development* [published by Jesuit Educational Center for Human Development], 20(4, Winter):13-19.

Sperry is “clinical professor of psychiatry at the Medical College of Wisconsin,” Milwaukee, Wisconsin, and “currently teaches at Barry Univesity, Miami Shores, Florida.” A non-technical clinically-oriented article. Based on his 30 years “of clinical experience working with [Roman Catholic] priests and ministry personnel with sexual difficulties,” he constructs an explanatory model based on “two factors that appear to predispose such individuals to engage in sexual misconduct: abusiveness and compulsivity.” Calls *abusiveness* a constellation of patterns. States: “Underlying the abusive pattern is the theme of dominance or power of subjugation. The abusive pattern reflects a preoccupation with control.” States that there are various combinations of *abusiveness* and *compulsivity*. Identifies 5 factors that characterize each profile: “(1) personality and level of psychosexual development, (2) number of victims, (3) degree of planning, cunning, and intimidation, (4) extent of concern for the victim(s) and remorse, and (5) prognosis for change and rehabilitation.” Presents 6 of profiles of priest offenders that relate to brief case descriptions. Concludes: “These cases serve to illustrate and underscore an important observation: that no single pattern characterizes all priests who engage in sexual impropriety or misconduct with children, adolescents, or adults.” Lacks references.



Spitzer, Julie R. (1993). Response. *CCAR Journal: A Reform Jewish Quarterly*, 41(3, Summer):49-54.

By a rabbi who is regional director, Union of American Hebrew Congregations, Mid-Atlantic Council, and represents the Central Conference of American Rabbis on the advisory board of the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. In response to Adler, Rachel (1993), this bibliography, this section above, she affirms the importance of the article and differs slightly on some points in her analysis of the issues, e.g., intervention. [See also this section: Salkin, Jeffrey K. (1993) and Kosovske, Howard A. (1994).]

Stafford, Wess. (2010). A candle in the darkness. *Christianity Today*, 54(5, May):22-26.

Stafford is president, Compassion International, Colorado Springs, Colorado, a “child-development organization that sponsors children” and “provides holistic care.” First person, magazine-style article. Describes his experiences as a child in a boarding school for children of missionaries in West Africa. [While unnamed in the article, the residential school, now closed, was the Mamou Alliance Academy in Guinea, operated by the Christian & Missionary Alliance denomination. See sidebar article, this bibliography, this section: Beaty, Katelyn. (2010). A badly broken boarding school: The story behind the cover story.] He was sent to the school, 700 miles from his parents, at 6-years-old, per mission policy. Regarding the role of the houseparents, he describes it as “the least desirable task on the field: taking care of other missionaries’ children.” He experienced daily physical beatings by adults using belt buckles and tire-tread sandals; at one point, the beatings averaged 17 per week. Reports children also experienced emotional, spiritual, and sexual abuse. States: “Older boys, victims themselves, learned to mimic their elders in that depraved environment to serve their own lustful desires, and they used blackmail and physical pain to silence us.” Children’s letters to parents were censored. They were warned that if they told parents about the conditions, “‘you will destroy your parents’ ministry.’ ... We knew how passionately [our parents] spread the gospel, and I loved my African village friends. If my silence could win their salvation, I would endure anything.” [See also this bibliography, Part I: Stafford, Wess. (2007).]

Stahel, Thomas H. (1994). One pastoral response to abuse: Interview with Joseph P. Chinnici, O.F.M. *America* [a Jesuit publication], 170(2, January 15):4-8.

Chinnici is provincial superior, St. Barbara Province of Friars Minor (Franciscans), Oakland, California. An interview following release of a report, 12/06/93, of an investigation into sexual abuse of minors at St. Anthony’s Seminary which was administered by the Province. Allegations of abuse committed 1964-1987 emerged in 1989. Topics include: nature of the investigation, which was not juridical due to the unavailability of formal redress in secular and canonical law systems; signs of the actions of God’s goodness in the process; changes in the screening of Province candidates; contents of the report issued by the investigative board and the board’s purpose; criticism over the decision not to reveal names of the offenders; whether Franciscan authorities had knowledge of the offenses during the period of commission; Chinnici’s perspective as an historian that provides him resources from faith and tradition to help him deal with events.

Stange, Mary Zeiss. (1990). Jessica Hahn’s strange odyssey from PTL to Playboy. *Journal of Feminist Studies in Religion*, 6(1, Spring):105-116.

By a member, religion faculty, Central Michigan University, Mount Pleasant, Michigan. Explores the story of Jessica Hahn who as a 20-years-old church secretary in 1980 was raped by televangelist Jim Bakker, head of PTL Ministries, and evangelist John Fletcher, her former employer. When Hahn revealed the events in 1987, it helped bring down Bakker’s televangelism empire. Stange describes Hahn’s story as a patriarchal parable of the role of women in religion. Draws from Hahn’s interviews in *Playboy* magazine, 1987 and 1988. While Bakker was using her for sex, he intoned repeatedly, “When you help the shepherd, you’re helping the sheep,” reinforcing her religious understanding that these were two men of God doing God’s will. Stange’s analysis of Hahn’s psychological understanding of events draws on theologian Mary Daly’s notion of sadospirituality: Hahn became a saintly masochist incapable of moral outrage because she had been expected by Bakker to sacrifice herself for him and preserve secrecy so that

others who relied on Bakker's ministry would not suffer. Also describes Hahn's relationship to Gene Profeta, pastor of her Assemblies of God church, her employer at the church beginning at age 14, and for whose family she had babysit. While she was an adolescent working at the church, she was engaged by him in heavy petting. He convinced her that it was part of her job as his secretary. She believed that what might be sin with another man was acceptable with her spiritual guide. Footnotes.

Stanton, Carol. (2000). Should we be surprised? *Studies: An Irish Quarterly Review*, 89(356, Winter):324-331. [Theme issue: Scandals in the Church: The Irish Response]

Stanton is identified as "former Press Officer of the Orlando Diocese, is now doing a PhD on the Scandals in the Church." Her position is that one should be surprised at "clergy sexual abuse" in the Roman Catholic Church. Bases this on her knowledge, due to professional positions in the Church, of specific cases, and of her awareness of individual priests whose families of origin had dynamics that led to persistent personal dynamics while they were serving as priests. Also notes the vulnerabilities in some family systems that can contribute to minors becoming victims of abuse. Also considers "the more corporate context of the behaviours the Church depends on for its institutional order," e.g., hierarchical structure, that led to "a pattern of scape-goating, denying systemic problems by collapsing them into problems individuals." Calls for the Church, "accustomed to the apparent imperviousness of power," "to admit its impotence and failures... Brokenness and pain, acknowledged and shared, is the first step out of paralyzing shame and despair and into the glimmerings of hope." Lacks references.

Steele, Mary Isabel. (No date). All Shall Be Well: One Woman Survivor's Story of Clergy Sexual Abuse. [Retrieved 09/08/03 from the World Wide Web site of The Hope of Survivors, Pastoral Abuse.Com: [http://www.pastoralabuse.com/storeis/all\\_shall\\_be\\_well.asp](http://www.pastoralabuse.com/storeis/all_shall_be_well.asp)]

Brief first person account by a woman who sought pastoral counseling from her Roman Catholic priest and was propositioned by him, a form of sexual harassment. Includes her experiences of reporting his behavior to his superiors and their responses.

Steinfels, Peter. (2004). Sexual abuse and the Church: What we've learned and what we still don't know. *Commonweal: A Review of Religion, Politics, and Culture*, 131(6, March 26):15-17.

Steinfels is an author and writes the "Beliefs" column for *The New York Times*. Analyzes and critiques "two studies of the sexual molestation of minors by [Roman] Catholic clergy" that were released in February, 2004: one was produced by the National Review Board, a 12-member "panel of lay people appointed to monitor implementation of the of the [U.S. Catholic] bishops' Charter for the Protection of Children and Young People" and one was produced by John Jay College of Criminal Justice. Describes limits to the John Jay study's methodology and some of its conclusions. Describes the Review Board report – which was on "the causes and context of the current crisis" – as "a skillful synthesis of knowledgeable opinion but not really a historical study" and states: "[It's] strength is in recognizing the multiple causes seen to have contributed to the scandal. The report's weakness is not in anything it says, but in the fact that it says almost everything. It does not clearly rank causes in importance or flag the ones most pertinent today rather than twenty years ago." Concludes that the 2 reports should not be used "merely to reaffirm what we already believe, or to experience a premature catharsis" but rather should be used "to correct our impressions, to separate truths, half-truths, and canards; and to identify the still unanswered questions and possible strategies for answering them. ...Catholics also a need a cogent narrative that explains this sordid chapter of church history – one that might help us address other challenges to the church's integrity and vitality."

Steinhoff-Smith, Roy. (1992). The tragedy of clinical pastoral education. *Pastoral Psychology*, 41(1, September):45-54.

Steinhoff-Smith is at Phillips Graduate Seminary, Enid, Oklahoma. In the context of a critique of Clinical Pastoral Education programs, addresses incidents of sexual harassment of female students by male supervisors or by others with their approval. Cites anecdotal reports and an article by Duane Parker, executive director of The Association for Clinical Pastoral Education, Inc., in its

national newsletter, October, 1989. Analyzes the quasi-therapist nature of the supervisor's style as contributing to a "confusing mix of therapeutic intimacy and power relationships" and as a basis "to explain the large number of sexual harassment accusations leveled against male CPE supervisors." Several references.

SteinhoffSmith, Roy Herndon. (1998). The boundary wars mystery. *Religious Studies Review*, 24(2, April):131-142.

SteinhoffSmith is at Phillips Theological Seminary, Tulsa, Oklahoma. Essay that reviews issues raised by Carter Heyward's 1993 book, When Boundaries Betray Us, and the responses to it in the collection of essays by Katharine Hancock Ragsdale (Ed.) (1996) Boundary Wars: Intimacy and Distance in Healing Relationships. He defines the conflict as: "Either the primary threat to ethical professional relations is sex and the remedy is strict boundaries, or the primary threat is denial of agency and the remedy is mutuality." He concludes that Heyward was correct, that "the primary issue in professional abuse – sexual or otherwise – is the denial of clients' agency." He also draws from other authors, including works cited in this bibliography: Cooper-White, Pamela (1995); Lebacqz, Karen and Barton, Ronald G. (1991); Doebling, Carrie (1995); Fortune, Marie M. (1995) Love Does No Harm: Sexual Ethics for the Rest of Us. References.

Steinke, Peter L. (1989). Clergy affairs. *Journal of Psychology and Christianity*, 8(4, Winter):56-62.

By a pastoral counselor, Lutheran Social Services of Texas, Inc., Austin, Texas. Describes some characteristics of 65 male clergy treated over 7 years who had been involved in sexual affairs, a term not defined here. Reports that the "targets for the affairs were organists, secretaries, staff members, wives of staff members, counselees, church members, or acquaintances from other church or community involvements." Offers some suggestions for prevention.

Stephens, Darryl W. (2011). "Sex and the Church": Sexuality, misconduct, and education in Methodism. *American Journal of Sexuality Education*, 6(1):32-43.

Stephens is Assistant General Secretary for Sexual Ethics, General Commission on the Status and Role of Women, The United Methodist Church [UMC], Chicago, Illinois. States that the staff position "offers a denomination-wide vantage point for viewing and assessing Methodist efforts to address the problems of sexual misconduct by ministerial leaders and it is from this viewpoint that these diverse efforts are presented and evaluated... The article begins with a brief historical and institutional framing of the concept 'misconduct of a sexual nature' in the UMC. Then, significant efforts within the UMC to prevent and respond to misconduct by ministerial leaders are described in terms of the work of the [Commission]. These programs include professional education for clergy, prevention standards for laity, victim advocacy, misconduct response teams, denominational task force, national events, and a dedicated Web site. Each of these ongoing efforts provides resources for other religious leaders as well as greater opportunities for partnerships with sexuality educators. The article concludes with some emerging issues challenging the church and an invitation to sexuality educators to help churches connect their conversations about sex in terms of misconduct with a more holistic approach to sexuality education." 21 references. [A rare, description in the academic literature of a denomination's effort to address sexual boundary violations within its leadership and membership.]

\_\_\_\_\_. (2011). Moral exemplar or ethical professional: Clergy and sexual sin in Methodist Church law. *Methodist Review: A Journal of Wesleyan and Methodist Studies*, 3:55-99.

Stephens "is ordained in The United Methodist Church [UMC] where he serves as assistant general secretary for advocacy and sexual ethics for the General Commission on the Status and Role of Women." "This essay compares and contrasts the use of [the paradigm of clergy as *moral exemplar* and the paradigm of clergy as *ethical professional*] in [UMC] law and polity over the past century." By the first paradigm, "sexual misconduct by a minister is an example of personal immorality, a violation of traditional morals." By the second paradigm, "clergy misconduct of a sexual nature [is] a violation of the fiduciary duty of the ministerial role... [and] an example of professional malpractice." Analyzes historical and recent UMC judicial cases related to *moral exemplar* to show "the uses and limits of this approach." Examines the effect of the *ethical*

*professional* “for the UMC and its expectations for the sexual behavior of clergy.” Notes that clergy behaviors formerly understood as personal sin – extramarital sex and adultery – “are now primarily understood to be an exploitation of the power of the ministerial office. ...clergy misconduct of a sexual nature is considered a breach of fiduciary duty and a violation of the sacred trust of ministry.” Notes that current the UMC “definition of sexual misconduct in ministry assumes an ‘Ethical Professional’ paradigm,” and that the paradigm was reflected in the UMC in the 1980s and 1990s regarding sexual harassment policies. Observes that by the *ethical professional* paradigm, the UMC “negotiates changing expectations of the professional role of clergy by refining and improving its policies and procedures on an ongoing basis.” States: “Differences in moral authority and paths of accountability characterize each [of the paradigms].” Concludes that both paradigms “are necessary yet together still insufficient to account for the entirety of the moral lives of clergy.” 152 footnotes.

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\_\_\_\_\_. (2013). Teaching professional sexual ethics across the seminary curriculum. *Religious Education*, 108(2, March/April):193-209.

At the outset, states: “Sexual misconduct by ministerial leaders has triggered a crisis of trust in the church and its leadership. ...many cases of clergy misconduct of a sexual nature could be prevented. Clergypersons often begin their ministerial careers unprepared to handle issues of professional power, sexuality and intimacy, and interpersonal boundaries. Holistic sexuality education is an essential part of professional sexual ethics formation for ministry and is a necessary complement to learning the duties and obligations of appropriate professional boundaries... Every person preparing for any role of ministerial leadership should be conversant with and practice professional ethics, sexual ethics, healthy boundaries, and self-care.” Part 1 describes the context of professional sexual ethics, calling for a “paradigm that acknowledges eroticism and healthy sexuality as connected to the spectrum of typical life-experiences of persons preparing for ministry.” Focuses on the seminary education as “one part of a life-long process of formation for clergy.” The second part “present a specific set of curricular guidelines as one model for enhancing programs of theological education.” Notes that standards of the Association of Theological Schools (ATS) for its accreditation of seminaries does not address “coursework devoted to professional ethics.” Offers the set of learning goals, learning objectives, student outcomes, and content to be covered in the Master of Divinity curriculum that was developed collaboratively in The United Methodist Church to meet the ATS program standard for ministerial leadership. Offers strategies for how to implement the teaching of professional sexual ethics across the seminary curriculum. Briefly addresses the relevance of discipline-specific modules and the influence of the *implicit curriculum*. 4 footnotes; 22 references.

Streeter, Carole Sanderson. (1995). “Whatever happened to his wife?": The consequences of a church leader's adultery. *Christianity Today*, 39(4, April 3):36-38.

By a freelance writer, South Bend, Indiana. Very briefly presents sequentially the experiences of 3 women whose husbands “while engaged in ministry, also engage in adulterous relationships that destroyed their marriages... Their words reveal the often unseen reverberations of a church leader's marital infidelity.” Utilizes first person quotes from each. The husband of *Janet* was a pastor for 32 years in a large denomination; the nature of his role relationship as a minister to the woman whom he later married is not described. The husband of *Nancy* was a pastor for 20+ years in a small denomination; the woman with whom “he let himself get too involved with... [was] [s]omeone my husband had baptized and disciplined.” The husband of *Sarah* “was an ordained lay leader in an independent church” and a “Sunday-school teacher” whose relationship was with the church pianist whom he was counseling. Thematic questions include: “how [the women married to the church leader] responded when they discovered the adultery; how their lives were changed by the unfaithfulness; how their children and people in their churches were affected; how life is for them now.”

Strong, Barry R. (2002). When the pastor is removed. *America: The National Catholic Review*, 187(5, August 26-September 2):8-11.

Strong is the newly appointed administrator of Immaculate Conception Church (Roman Catholic Church, Diocese of Raleigh), Wilmington, North Carolina. 1st person point of view. Offers 4 insights “culled to date” from the experience of the parish after the pastor was removed suddenly by the bishop under the diocesan Code of Professional Responsibility “because of an allegation of sexual misconduct with a teenager that took place some 25 years ago.” Strong had been the parish’s parochial vicar and was named the new administrator. 1.) As a preacher, “trust the Scripture to open up and explore the ambiguity of the moment,” which “allow[s] the assembly to explore the ambiguous feelings that had overtaken them.” 2.) Noting that different positions on the pastor’s removal were taken by parishioners, states that emotional responses to the crisis are many, varied, valid, and none can be taken away. 3.) Open lines of communication for sharing thoughts and feelings, and information. Notes the emergence of the recurring theme that people of the parish felt victimized, while the sources of the feeling varied. 4.) Provide avenues of closure and healing, including grieving and saying goodbye, while the parish “keep[s] its focus on its vision and mission statements.” Lacks references.

Stout, Robert J. (1982). Clergy divorce spills into the aisle. *Christianity Today*, 26(3, February 5):20-23.

Stout is professor of psychology/marriage and the family, St. Petersburg College, St. Petersburg, Florida, and has a private counseling practice. Magazine-style article. Discusses “a recent trend toward divorce among clergy of all denominations.” Identifies 10 factors in the dissolution of clergy marriages, including that of *infidelity*: “There is little doubt that there is a percentage of women who consider the sexual conquest of a pastor a goal worth pursuing. The minister may appear distant or unapproachable, above such behavior, and is thus a challenge. Pastors have relatively easy access to the homes of a vast number of people, including distraught, ‘helpless,’ and dissatisfied women. Playing on his ego over a period of time many finally succeed in the seduction. If a member of the opposite sex perceives a minister’s marriage as shaky and that person is also experiencing unhappiness, there is a certain kinship. Commiseration may lead to conquest.” Among similarities between the increase in dissolution of marriages of clergy and other professions, cites “the greater acceptance of clergy as people – the stigma previously associated with divorce is no longer a threat... A pastor in the Western United States recently became involved with a married woman in his congregation. Both divorced their spouses and were married in the church in which he was the minister. The congregation turned out en masse for the wedding, giving open support. The generally more tolerant attitude of society toward divorce may make it a more readily available option than in the past.” Lacks references.

Stuck, Lois Greenlee. (1995). It’s not over yet! *Interact Magazine* [published by Interaction, Inc.], 5(2, December):4-11.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. Stuck, a former MK, is a book editor and lay counselor. States at the outset: “By far the deepest, most lasting pain I have seen over the years as I have worked with MKs is that which is a result of childhood sexual abuse. And the terrible truth is that of the sexual abuse cases I know, most often the abuser was an adult missionary.” Cites anecdotes to show how “the Christian community deal[s] with a pastor” who has offended sexually: a church pastor, who, after being discovered, was disciplined by his denomination by being sent to work as a missionary, a context in which he continued to offend; a missionary who committed sex offenses was not disciplined by the mission and did not receive treatment, but was returned to the U.S.A. where he “continued to hurt children.” States: “More than one missionary has been so successful at hiding a history of sexually abusing children that he was promoted to a high position within his mission.” Critiques the actions of mission agencies that do not disclose the offender’s “sexual sins” as blocking his “true repentance” and “Christian restoration,” an act that punishes victims “by adding to the denial of sex abuse as a reality.” States: “Until we openly acknowledge the reality of sexual abuse in Christian communities, we *add* to the victimization of children by making it impossible for them to find help.” Cites stories from others regarding missionaries who sexually abused children as a way that she “became more aware of how this evil can hide behind a Christian mask.” Lists 5 very brief suggestions for how schools for MKs “can create a climate of trust and belief that will allow abused children to ask for help.” Briefly describes why victims of

sexual abuse don't ask for help. Lists 3 unique factors that deter MKs who were abused from finding help: 1.) the close nature of the mission world. 2.) fear of being sent away from the mission field. 3.) atmosphere of unquestioning obedience in the Christian community. Notes the particular issue of Christian teachings, e.g., forgiveness, in the healing of Christian survivors, and the potential for harm if the teachings are misapplied. 10 endnotes. [Pp. 10-11 are resources.]

Sullivan, Jim. (2004). Into the fire of hope. *Human Development* [published by Regis University], 25(1, Spring):11-15. [Theme issue: Towards Healing Our Church]

By a survivor of child sexual abuse by a Roman Catholic priest. "I was moved to write this article by the hope that by acknowledging my personal experience of betrayal and sexual abuse by a member of the clergy, and having found a path to healing, I might be an encouraging voice for others who continue to suffer in screaming silence." He was abused 12- and 13-years-old by a priest in the parish rectory, and his older brother was abused by a priest in the family home. Describes the enduring, deleterious effects of the abuse on him, his family, and his relationship with God. Briefly describes his ongoing process of healing. Calls for offers the Church's offer of support services to survivors be extended to survivors' family members. Describes the Church as having a systemic problem "that needs to be openly addressed, with help from the outside, before [it] can hold itself up as the healing force it desires to be." Proposes several concrete steps as actions the Church could take. Concludes that, at present, "...we survivors must keep a safe distance from the [C]hurch until it shows itself to be worthy of our trust both as an institution and through its individual clergy members."

Sullivan, Joe, & Beech, Anthony. (2002). Professional perpetrators: Sex offenders who use their employment to target and sexually abuse the children with whom they work. *Child Abuse Review*, 11:153-167.

Sullivan is the principal therapist, Lucy Faithfull Foundation, Wolvercote Clinic, Horton Hospital, England. Beech is with the department of psychology, University of Birmingham, Birmingham, England. "This paper explores the literature and research studies which examine institutional [child sexual] abuse and professional perpetrators." Context is the United Kingdom. Very briefly summarizes recent public policy and legislative attempts to address the issue of abuse of children whose care was entrusted to professionals. Divides the attempts into broad categories of 1.) childcare practice, and 2.) attempts to control abusers. The first category includes guidelines for "staff, teachers, socialworkers, child minders and foster parents." The second category includes newly enacted laws, e.g., police checks prior to an individual's employment. Very briefly cites several research studies regarding the prevalence of child sexual abuse. Reviews 8 inquiries, 1985-2001, in England, Northern Ireland, and Wales regarding allegations of institutional child sexual abuse, including an inquiry into the Roman Catholic Church in England and Wales. Describes 5 settings within which professionals perpetrate abuse: childcare institutions, foster care, churches, schools, and voluntary settings. In the context of childcare institutions, cites an author's identification of barriers to reporting: "Lack of procedures/policies for reporting and investigating a complaint of institutional abuse; Institutional abuse viewed as the problem of the individual member of staff, not the institution; The closed nature of institutions; The belief system surrounding institutions." Briefly review research descriptions of professionals who commit child sexual abuse, including studies involving clergy in the U.S.A. Notes: "Further research is required to establish whether these findings are consistent with a [United Kingdom] perpetrator population and to explore similarities and differences across all professional perpetrator categories." 50+ references.

\_\_\_\_\_. (2004). A comparative study of demographic data relating to intra- and extra-familial child sexual abusers and professional perpetrators. *Journal of Sexual Aggression*, 10(1, March):39-50.

Sullivan is with Lucy Faithfull Foundation, United Kingdom, and the department of psychology, University of Birmingham, England. Beech is with the department of psychology, The University of Birmingham. In the introduction, states that "policy and legislative responses to concerns about professionals using their work environments to sexually abuse the children with whom they work" have been "attempts to improve child-care practice and attempts to control abusers." They offer a

third approach: "...to learn from the perpetrators themselves how they facilitated abuse within their work with children. This paper will explore the demographic information available on a group of professional perpetrators and compare this with a population of child sexual abusers containing both intra- and extra-familial perpetrators to the other abusers." Also "outline[s] aspects of the professional perpetrators' disclosures regarding their manipulation of victims, the work environment and their patterns of sexual arousal and offending." Study participants were 305 residents who attended the Wolvercote Clinic of the Lucy Faithfull Foundation, "a specialist assessment and treatment centre for adult men accused of sexually abusing children," between August, 1995, and August, 2002. Of the 305, 1 group consisted of 41 *professional perpetrators* described as 27 *religious*, 10 *teachers*, and 4 *child care*. Of the 27 *religious*, 15 were Roman Catholic priests from dioceses, 6 were Roman Catholic priests from orders, 2 were Roman Catholic brothers, 2 were ministers, and 2 were missionaries. Of the 23 Catholic priests and brothers, "14 also worked in teaching roles and three had primary care responsibilities with groups of children, either in residential homes or boarding schools. The religious brothers also worked in boarding schools." Comparisons between the 41 *professional perpetrators* and other Wolvercote residents included: progress from assessment to treatment; treatment outcomes; participants' ages (*religious* had the oldest mean age of the *professional perpetrators*); intelligence; marital status; ethnicity; own abuse experiences; convictions for sexual offenses (15 of the 41 *professional perpetrators* were never convicted, 13 of whom were Catholic priests or religious); gender of victims; admitted sexual interest; awareness of sexual arousal to children and onset of offending; multiple perpetrators and victims; age of victims; number of admitted victims and estimated numbers of victims per participant by professional group; grooming behaviors; reputation for sexual inappropriateness; use of pornography and the Internet to contact children for potential sexual contact. Compares the results to previously published studies. Calls for further research. Notes that data "seems to suggest that there are aspects of grooming behaviour by professional perpetrators which might contain levels of sophistication or intimacy that are different to those used by other child sex offenders." 21 references.

Summers, Bonnie T. (2006). A service of celebration and thanksgiving for healing. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(1):13-25.

By "a mother, grandmother, social worker, and writer..." Introduces, comments on, and presents "A Service of Thanksgiving and Healing" conducted in 1991 at the Evangelical Covenant Church, Hinsdale, Illinois, as a healing ritual so that she could "face and resolve complex spiritual issues" related to her sexual abuse as a child by her father who was also her minister. Includes text of words and prayers spoken at the service by her pastor and by herself, titles of hymns sung, scriptures read, and words accompanying the ritual components of anointing with oil and a eucharist. 4 footnotes.

Summit, Ronald C. (1983). The child sexual abuse accommodation syndrome. *Child Abuse and Neglect*, 7:177-193.

Excellent and oft-cited examination of the clinical dynamics of the effect of child sexual abuse.

Sutton, Geoffrey W., McLeland, Kelly C., Weeks, Katherine L., Cogswell, Patricia E., & Miphouvieng, Renee N. (2007). Does gender matter? An exploration of gender, spousal support, spirituality, and dispositional forgiveness to pastoral restoration. *Pastoral Psychology*, 55(5, May):645-663.

Sutton is associate professor, psychology, Evangel University, Springfield, Missouri. The co-authors are graduate students, clinical psychology, Evangel University. "...we present two studies that explore gender, spirituality, forgiveness, and restoration following various types of pastor transgressions." "Conceptually, we agree with those who view forgiveness as an interpersonal process that is distinct from reconciliation... In contrast, we view reconciliation as an interpersonal experiences that involves the development of trust stimulated by prosocial behaviors... In this article, we refer to *pastoral restoration* in the sense of a return to a ministry position with a faith community following a transgression that offended those in a community who have both the power to remove and restore the pastor... In this article, we refer to [a] willingness, or tendency to forgive, as *dispositional forgiveness*..." "In Study 1, [using a

hypothetical scenario] we manipulated youth-pastor gender (man, woman) and spousal support (remained married, divorced) following a sexual relationship between the pastor and a congregant. All relationships were heterosexual.” [The relationship is termed *an affair*.] Participants were: 67 adults (men, 23; women, 44); mean age 18.84 years; 91% were undergraduates in their first 2 years of college; congregants in a Protestant denomination that includes women as pastors. Among the results, which were based on quantitative analyses: a gender effect was found regarding restoration attitudes, “but this was an interaction effect and not a simple effect.”; no effect was found for spousal support; a significant relationship was found between spirituality and dispositional forgiveness, and between dispositional forgiveness and pastoral restoration; no support was found for a relationship between spirituality and restoration.” Study 2, based on a similar group of participants, examined various regarding restoration attitudes in relation to 10 hypothetical scenarios [which are not reported]. Among the 10 are: “Adultery 1 year,” “Adultery 2nd offense,” and “Romantic affair.” [None of the terms are defined.] Concludes: “We do not speculate that these findings [for both studies] would generalize to other age groups or to populations who do not share the conservative values of our sample.” Not all references are cited; 50+ references.

Sutton, Geoffrey W., & Thomas, Eloise K. (2005). Restoring Christian leaders: How conceptualizations of forgiveness and restoration used in empirical studies can influence practice and research. *American Journal of Pastoral Counseling*, 8(2):27-42.

Sutton is an associate professor of psychology, and Thomas is a graduate student, clinical psychology, Evangel University, Springfield, Missouri. They “examine factors that may be associated with restoring leaders [within the faith community] to wholeness [following “behavior that results in damage to themselves and others in the community”]... We have restricted ourselves to pastors who have had extramarital affairs within a community of faith.” Presents a “model of wholeness that adds a spiritual dimension to many of the elements typically considered by cognitive-behavioral psychotherapists. ...restoration to wholeness means a return to a state of wholeness that existed before a transgression event that appears to be proximal cause for a disruption in one or more domains of functioning.” Reviews briefly research on the topics of *transgression* and *forgiveness*, and research on *reconciliation*, including the topic of *restoration*. Recommends how to apply their wholistic model “to pastors who have been separated from their communities due to extramarital affairs [with a congregant]. ...victims would, at a minimum, include the pastor, spouse, children, affair partner, spouse, and children. In addition, we assume there will be a negative impact on various members of the congregations.” Closes with research question. 34 references.

\_\_\_\_\_. (2005). Can derailed pastors be restored? Effects of offense and age on restoration. *Pastoral Psychology*, 53(6, July):583-599.

Describes 3 studies designed “to explore factors related to [the attitudes of conservative Protestant pastors regarding] restoration for [pastors] who have committed [a sexual] offense with a [religious] community that resulted in a loss of [ministerial] position and [spousal] relationship.” The studies used hypothetical narratives to elicit participants’ responses to situations involving an *affair* or *romance* [terms are not defined]. The first study was a pilot with 10 undergraduate college students, 9 of whom were male. The second “used a between-subjects factorial design to examine the effects of pastor offense (romance, affair) and offender’s age (young, 28; middle age, 42).” Respondents were 53 male “pastors in supervisory positions and other experienced pastors affiliated with the Assemblies of God” who participated in a “web-based study.” Results show “a difference in mean restoration to public ministry ratings between the two age groups for the affair condition.” The third study repeated the same design and factors of pastor’s offense and age, “but participants completed paper versions of the measures while attending a clergy retreat.” Respondents were 18 pastors, 15 males and 3 females. Results: “Participants believed a successful restoration to public ministry more likely for the younger pastor than the middle-aged pastor.” Based on the second and third studies, concludes: “For experienced pastors, the age of the offending pastor was a factor moderating their beliefs about restoration to public ministry. ...[they] were reliably more lenient in their beliefs about restoring a younger pastor who



committed adultery than a middle-aged pastor with the same offense.” Notes other factors that may affect beliefs about restoration which were not part of these studies: “rehabilitation time, other types of offense, type of apology, prior offense history, participation of the spouse, self-interest, and personality variables that may affect restoration beliefs.” 34 references.

\_\_\_\_\_. (2006). Following derailed clergy: A message of healing for a shocked congregation. [Pagination lacking. Retrieved 12/26/08 from the World Wide Web site of General Council of the Assemblies of God (USA), Minister’s Life and Ministry section: <http://www.ag.org/top/ministers/Development/character/index.cfm>]

“Our purpose [is] to see how some of the models of forgiveness might help pastors who have been called to bring healing to a congregation struggling in the aftermath of a former pastor’s sexual abuse.” Among the topical sections are: scope of the problem; feelings of congregants, including direct impact victims and those not “involved directly in the affair”; terms, including *dutiful* and *emotional* forgiveness, and *reconciliation* and *restoration*; process of forgiveness; assessment of harm; forgiveness and faith; their “summary of the process of emotional forgiveness [that is] vital to the restoration of a congregation. 14 references.

Tallon, Jennifer A., & Terry, Karen J. (2008). Analyzing paraphilic activity, specialization, and generalization in priests who sexually abused minors. *Criminal Justice and Behavior*, 35(5, May):615-628. [Topical issue]

Tallon is with the Department of Psychology, and Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S.A. between 1950-2002. Presents findings regarding “the level of specialization in victim choice and [a comparison of] the priests who specialized in victim type to those who were more versatile.” Notes lack of research data about versatility within sexual offending. Identifies “versatility [as] observed simply in victim choice. This allows for an analysis of the differences between child sexual abusers who are diverse in their sexually deviant behavior and those who specialize in a particular type of child sexual abuse.” Comparison factors included: number of children abused, duration of abuse, grooming behaviors, age at first offense, type of abusive act, likelihood of conviction or reprimand, and location of abuse. Examined a sample of 1,548 priests who had more than 1 allegation against them. Differentiated between generalists (n=855) and specialists (n=693) based on age of victims at the time the abuse began. The generalists displayed versatility in that there was “no pattern of offending against a particular age group and/or gender.” Generalists included “priests who may have offended solely against one gender but showed no age preference” and did not meet the researchers’ definition of pedophiles or ephebophiles. The specialist group was divided into subgroups: those with a pedophilic interest (n=96), an ephebophilic interest (n=474), male victims of the same age (n=86), and female victims of the same age (n=37). Reports findings based on statistical analyses. Emphasizes that priests with sexual abuse allegations should be treated as a heterogeneous group with “much variation among types of priest abusers [which requires different types of preventive policies] to create safe environments in the Catholic Church.” Discusses the possibilities of the role of situational factors rather than an identifiable pathology or paraphilic desires, combined with generally deviant interests to explain characteristics of the generalists’ offenses. Concludes: “...prevention efforts should primarily focus on reducing the situational opportunity for abuse rather than screening out potential offenders based on diagnosable disorders (e.g., pedophilia).” 27 references.

Tarro, Paul. (1992). Wolves in shepherds’ clothing: The sexual abuse of children in Christian ministries. *Urban Mission*, 9(4, March):17-27.

Tarro is director, Fellowship of Urban Youth Ministries, Kansas City, Missouri. From the perspective of one who works with youth who were sexually abused and of one who has had administrative responsibilities for parachurch organizations that serve youth. Concludes that the church is reluctant to address the problem of children being used for sexual gratification in both

secular society and the church. Presents briefly an overview of: prevalence of sexual abuse of minors; profile of a pedophile; healing for victim, family, and abuser; screening and supervision of staff and volunteers in a parachurch youth program; intervention and reporting following discovery. Represents more of a conservative Christian point of view. Statistics and clinical data that are referenced are not consistently cited.

Taylor, Pegi. (2002). Beyond myths and denial. *America* [a Jesuit publication], 186(11, April 1):7-10.

By a freelance writer, Milwaukee, Wisconsin. Magazine-style article; too brief and simple for the seriousness of the topic. Encourages an end to denial in the church about sexual crimes. Calls for education to address "...the myths of monsters committing sex crimes and victims encouraging assaults by the way they dress or act..." Focuses on sex crimes against children. Draws from information from: National Center for Victims of Crime; Center for Sex Offender Management; Association for the Treatment of Sexual Abusers; STOP IT NOW!; interviews with a therapist and a parole/probation agent. Notes the lack of management in the case of Fr. John Geoghan, Archdiocese of Boston, Boston, Massachusetts. Offers practical suggestions: avoid blaming victims; help offenders to be rehabilitated; focus on prevention. Lacks references.

Taylor, Thomas F. (1992). [Ministers' Workshop] Clergy malpractice. *The Christian Ministry*, 23(6, November-December):16-19.

By an attorney, Salt Lake City, Utah. Briefly comments on the recent trend of civil suits against ministers whose counseling is alleged to have been below acceptable standards of professional care and therefore should be held liable for damages suffered by counselees. Specifically discusses the California case of *Nally v. Grace Community Church of the Valley*. One type of civil claim involves sexualization of the counseling relationship. Identifies 7 professional practice standards that "are used across denominations among responsible clergy" and predicts that "future careless acts by some clergy somewhere will force the courts and society to determine what are the limits and duties of the clergy in the counseling context."

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\_\_\_\_\_. (1997). Will your church be sued? *Christianity Today*, 41(1, January 6):42-44.

Taylor is executive director, Institute for Ministry, Law & Ethics, and a minister, Presbyterian Church (U.S.A.). Premise is that there is a new litigious environment in the U.S. for "ministers and their churches [which] have become targets for many plaintiffs' attorneys and their clients." Identifies "'seven deadly lawsuits' that are particularly damaging to churches because they involve claims of moral as well as legal wrongdoing: fraud, defamation, child abuse, sexual misconduct, clergy malpractice, invasion of privacy, and undue influence." To demonstrate threats faced by churches, very briefly presents examples of invasion of privacy, defamation, and reporting child abuse, and suggests how to avoid legal problems. Regarding reporting child abuse, describes a court case in Washington involving 3 counselors at a church who were found "criminally guilty of failing to report the suspected child abuse [revealed during counseling] under the statutes, a violation of which was considered a gross misdemeanor." On appeal, the convictions of 2 non-ordained counselors were upheld, and that of a minister was overturned. Recommends that "anyone working in any kind of ministry, whether ordained or not, learn certain fundamentals about child-abuse reporting."

Terry, Karen J. (2008). Understanding the sexual abuse crisis in the Catholic Church: Challenges with prevention policies. *Victims & Offenders*, 3(1):31-44. [Theme issue: Sex Offenders: Assessment, Treatment, and Research]

Terry is affiliated with John Jay College of Criminal Justice, New York, New York. "This article provides a summary of some of the key data from the nature and scope study that is pertinent to the creation of sound policies for safe environments." Basis a study commissioned by the U.S. Conference of Catholic Bishops on the "nature and scope of the child sexual abuse crisis" in the U.S. Roman Catholic Church, and on "the causes and context of the abuse." The study was conducted by John Jay College of Criminal Justice researchers. Based on the data, she reports results that "indicate that clergy sexual abusers are similar in many ways to the nonclergy population of abusers. They commit a variety of offenses (often in the home of the abuser or the

victim), they have a late onset of deviant behavior, similar grooming techniques, and few specialize in a particular victim type. However, they differ in regard to victim gender and length of time they wait to disclose the abuse.” Among other findings: there are “no significant differences in reporting [by victims of Catholic clergy] based upon gender, age at the time of abuse, or relationship to the abuser.”; in contrast to victimization studies of sexual abuse, “priests abused significantly more boys (81%) than girls (19%).”; “The more victims the offenders had, victims tended to be both younger and male.”; “The longer the duration of the abusive relationship, the greater the likelihood that priests would commit more intrusive sexual acts.”; “Like nonclergy offenders, the majority of priests with allegations of sexual abuse had low levels of recidivism.” Also reports: time distribution of events of child sexual abuse by priests, 1950-2002; time distribution of child victims’ reporting of sexual abuse by priests, 1950-2002; age and gender of children sexually abused by priests at the time the abuse began; age of onset of priests’ sexually deviant behavior, including subgroups for those with exclusively prepubescent victims, exclusively adolescent male victims, 10 or more victims, and 20 or more victims; most common types of abusive acts. The discussion section identifies situational factors that have prevention policy implications: “[private] location of abuse, late onset of deviant behavior, low incidence of chronic sexual offending, low incidence of paraphilic behavior, and the targeting of victims to whom the priests had access...” Cites a study suggesting that application of situational crime prevention techniques may reduce risk. 46 references.

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\_\_\_\_\_. (2008). Stained glass: The nature and scope of child sexual abuse in the Catholic Church. *Criminal Justice and Behavior*, 35(5, May):549-569. [Topical issue]

Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Describes: 1.) methods of researchers from John Jay College in their primary study, The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002 (2004), and the primary results; and, 2.) the results of their supplementary data analysis, published in 2006, which was conducted to address key issues in more detail. The primary study, commissioned by the United States Conference of Catholic Bishops, compiled information and data pertaining to offenders, abusers, victims, and the financial impact to dioceses and religious communities. A population-based survey approach was used, the first national population-based study “on the characteristics or patterns of behavior of sexual abuse in any single population.” Surveys regarding clerics and victims were sent to 195 dioceses and eparchies, with 97% participating, and 140 religious institutes, with 64% participating. Results reported include: allegations of sexual abuse were made against 4,392 priests between 1950-2002, approximately 4% of all priests; number of victims making allegations was 10,677; another 3,000+ persons believed to have been abused did not make a formal allegation; by 2004, the Church had paid \$572+ million for victim compensation, treatment for victims and priests, and attorney costs (notes the current figure is \$1+ billion). The abuse rate ranged from 3-6% across regions of the U.S., and also across dioceses based on size (small, medium, large). Of those alleged: 69% were diocesan priests and 22% religious priests; 42% were associate pastors and 25% pastors; 40% were between age 30 and 39 when abuse occurred; 55.7% had 1 formal allegation, 26.9% had 2 or 3, 13.9% had 4 to 9, and 3.5% had 10 or more (the 3.5% were responsible for abusing 2,960 victims, 26% of those making allegations). More than 20 types of sexually abusive acts were alleged. Most common site for abuse to occur was the priest’s residence (41%), church (15%), victim’s home (12%), vacation house (10%), school (10%), and car (10%). Reports: comparisons of subgroups of abusers; grooming behaviors, including threats; duration of abusive behavior, including the year the abuse began. Regarding the Church’s response to abuse reports, notes the difficulty in evaluation due to length of time between incidents and reporting. States: “Because of the statute of limitations, few cases went through the criminal justice system. ...3% of all priests against whom allegations were made were convicted and about 2% perceived prison sentences.” Nearly 40% of alleged priests received treatment; reports types of treatment received. Regarding victims: over 40% of all victims were boys age 11-14; 81% of all victims were male and 19% female; priests with fewer allegations had a higher percentage of female victims; the more victims of an offender, victims were more likely to be younger and male. The number of cases peaked in the 1970s with approximately 10% of the priests ordained from 1970-1975 alleged as abusers. Of all

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cases known by 2003, 1/3 were reports in 2002, and 44% reported 2000-2002; 1/3 were known by 1993. As to the study's significance, notes the database, the most extensive on a population of child sex abuse, provides information on child abuse reporting trends. Limitations of the study include self-report information from dioceses, and potential lack of uniformity in information provided. 21 references.

Terry, Karen J., & Ackerman, Alissa. (2008). Child sexual abuse in the Catholic Church: How situational crime prevention strategies can help create safe environments. *Criminal Justice and Behavior*, 35(5, May):643-657. [Topical issue]

Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Ackerman is with The Graduate Center, City University of New York, New York, New York. Compares a 2006 criminal justice strategy of child sexual abusers in Australia to John Jay College studies in 2004 and 2006 on the nature and scope of child sexual abuse by Roman Catholic priests in the U.S. Purpose is "to identify strategies that can help create safe environments for children in the Catholic Church. ...the article provides information on how situations play a role in sexually abusive behavior by priests and how employing the [situational crime prevention] strategies of increasing effort, increasing risk, controlling prompts, and reducing permissibility can reduce the likelihood of abusive behavior." Offers this approach as an alternative to policies which focus on individual offenders and notes the lack of empirical data regarding their effectiveness. Situational crime prevention (CSP) techniques are based on the notion that offenders are rational actors who weight the costs and benefits of the criminal act..." Situational indicators compared between the priest sample and the offender sample include: late onset of behavior, no chronic sexual offending, low level of paraphilic behavior, low incidence of stranger abuse, low level of networking, low level of child pornography, and situations of opportunity. The most significant situational factor for priest abuse was the location where the abuse took place. Under the 4 SCP strategies, identifies 11 techniques and 12 applications relative to child sexual abuse by Catholic priests. 38 references.

Terry, Karen J., & Freilich, Joshua D. (2012). Understanding child sexual abuse by Catholic priests from a situational perspective. *Journal of Child Sexual Abuse*, 21(4, July/August):437-455.

Both are with the Criminal Justice Department, John Jay College of Criminal Justice, City University of New York, New York, New York. Based on prior studies by John Jay College researchers of child sexual abuse (CSA) by Roman Catholic priests, the "article provides information about the situations in which" the abuse occurred, including "how these crimes were successfully committed and how this information can then be used to craft intervention policies to prevent these offenses in the future." Notes that most research on deviant behavior focuses on the offender's motivation and individual risk factors, a *dispositional* framework, while the lesser utilized framework of *situational crime prevention* (SCP) "examine[s] the opportunity structure that facilitates crime commission..." Using the prior studies' data, they "concentrate on the temporal change in patterns of victimization" regarding "the disproportionate abuse of males over females." Table 3 presents the odds ratios of the likelihood of abuse by location and gender for the CSA victims of Catholic clergy. While there was no significant statistical difference between locations "when access to boys and girls was equal (e.g., in the home of the victim)," they found that "boys were significantly more likely to [have been] abused in social situations (e.g., at [church] outings, on [church] retreats, on vacation [with a priest]) or in the church setting (e.g., in the parish residence)," and girls were likely to have been abused than boys in a church school setting. The gender ratio of victims changed from 1950-2002, which they attribute to situational explanations, e.g., a higher percentage of the girls who were abused were abused in the 1950s and 1960s, a time "when priests spent a considerable amount of time in the homes of parishioners." They state that the rise in the "proportion of female victims from 1990 forward is consistent with the participation of girls in altar service and youth group and community groups." They also identify the use of drugs or alcohol by priests as correlating with the abuse of male victims. They conclude that "the data on CSA by priests indicate that opportunity plays a vital role in the abuse of children." In the discussion section, they identify 5 SCP techniques to reduce offenses by

priests: 1.) “*Increase the effort* [required to commit CSA] by making it more difficult for priests to commit acts of abuse.” 2.) “*Increase the risks* by making it more likely that those who commit acts of abuse will be identified and, once recognized, have more to lose.” 3.) “*Reduce the rewards* by providing alternative outlets for close bonds with others.” 4.) “*Reduce provocations* by inhibiting the factors that may lead priests to abuse.” 5.) “*Remove excuses* through education about what types of behavior are and are not appropriate with minors.” 35 references.

Theis, John. (1992). Power and sexual abuse in the Roman Catholic Church. *Grail: An Ecumenical Journal*, 8:(4, December)35-49.

Theis is a professor of psychology and a counseling psychologist; location is not provided. Context is mostly Canadian. Using a systems approach, argues that sexual abuse prevention is a better means of protection than detection at early stages of the formation of Roman Catholic clergy. Acknowledges that his is a non-empirical argument. Identifies 4 risk factors for priests and brothers: 1.) the Roman Catholic Church – hierarchical, patriarchal, and sex negative; 2.) celibacy – inadequate sexual education and sexual immaturity; 3.) member of the clergy – lived experience of hierarchical power differentials, and lack of emotional support and external source of caring and nurturing; 4.) male gender – male sexuality is constructed as an interaction between a biologic/erotic potential and sociocultural forces. Calls for a new model of the Church that features: deeper democratization, movement away from sex negativity, a healthier socialization process regarding sexual identity and personal celibacy, democratization of church life at the workplace level, meaningful community, and a reconstruction of male sexuality in the culture and in the church. Lacks references and footnotes.

Thiessen, Vange Willms. (1994). Pastoral and professional misconduct: An abuse of power. *Women’s Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):1-2.

Thiessen is a family therapist, Counseling Group, Clearbrook, British Columbia, Canada. Very briefly introduces a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite denomination. States: “The striking reality is a growing number of women who has disclosed their violation and victimization in pastoral or professional relationships. It must be named – the sexualized abuse of power and position... This issue of Report attempts to describe some of the many facets of pain and destruction in the lives of persons entangled in this web of pastoral and professional misconduct.” Relevant topics identified include: power imbalance and vulnerability, impact of the abuse on victims, and the church’s response: “A new ethical code for the church must be formulated, one where truth and justice seek to empower those among us who have been violated and victimized. We must have the courage to name the offense, recognize its prevalence, outline a process for justice, and discover ways to healing and restoration.” Lacks references.

\_\_\_\_\_. (1994). Information regarding professional sexual misconduct. *Women’s Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):2-3.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Presents a very brief list compiled from multiple, unidentified sources. Includes a definition of professional sexual misconduct and 4 explications of its components, and a 9-point profile of an offender. Lacks references.

Thistlethwaite, Susan Brooks. (1991). Sexual harassment: To protect, empower. *Christianity and Crisis*, 51(15, October 21):328-330.

Thistlethwaite, a contributing editor to the journal, is not identified. Brief, insightful discussion of conceptual and practical dimensions of the sexual harassment of women in the context of seminaries. Considers trends in culture and churches in relation to women. Reports on a process at Chicago Theological Seminary to draft harassment policies for the institution and for field education. Presents the view that policies function to educate and that true protections of women lie in their empowerment.

Thoburn, John W., & Balswick, Jack O. (1993). A prevention approach to infidelity among male Protestant clergy. *Pastoral Psychology*, 42(1, September):45-51.

Thoburn is a marriage and family therapist in private practice, Everett, Washington. Balswick is a professor of sociology and family development, and director of research, Department of Family Therapy, School of Psychology, Fuller Seminary, Pasadena, California. Briefly presents a theoretical model by which to understand and prevent "clergy sexual temptation." Draws from research to distinguish between characteristics of *necessary* causes and *sufficient* causes of "pastoral infidelity." Defines *necessary* causes as "those characteristics which comprise the historical, interpersonal, and intrapsychic life of the pastor; which, when combined with certain circumstances in life, form the basis for sexual temptation." Defines *sufficient* causes as "consist[ing] of the lack of safeguards existing within the ministerial role, which, when coupled with necessary causes, create the seedbed for sexual temptation." Suggests practical ways to "approach the subject of pastoral sexual temptation" including: self-examination and personal development of seminarians; if a married seminarian, examination of one's marriage relationship and development of communication; male [*sic*] pastors making marriage and family the priority of their lives; congregations "allow[ing] the minister to model life as a whole, not just 'church life'." Regarding "sexual impropriety," recommends churches create "an atmosphere where mercy and grace predominate, not retribution. Sexual impropriety should be viewed, at first blush, as symptomatic, as a way that a pastor is trying, albeit dysfunctionally, to deal with his life." Calls for qualitative studies that use an object relations approach "to examine the intrapsychic life of the pastor, especially with regard to dynamic elements inherent in the parent/child bond." Calls for quantitative analysis regarding church "attitudes and policies relating to communication, accountability, and support." 7 references.

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\_\_\_\_\_. (1994). An evaluation of infidelity among male Protestant clergy. *Pastoral Psychology*, 42(4, March):285-294.

Thoburn is with the Sonora Center for Individual and Family Development, Lynwood, Washington. Balswick is with Fuller Theological Seminary, Pasadena, California. Based on Thoburn's doctoral dissertation, examines 3 risk factors for male Protestant clergy in relation to sexual misconduct. The first, personality adjustment issues, includes: personality factors, personal attitudes, feelings, behaviors, and family of origin. The second, marital adjustment issues, includes: lack of intimacy with spouse and dissatisfaction with marital sex life. The third includes 3 phases: attraction, arousal, and conduct.

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\_\_\_\_\_. (1998). Demographic data on extra-marital sexual behavior in the ministry. *Pastoral Psychology*, 46(6, July):447-457.

Thoburn is director of clinical training, Departments of Graduate Psychology and Marriage and Family Therapy, Seattle Pacific University, Seattle, Washington. Balswick is professor of research for marital and family therapy, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Reports results of a 1991 national survey study of 186 male, Protestant clergy regarding factors that might predict extra-marital sexual behavior. The sample group was obtained from a seminary's Doctor of Ministry program. 23 denominations were represented. Begins with a helpful summary of studies reporting demographic data for professionals in healthcare and mental health roles who self-reported sexual contact with patients, and of studies of clergy. Results include: 29 (15.5%) of respondents reported sexual infidelity outside of their marriage, with 11 (5.9%) respondents reporting engaging in sexual intercourse; intimate sexual contact other than intercourse was reported by 18 (9.6%) of respondents, and was more likely to occur with a church member than persons in any other roles, including church staff, counselee, friend, stranger, prostitute, or other. Of those reporting sexual intercourse, the highest incidence was with counselees. Also includes attempts to consider the role of emotional investment in extra-marital affairs. Concludes: "Some pastors, in their need to be needed, sexualize intimacy, and therefore require as well as an emotional component to a relationship, a physical component that is inherently selfish. Other pastors simply need to assert their power and only need the sexual experience to feel virile and, therefore, successful." References.

Thoburn, John W., & Whitman, D. Mitchell. (2004). Clergy affairs: Emotional investment, longevity of relationship and affair partners. *Pastoral Psychology*, 52(6, July):491-506.

Thoburn is associate professor of clinical psychology, Seattle Pacific University, Seattle, Washington. Whitman is in private practice, Discovery Counseling Associates. Reports on a study conducted in order "to generate further descriptive data regarding the sexual attitudes and behaviors of male Protestant clergy." Used archival data from self-report survey questionnaires that were sent to a random sample of 500 male pastors in the U.S. whose names were obtained from a seminary's Doctor of Ministry program; no date is provided. "The current study more fully explores the impact of emotional relatedness on extramarital sexual behavior among ministers and the length of those relationships. The study also examines the impact of marital dissatisfaction on extramarital bonding and makes preliminary observations regarding infidelity and the nature of the professional role of the minister." Of 500 surveys sent, 186 (37%) were returned. Analysis was conducted with parametric and non-parametric statistical techniques. In defining the term 'infidelity,' they differentiate between 'adultery' and 'fornication' based on the presence or absence of an emotional bond. Their definition of emotional infidelity includes "emotional intimacy, sexual chemistry, and some degree of secrecy." Participants rated: their extra-marital relationships on the basis of 'intimate sexual contact' and 'sexual intercourse'; "the amount of emotional investment in and duration of extra-marital relationships..."; "...their level of marital satisfaction with marital sex." The results are presented through 5 tables that use statistical displays, but are not described in detail in the text. Among results reported: "Twenty percent of intimate sexual contact by clergy occur in church related affairs ['church-related' is defined as church member, church staff, or counselee], while only 1.5% of the sample had non-church related sexual contact, i.e., friends, strangers or prostitutes. The incidence for sexual intercourse with the church and non-church related affair partners was similar at 4% and 3% respectively. Nearly 2 out of three affairs were likely to be characterized as both emotional and physical." Also reports: "The correlation between marital dissatisfaction and infidelity was strongly supported ( $<.001$ ), and the relationship between dissatisfaction with the marital sexual relationship and infidelity, while not quite as strong, was significantly supported as well ( $<.005$ )."

27 references; not all literature citations in the text are included in the references, and not all references are accurate.

Thomas, Eloise K., & Sutton, Geoffrey W. (2008). Religious leadership failure: Forgiveness, apology, and restitution. *Journal of Spirituality in Mental Health*, 10(4):308-327.

Both are with the Department of Behavioral Sciences, Evangel University, Springfield, Missouri. Presents a literature review on the constructs of *forgiveness*, *apology*, and *restitution*, and related variables "in relation to religious leaders that have offended congregations by violating sexual boundaries with congregants." Notes that the brief *restitution* literature includes *symbolic restitution*, and "contains debate as to whether or not restitution and/or remediation are helpful." Makes 8 recommendations for further research. Offers clinical and pastoral applications for those "in the psychology helping professions, as well as those in the spiritual helping professions." They conclude: "We suspect that elements of [treatment models for helping individuals or small groups] may be applicable to those helping congregations recover from the wide ripple effect experienced when clergy violate trust within faith communities." 90+ references.

Thomas, Eloise K., White, Kelley, & Sutton, Geoffrey W. (2008). Clergy apologies following abuse: What makes a difference? Exploring forgiveness, apology, responsibility-taking, gender, and restoration. *Journal of Psychology and Christianity*, 27(1, Spring):16-29.

Thomas is with Ozarks Technical Community College, Springfield, Missouri. White and Sutton are with Evangel University, Springfield, Missouri. Presents the results of 2 studies conducted to investigate the effects of variables in hypothetical situations involving a religious leader who committed sexual boundary violations and the subjects' as hypothetical congregants being willing to forgive and/or return the leader to ministry. Study 1 focused on the effect of the presence/absence of apology, gender of the offending pastor, and gender of the subject on measures of forgiveness and restoration to ministry. Subjects consisted of 38 women and 47 men "from a large Sunday school class at a midwestern evangelical, pentecostal church and two

graduate [counseling] classes at a seminary in the same city and affiliated with the same denomination.” Mean age of subjects was 18.84 years. Narratives used to elicit responses to quantitative measures “included a brief description of the scenario in which the pastor confessed to having an affair for the previous three months.” Statistical analyses were performed to derive the results. Study 2 used “narratives containing different types of apologies, including admission of guilt, excuse-making, and responsibility-taking.” Subjects consisted of 58 men, 60 women, and 1 unreported from “Sunday school classes in a midwestern evangelical, pentecostal church.” Mean age of subjects was 18.78 years. Narratives used to elicit responses to quantitative measures “contained a scenario of a pastor who had committed adultery standing before the congregation and apologizing.” Statistical analyses were performed to derive the results. Discussion section compares the studies’ results to those of several other studies, and cites the possibilities that the current results might be due to the large number of clergy and clergy families in both samples: “The city in which the participating churches are located is the international headquarters for the denomination, and a large number of ordained denominational leaders and their families attend these churches.” Offers clinical applications for congregations in which “people [were] wounded by clergy sexual offenses...” 61 references.

Thomas, Jennifer. (2011). [Case Studies] Consultation with a church on pastoral extramarital affair. *Journal of Psychology and Christianity*, 30(3, Fall):250-252.

Thomas “is a motivational speaker and clinical psychologist in private practice with Associates in Christian Counseling in [Winston-Salem] North Carolina.” Very briefly describes her role in arranging a service of reconciliation or forgiveness at her church that was conducted to receive the public apology of the founding pastor who had been forced to resign 10 years prior “when his affair with a church member [whom he was counseling] came to light.” Very briefly describes: the widespread consequences of his actions; her role as a volunteer consultant to him and his current wife as he prepared for the service; the service. Gives an abridged version of the text of the apology. Reflects on issues related to her consulting in her home church. 1 reference.

Thomas, Oliver. (1997). Malpractice revisited: Legal claims against clergy. *The Christian Century*, 114(26, September 24-October 1):820.

By a special counsel to the National Council of the Churches of Christ. Discusses a 1997 New Jersey Supreme Court decision, *F.G. v. MacDonnell* (1997), regarding clergy sexual misconduct. The court ruling allows for clergy to be sued for breach of fiduciary duty and infliction of emotional distress, but not for clerical malpractice. Concludes that the decision is balanced, reasonable, and does not infringe on First Amendment rights.

Thompson, Helen, & Cairns, David. (2001). How Uniting Church ministers view sexual misconduct by clergy. *Uniting Church Studies*, 7(1, March):14-26.

Prompted by the apparent lack of “any published Australian research into the prevalence of clergy sexual misconduct.” Reports the results of a 1997 study intended “to start to fill the gap in our knowledge and understanding about clergy sexual misconduct with adults, by gathering information about the beliefs, attitudes and behaviours of a group of Australian ministers.” Participants were ordained ministers of the New South Wales Synod of the Uniting Church in Australia. Of 387 potential respondents, 235 (62.2%) completed usable survey instruments. Of the participants, 79.1% were male and 20.9% female; 32.8% were under 45-years-old; 82.6% were married; 60% were ordained since 1980; 79.1% served a parish; 43.8% had postgraduate education. SPSS, social science statistical software, was used to analyze data. Some responses used a 7-point Likert rating scale. Regarding results regarding prevalence of sexual misconduct: 141 (60%) reported “they had not engaged in any sexually inappropriate behaviour [not defined] since they had been in ministry. Eight-eight (37.4%) said they had done something inappropriate such as a hug or touch but only rarely.” 17 male clergy (9.1%) and 7 female clergy (14.3%) “reported having sexual intercourse with someone other than their spouse.” Of the 24, 17 “had intercourse with someone outside the congregation” and 7 had intercourse with either a staff member, church member, or congregant. Reports results for factors leading to the misconduct, including marital dissatisfaction, physical and emotional attraction, and stress. Also reports



consequences of the relationships. “In summary... 37.4% said they had actually done something that was sexually inappropriate and 10.2% reported having sexual intercourse with someone other than their spouse. ...almost 40% had counseled someone who claimed that another minister’s behaviour towards them had been sexually inappropriate.” Regarding attitude of clergy towards sexual misconduct: nearly 80% of the ministers “believe it is never appropriate to act on feelings of sexual attraction to someone in the congregation or workplace.” Reports that fewer males than females responded “that it depended on circumstances...” Regarding reasons given by ministers for refraining from acting on sexual attraction: reports significant differences between males and females for 3 items – males had higher ratings on *personal values*, *committed relationship*, and *Christian beliefs*. Also reports a significant difference on those 3 reasons between clergy who had engaged in sexual intercourse with someone other than a spouse and clergy who did not report such behavior. Regarding how clergy regarded training about sexual misconduct: 80% responded that their ministerial training dealt with issues of sexual misconduct “not at all to moderately.” Those who were more positive about their training were females and those ordained in later years. Reports results for items related to supervision, guidelines, and policies. Discussion section is organized topically and includes a literature review. Concludes: “In many respects the results of this study have been shown to be similar to American results for clergy and to the results of surveys of other professionals.” Notes the surprising finding regarding a higher incidence of women than male clergy who reported engaging in sexual intercourse with someone other than a spouse. Supports ethics policies, codes of behavior, complaint procedures, training, supervision for ministers, and further research. 44 footnotes.

Thorp, Barbara, & Barry, William A. (2004). Boys’ tears in men’s eyes: How can we help? *Human Development* [published by Regis University], 25(1, Spring):40-44. [Theme issue: Towards Healing Our Church]

Thorp, a licensed social worker, is director, Office of Pastoral Support and Outreach, Roman Catholic Archdiocese of Boston, Boston, Massachusetts, “which serves survivors of clergy sexual abuse and their families.” Barry, a Jesuit priest, Roman Catholic Church, is editor-in-chief of the publication. Magazine-style article. Written “primarily for those who have some pastoral responsibility in the [Roman Catholic] church...” Cites fear, shame, and/or ignorance of how to help as reasons why “some priests and other pastoral care ministers have stepped back from offering help...” Reflects briefly on the New Testament parable of the good Samaritan. Concludes: “We cannot allow fear to control our response and thus shield ourselves from the gaping wounds borne most painfully by the victims of clergy sexual abuse, or we can open our hearts to the cries of these brothers and sisters.” Notes the good Samaritan’s intervention “left resources for the victim’s care and [that he] planned to return to check on [the victim’s] well-being,” and connects this to the current situation in the church: “...the wounds of sexual abuse are not superficial and will require long-term attention.” Offers guideposts: 1.) because of the harm done by priests, “members of the clergy have an especially important role to play in this work of reconciliation and healing;” 2.) attend to issues of survivors’ shame and internalized blame for their abuse by priests by calling the actions “criminal offenses and a violation of a sacred trust,” stating that victims had a right to expect to be safe when with a priest, having priests express anger and sorrow, and apologizing for the grave harm inflicted by other priests; asking how victims could be supported in healing; acknowledging victims’ suffering; thanking victims for courage to break the silence; believing the victims; allowing victims “to experience the tender mercy of God in the response of [their] pastor[s].” Calls for: not being afraid of survivors’ strong emotions, in contrast to fear or shunning; creating safe environments for survivors, including details regarding religious spaces, symbols, rituals, and gender; listening to survivors’ and their families’ stories; being sensitive in homilies and talks, and being willing to address “these issues in a forthright and compassionate manner [in order to] contribute to a parish culture that is no longer afraid of the secret of sexual abuse;” exercising care regarding “pressing the need of forgiveness on those who have been sexually abused.” Lacks references.

Tieman, Jeff. (2002). Priest scandal hits hospitals. *Modern Healthcare*, 32(19, May 13):6-7,14.

Newsmagazine-style article reports that since March, 2002, at least 6 Roman Catholic chaplains who were working in hospitals, mostly in the Midwest, have been suspended as part of an effort to address directly and openly prior instances of alleged sexual abuse. One priest was working in a Milwaukee, Wisconsin, hospital despite a 12-years-old settlement agreement that barred him from such assignments. Some hospital administrators knew the chaplains had been accused previously, and said that Church officials indicated they posed no threat to patients. At least one bishop did not inform administrators of an assigned priest's history of accusations against him. Reports that in the wake of the scandal, some hospital administrators are developing new screening and hiring policies, and that one Catholic hospital was formulating a zero tolerance policy regarding chaplains with a confirmed history of sexual misconduct or abuse. There are 634 Roman Catholic hospitals in the U.S., the majority of which employ chaplains. Reports that at one time, hospital and nursing home settings were regarded by Catholic healthcare officials as a safe alternative to full-time ministry for priests with alcohol or similar problems, or whose pedophilia was regarded as a treatable behavioral problem. Quotes a healthcare risk management lawyer regarding liability issues for a health facility that employs accused priests.

Tillman, William M., Jr. (1989). Ministerial Iditarodding: Or ethical sledding can be rough some days. *Pulpit Digest*, 69(November/December):57-62.

Tillman is assistant professor of Christian ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas. Addressed to ministers. Emphasis is on character ethics: "Our being and doing are reciprocating dynamics informing and forming our character." Identifies a characteristic of *integrity as respect*: "Counseling tests the minister's mettle. One has to realize one's limits for counseling those whose problems extend beyond the minister's expertise. One must be aware of all sorts of interpersonal dynamics that find expression in counseling with ego needs in the counselor and counselee vying for expression. If I were asked to name the major breakdown in counseling integrity, I would say it is lack of respect. Where the minister fails to respect the worth of the fellow human creature made in the image of God, the possibility arises for breaching confidences, taking advantage of the counselee physically or psychologically. Lack of respect for oneself or for the counselee resides at the core of moral lapses stemming from counseling situations and responsibilities."

Tolbert, Mary A. (June, 2002). Where have all the young girls gone? [Retrieved 10/11/04 from the World Wide Web site of the Center for Lesbian and Gay Studies (CLGS) at the Pacific School of Religion, Berkeley, California, Resource Library section, Articles & Papers subsection, Center for Lesbian and Gay Studies: [http://www.clg.org/5/article\\_tolbert\\_clergy\\_misconduct](http://www.clg.org/5/article_tolbert_clergy_misconduct)] [The article was published in *CLGS Special Report, Clergy Sexual Misconduct: Perspectives*, June, 2002, pp. 1, 9, 11-12.]

Tolbert is the executive director, Center for Lesbian and Gay Studies. Reflects on the recent "on-going debate in the media over clergy sexual abuse in the Roman Catholic Church" and the absence of discussion of "the sexual abuse of girls and young women." Quotes A.W. Richard Sipe who, based on his research, estimates that "over twice as many priests' are sexually involved with females as with males." Analyzes a quote by Cardinal Francis George, Chicago, Illinois, regarding the moral difference between a priest who engaged in sex with boys and "someone who perhaps under the influence of alcohol engages with a 16- or 17-year-old young woman who returns his affection." She suggests "that underlying the and supporting the difference George sees between the sexual abuse of boys and girls are the pervasive assumptions of heterosexism." Suggests that the assumptions of heterosexism "have tended to dismiss or trivialize the victimization of females by male clergy... ..since heterosexuality is assumed to be the 'normal' orientation of everyone, female victims of sexual abuse, especially teenage victims, are often portrayed as complicit in their own abuse by their 'seduction' of older males. Indeed, sexual abuse can be presented as simply a mutual return of affection, as Cardinal George's quotation indicates. It is the normality of heterosexual relations that also encourages George to suggest that the use of alcohol might be sufficient to permit a priest to slip over the edge of his vows with a young woman. Since heterosexual desire is so natural and pervasive, very little enticement is needed to bring it into play. All of these assumptions... serve to blur the lines between morally

and psychologically appropriate sexual relations and relations of sexual abuse in the case of young women and older men.” 5 footnotes.

D., Graham, Larry Kent, & Clark, Donald C., Jr. (1995). *Healing the Congregation: A Resource*. Special Papers and Research Reports series, No. OD114. Bethesda, MD: The Alban Institute, Inc., 33 pp.

Tracy is an ordained minister and a church consultant, Oak Park, Illinois. A 5-session, 10 hour curriculum “created for use by any congregation that has experienced clergy sexual abuse.”

Session 1 focuses on “understanding, accepting and listening to the variety of responses to the revelation of clergy sexual abuse.” It utilizes Chilton Knudsen’s *healing wheel*. Session 2 focuses on “four stages a congregation must go through to be healed,” and utilizes Larry Graham’s 1991 article, “Healing the congregation,” which is enclosed. Sessions 3 and 4 discuss Marie Fortune’s *Is Nothing Sacred?* Session 5 discusses boundaries in the church, who sets the limits, and the limits of the pastoral/congregant relationship. It utilizes Donald C. Clark’s 1993 article, “Sexual abuse in the church: The law steps in,” which is enclosed.

Tracy, Steven R. (1999). Sexual abuse and forgiveness. *Journal of Psychology and Theology*, 27(3, Fall):219-229.

By an associate professor, Phoenix Seminary, Chandler, Arizona. Essay on the application of doctrine of forgiveness to issue of sexual abuse in all its forms. Addresses first the nature of biblical forgiveness: notes passages in which forgiving the wrongdoer does not eliminate all negative consequences for the offender; notes inconsistencies in the manifestations of forgiveness in the New Testament; identifies 3 types of biblical forgiveness: judicial forgiveness, i.e., the remission or pardoning of sin that is contingent upon confession and repentance; psychological forgiveness, i.e., letting go of hatred and personal revenge, and extending grace to an offender as an expression of desire for the offender’s healing; relational forgiveness, i.e., restoration of relationship or reconciliation, requiring genuine repentance which he operationalizes as: take full responsibility for the abuse (confession); acknowledge the damage and evidence remorse; create new boundaries that help to insure that abuse will not reoccur; change patterns of behavior that led to the abuse. Offers practical steps for the practice of forgiveness. A constructive addition to the literature from an evangelical point of view. Good set of references.

Tryggestad, Erik. (2007). [Features] Church members offer advice for coping with – and preventing – sexual misconduct. *The Christian Chronicle: An International Newspaper for Members of Churches of Christ*, (June 1). [Retrieved 05/31/07 from the World Wide Web:

<http://www.christianchronicle.org/modules.php?name=News&file=articles&sid=717>]

By a staff member of the newspaper. Catalyst was the 2006 arrest of, and guilty plea by, Charles D. Smith, Jr., the minister of the North Penn Church of Christ, near Lansdale, Pennsylvania, to “involuntary deviate sexual intercourse with a [15-year-old] member of the church’s youth group [in 2004]” for which he was sentenced to 4-8 years in prison. The church is a member of the Churches of Christ, an association of autonomous congregations. Primary source for the article is a lay member of the church and “Christian counselors” who give “advice for churches coping with issues of sexual abuse,” including: be honest with church members and the community, including that the problem will not be minimize; appoint a spokesperson; don’t blame the victims; get help, which includes removing the offender from the ministry position and getting the person into a recovery program, and supporting leaders who are dealing with their own reactions while trying to lead; realize there is no quick fix to a situation that involves violation of trust of the congregation as well as the victims. Regarding prevention of abuse of minors, they offer several, brief practical suggestions. Identifies 3 religious-based prevention, clinical, and crisis intervention resources.

Tuohey, John. (1995). The correct interpretation of Canon 1395: The use of the sixth commandment in the moral tradition from Trent to the present day. *The Jurist: Studies in Church Law and Ministry*, 55(2):592-631.

By an assistant professor of moral theology, The Catholic University of America, Washington, D.C. Examines Roman Catholic moral tradition for insight about how to interpret Canon 1395 which gives a diocesan bishop power to dismiss from the clerical state a priest who violates the

sixth commandment, noting that a narrow interpretation applies only to acts of adultery and that a broader interpretation could apply to pedophilia. Reviews Church history: especially the Manualist Period dating from the Council of Trent (1545-1563); ecclesiastical positivism; Pope John Paul II's personalism. Considers objective and subjective interpretations, and explicit and implicit offenses. Concludes that "there is no simple or precise answer to be gained from the moral tradition." Cautions Church canon lawyers who would apply Canon 1395. 123 footnotes.

Tuttle, Leslie. (2010). From cloister to court: Nuns and the gendered culture of disputing in Early Modern France. *Journal of Women's History*, 22(2, Summer):11-33.

Tuttle is an assistant professor, Department of History, University of Kansas, Lawrence, Kansas. Based on archival research. "This article employs an extrajudicial source to investigate a gendered culture of disputing among a group of early modern French women, specifically the thirty-three [Roman Catholic] nuns of the [17th century] convent of Mont-Sainte-Catherine-lès-Provins. Sainte-Catherine was a Franciscan institution founded in the thirteenth century and located" near Provins, near Paris, France. Examines women's use of litigation as "often merely one tactic in a broader strategy to pursue a conflict of long standing... A deeper understanding of women's relationship to the legal system, then, means examining the process of dispute on multiple levels. First, how gender affected women's ability to get to court, and second, what opportunities gender norms opened or closed for disputing outside the formal processes of the law." The convent was seriously divided over the abbess, "a local official of the Franciscan order," whose superior was the Franciscan Provincial. 2 of nuns "attempted to remove jurisdiction over a matter of religious discipline into France's civil courts," hoping it would be heard by France's highest court. When that court referred the case "back to the courts of the archbishop of Sens, ...it inflamed a confrontation over the deeply politicized question of whether jurisdiction over religious women belonged to the regular clergy (in this case, the Franciscan order and its local officials) or to the secular clergy (represented by the archbishop of Sens." Notes: "The backdrop to the dispute at Sainte-Catherine was the upheaval caused by monastic reform after the Council of Trent (1545-63)." The archbishop, Louis-Henry de Gondrin, interviewed the nuns in 1664, resulting in a document of 150+ pages. The nuns reported relationships with the Franciscans "that ran the gamut from intense spiritual friendship to coerced sex." They reported that the Franciscan superiors and abbess "were unwilling to clamp down on illicit relationships between Franciscans and nuns, mismanaged the convent's finances, and permitted other unacceptable offenses against the rule." When Gondrin's reform efforts failed to resolve the conflicts, in 1666-1667, the faction of nuns aligned against the abbess and the Franciscans sought to engage the public as a way to have their case heard by the French court system. They secretly assured the publication of a *factum*, or judicial memoir, in which "they charged that the Franciscans ran Sainte-Catherine as a personal brothel, seducing and sometimes physically forcing the nuns into sexual relationships with friars while simultaneously plundering the convent's treasury... [*Factum pour les religieuses de Sainte-Catherine-lès-Provins contre les pères cordeliers*] quickly became a sensation," and received wide readership. 17, or just over half of the nuns, "issued a notarial statement avowing that the document spoke for them. Their decision to depict the convent's troubles as deriving principally from the sexual misconduct of male Franciscans was, first and foremost, a conscious legal strategy designed to motivate the intervention of royal justice." States: "By reframing the conflict... as a matter of public scandal and an instance of regular clergymen under the authority of the Pope sexually victimizing French women, [the publication] recast the dispute in terms that became more compelling to the royal courts and the monarchical government." 43 endnotes. [For an English translation of the original document, see this bibliography, Section I: Varet, Alexandre-Louis. (1676).]

Tworok, Helen. (1991). The shadow side of Krishnamurti: An interview with Radha Rajagopal Sloss. *Tricycle: The Buddhist Review*, 1(2, Winter):64-69.

Tworok is the journal editor. Sloss is the author of (1991) [Lives in the Shadow with J. Krishnamurti](#). Her mother was the clandestine lover of Krishnamurti, described by Tworok as perhaps the one in the 20th century most responsible for introducing Eastern teachings on the nature of the mind to the West. He maintained a public position of celibacy for himself. Interview

topics include denial, lying, and hypocrisy as the focus of the sense of betrayal, and whether the behaviors detract from his teachings.

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\_\_\_\_\_. (1993). No right, no wrong: An interview with Pema Chödrön. *Tricycle: The Buddhist Review*, 3(1, Fall):16-24.

Workov is the journal editor. Chödrön is a Buddhist nun ordained in 1981, and is director of Gampo Abbey, Cape Breton, Nova Scotia, Canada. She is a representative of the Vajrayan lineage of Chögyam Trungpa Rinpoche, “a teacher who became legendary as much for his unconventional behavior as for his spiritual attainment – specifically his drinking, and having sex with students.” A number of Workov’s interview questions concern Rinpoche’s relationship to women, sexualization of the student/teacher relationship, setting guidelines for ethical conduct for teachers, the 5 ethical precepts, safety and trust in student/teacher relationship, use of therapeutic methods by teachers, and relationships between female students and male teachers.

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\_\_\_\_\_. (1996). The emperor’s tantric robes: An interview with June Campbell on codes of secrecy and silence. *Tricycle: The Buddhist Review*, 6(2, Winter):38-46.

Workov is the journal editor. Campbell is the author of Traveler in Space: In Search of Female Identity in Tibetan Buddhism. [See this bibliography, Section I.: Campbell, June. (1996).]

Workov describes the book as an examination of “the patriarchy of Tibet’s political, religious, and social structures, and the real and symbolic role of women in Tibetan society.” Campbell was a translator and interpreter for various Tibetan *lamas*. Interview topics include: her motivation for writing her book; the place of women in Tibetan Buddhism; how misogyny served male monastic practice and ambivalent attitudes toward women; the *tulku* system and polarization of male and female; the use of *tantra* sex practices and the role of women as secret sex consorts; her secret sexual relationship with Kalu Rinpoche, a *lama* and teacher who presented as a celibate yogi; power imbalance in the teacher/student, male/female tantric sexual relationship; imposed secrecy in those relationships; spiritual factors affecting her initial silence about the relationship with Kalu Rinpoche; criticism of her and her book by Tibetan *lamas* in the Kalu Rinpoche lineage; her advice to women in the position she once was in and to women attracted to *Vajrayana* practice; safeguards against exploitation; the problem of reconciling an enlightened guru with behavior that is contradictory; power in the Tibetan teaching system; the Tibetan monastic system.

Uka, E. M. (1995). Practical theology and mission: A case of sexual abuse of children and the challenge of evangelism. *Africa Journal of Evangelical Theology*, 14(2):99-112.

By a lecturer, University of Calabar, Nigeria. Theologically conservative analysis of the phenomena of clergy sexual abuse, both as a crime and spiritual problem, in an African and Christian context. Discusses: definition; incidence and prevalence; effects; role of the church in responding to victims and perpetrators; prevention; church/non-church collaboration. Suggests that the strong traditional African taboo against incest led to denial of the existence of child sexual abuse. References.

Ukeritis, Miriam D., & Dodgson, Christine. (2007). Clergy who violate boundaries. *Seminary Journal*, 13(3, Winter):7-19.

Ukeritis, a member of the Sisters of St. Joseph of Carondelet in the Roman Catholic Church, is a clinical psychologist and director of research, Southdown Institute, Aurora, Ontario, Canada. Dodgson is a research associate, Southdown Institute. Presents findings of “a comprehensive review of case files of Canadian priests and male religious who sought treatment between 1985 and 2002 at a residential facility dedicated to treatment of religious and clergy with addictive, emotional, and related mental health issues...” The goal of obtaining consistent data “was complicated by the fact that, over the nearly 20-year span represented in this sample, different styles marked clinical practice and organizational leadership.” A database of 266 cases was compiled. Identified as *Child Abusers* were those who were *pedophiles*, i.e., abused children age 13 and younger, and *ephebophiles*, i.e., those who abused minors 14-to-18 years of age. Identified as *Violators of Celibate Chastity* were “those men who, in the course of their ministerial activities, had engaged in sexual activity with someone 19 years of age or older.” This group included “a

majority of men who engaged in sexual misconduct in the context of their ministerial position (boundary violations) as well [as] some few who otherwise violated their commitment to celibate chastity.” Part 1 compares *Child Abusers*, *Violators of Celibate Chastity*, and *Clinical Controls*. For a sample of 133 diocesan priests and 133 male religious who engaged in specific types of sexual abuse/misconduct, reports: vocation; age at beginning of treatment; sexual orientation; Axis I and Axis II diagnoses, and Axis II traits; psychometrics, including intelligence and personality measures, for 217 men who were residents during 1990-2003; history of parental alcoholism; ministry transitions history; repeat offenders. Part 2 compares *Abusers of Children Only*, *Abusers of Children and Adults*, and *Violators of Celibate Chastity*. Reports: demographics of the sample; victim information; Axis I diagnoses; psychometrics. Part 3 compares *Pedophiles* and *Ephebophiles*. Reports: age; length of stay; affiliation; conviction; sexual orientation; sex of victim; Axis II personality traits; history of abuse. In the discussion section, states: “Results of this retrospective survey of clergy and religious who have sought treatment in response to allegations or convictions of child molestation confirm the speculation that clergy abusers differ from what others have described [in clinical literature] as characteristic of child abusers.” Regarding differences between *Pedophiles* and *Ephebophiles*, states: “Pedophiles [in the study] are more likely to be heterosexual and equally abuse boys and girls. Ephebophiles are more likely to be homosexual and prefer male victims. Alcohol was frequently used by ephebophiles.” Regarding *Sexual Violators of Celibate Chastity*: notes that this group receives less media attention than child abusers, and that this group of 96 outnumbered the *Child Abusers* group of 74. States: “This study is a beginning of an effort to identify characteristics that mark those who engage in sexual violations of celibate chastity and assess potential for effective treatment and rehabilitation. Concludes by calling for those that treat professionals who engage in sexual abuse and/or misconduct to use “systematic means of studying the characteristics of those who abuse.” References; 3 endnotes.

Underwood, Anne. (1994). Considerations for Conducting an Investigation of Alleged Clergy Sexual Misconduct. Special Papers and Research Reports series, No. OD108. Bethesda, MD: Alban Institute, Inc.

Underwood is a Presbyterian who is an attorney. Report format. An overview rather than a step-by-step manual.

\_\_\_\_\_. (1994). An Attorney Looks at the Secular Foundation for Clergy Sexual Misconduct Policies. Special Papers and Research Reports series, No. OD109. Bethesda, MD: Alban Institute, Inc.

Underwood is a Presbyterian who is an attorney. Report format. Focus is on secular law.

\_\_\_\_\_. (2002). [Ethics Forum.] What is sexual misconduct in the chaplaincy context? *The APC News* [published by Association of Professional Chaplains], 5(1, January/February)12.

Underwood is legal counsel for the Association of Professional Chaplains, and works with its Commission on Professional Ethics. A brief, 8-paragraph article that primarily describes sexual harassment based on Title VII prohibitions against sex discrimination in the work place. Concludes: “Sexual misconduct is the sexualizing of the professional relationship of chaplains with those whom they serve and with whom they work. It is using sexuality to manipulate the vulnerabilities of children or men or women in one’s professional purview. Sexual misconduct is wrong because of the imbalance of power between the chaplain and the other person in the context of that role relationship. It is abuse of power.

\_\_\_\_\_. (June, 2002). Abuse of power as a justice issue. [Pagination lacking. Retrieved 10/24/05 from the World Wide Web site of Voice of the Faithful:

<http://www.votf.org/papers/AbuseofPowerasJusticeIssue>]

The starting point for her brief paper is conceptual: “Ministerial sexual misconduct is a public issue of justice, not simply a private concern about morality. It is a matter of justice because ministerial misconduct arises from abuse of power and the improper use of status.” She notes that because ministerial misconduct violates trust, which is a source of conferred power and status in faith communities, “the abuse of power through inappropriate sexual relationships with people

whom they serve is not a private matter between two people. It is a concern of the entire community of faith.” Thus she extends the discussion into the sphere of justice-masking. Includes several examples that are specific to the Roman Catholic Church. Thoughtfully touches briefly on a number of topics, including sources of ministerial power, accountability, attitudes contrary to her analysis, women in faith communities and vulnerability, and accountability and justice as communal issues. 6 footnotes.

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\_\_\_\_\_. (2003). Doing justice in cases of clergy abuse of power: A legal perspective. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 1(1):35-65.

At the outset, she states unequivocally: “Denominations and local congregations have a moral obligation, as well as legal interest, to be informed about the dynamics of power abuse, preventive measures and processes to hold people accountable if abuse occurs. Keeping congregations safe is the ethical responsibility of every member as well as every leader of a faith community.” First part reviews U.S. sexual discrimination law since 1986 in order to “provide a foundation for evaluating policies in faith communities, for defining clergy sexual misconduct and for understanding its impact on individuals and the community”, and the second part “introduces a model for adjudicating allegations of power abuse.” The first part briefly defines and describes 4 categories of “abuse of [clerical] power sexually”: sexual harassment and its forms, sexual malfeasance, rape or gross sexual assault, and child sexual abuse and exploitation of a minor. Provides case law precedents, practical advice, and conceptual perspective. Her premise is that “[clerical] power abused is the same power bestowed in the name of the community. Therefore, the abuse is not private nor does it implicate only the people directly involved. When clergy are guilty of abuse of power sexually, it is the responsibility of the entire community to hold the clergy person accountable.” The second part presents a process for adjudicating alleged sexual misconduct and for holding people accountable for the abuse of power in faith communities. Drawing from professional licensing boards in contrast to the secular justice system, and from a restorative justice model in contrast to a retributive justice model, she proposes a fair process in contrast to due process. Very briefly identifies the elements of fair process: notice of the complaint or allegation, including procedures to be utilized in the adjudication; opportunity to be heard by those who will determine the resolution; impartial fact-gathering and assembling of evidence; impartial fact-finding; evidentiary standard of review sufficient to determine a just ending; finality, including procedures for appeal. Concludes: “Holding people accountable for actions that violate community standards and cause harm is a public act with private and communal consequences. Doing justice, loving mercy and walking humbly require people of faith to accept responsibility for monitoring the safety of all persons who worship, work, volunteer or otherwise participate in their faith community.” Endnotes.

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\_\_\_\_\_. (2004). [EthicsWalk column.] Bounded intimacy. *PlainViews: A Publication of The Healthcare Chaplaincy*, 1(21, December 1.):Pagination lacking. [PlainViews is an electronic journal. Retrieved 12/02/04 from the World Wide Web site of PlainViews: <http://www.plainviews.org/v1n21/ew>]

Briefly discusses the functional role of professional boundaries as a guide to how chaplains may disclose personal aspects within their work while attending to issues of power and vulnerability. Identifies 6 aspects of chaplaincy relationships that implicate boundaries: intimacy, friendship, finances, information, confidentiality, and promises. Concludes that professional role boundaries “insure space for the unique intimacy of a pastoral relationship...”

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\_\_\_\_\_. (2005). Clergy sexual misconduct: An issue of ethics and justice. *The Reconstructionist*, 69(2, Spring):24-30.

By “an attorney and consultant who serves as an advisor to the ethics committee of several clergy associations, including the National Association of Jewish Chaplains and the Central Conference of American Rabbis.” Discusses misuse of power by rabbis and cantors. Identifies the harm as not “simply a personal harm done privately between the rabbi/cantor and another. Each misuse [of power in the context of religious role and function] violates the trust of an individual, the families of both, the congregation, the professional association and the ordaining/investing body.” Uses the example of *sexual misconduct* – a term to encompass abuse of minors, sexual malfeasance

with adults, and sexual harassment – “to discuss abuse-of-power issues.” Defines *power* as “the ability to influence or control one’s environment and the people in it.” Traces conceptual changes in religious communities regarding sexualized relationships as beginning in the 1980s. Describes the changes as corresponding to the U.S. legal system’s recognition of sexual harassment in the workplace and its components of voluntariness, victim’s perception of the experience, and imbalance of power as negating consent. Changes included application of the legal and financial concept of fiduciary duty to the responsibilities of religious leaders to act in congregants’ best interests. Notes: “When trust is broken by a religious leader, the result for the person betrayed is often alienation from the Holy and bitter departure from the faith tradition. The ramifications of each cascade throughout the entire community – either as direct knowledge is shared, or as rumors are spread.” Regarding imbalance of power, calls for rabbis to monitor transference in pastoral counseling due to existing professional power in the relationship. Identifies the power as deriving “from the special knowledge and expertise of the position” and from the *numinosity* or “‘transcendent,’ ‘connected-to-the-Holy’ power ascribed by laity to those who are ordained or invested.” Notes the rabbi’s imbalance of power “in counseling, crisis or life-cycle ceremonies.” Very briefly mentions the question of authentic peer relationships between a rabbi and a congregant. Very briefly discusses role boundaries, or limits, within the rabbinic/congregant relationship.” 10 endnotes.

Unitarian Universalist Association, Safe Congregations Panel. (November, 2000). Restorative Justice for All: Unitarian Universalists Responding to Clergy Sexual Misconduct. [World Wide Web. Posted 12/04/00. <http://www.uua.org/cde/csm/index>].

Report by the Safe Congregations Panel, Unitarian Universalist Association, of its work that began in 1998. Its mission was “to recommend to the Association a UUA response and ministry to victims/survivors of clergy sexual misconduct.” The Panel makes 13 recommendations with restorative justice as the primary goal. Includes a very solid section on the survivor, and thoughtful resources on restorative justice, in general, and in relation to the immediate context.

United States Conference of Catholic Bishops. (2002). Restoring Trust: A Response to Sexual Abuse. Posted by: Office of Communications, United States Conference of Catholic Bishops, 3211 4th Street, N.E., Washington, D.C. 20017-1194. (202) 541-3000. [World Wide Web: U.S. Conference of Catholic Bishops website. Posted 02/13/02. <http://www.nccbuscc.org/comm/restoretrust>].

Contents include: 5 principles to follow regarding allegations of sexual abuse that were adopted in June, 1992; chronological review beginning in 1982 of assistance offered to dioceses regarding clergy sexual abuse of minors; review of 150+ diocesan policies of on sexual abuse of minors; interview with Frederick S. Berlin, psychiatrist, Johns Hopkins University School of Medicine. Baltimore, Maryland, and consultant to the Conference; “Walk in the Light: A Pastoral Response to Child Sexual Abuse,” a statement by the Bishops’ Committees on Women in Society and in the Church and Marriage and Family; models of prevention programs, including both diocesan efforts and that of the National Catholic Risk Retention Group, Inc. Some items are available in Spanish language.

\_\_\_\_\_. (2002). Charter for the Protection of Children and Young People. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):102-106.

Approved Jun. 14, 2002, by a 239-13 vote by the U.S. Conference of Catholic Bishops meeting in Dallas, Texas. Preamble section includes a commitment “to do all we can to heal the trauma that victims/survivors and their families are suffering and the wound that the whole church is experiencing.” Articles 1-3 of the charter address promoting healing and reconciliation with victims/survivors of sexual abuse of minors. Articles 4-7 are intended “to guarantee an effective response to allegations of sexual abuse of minors.” Articles 8-11 regard the accountability of procedures. Articles 12-17 are intended “to protect the faithful in the future.”

\_\_\_\_\_. (2002). Charter for the Protection of Children and Young People, Revised. *Origins: CNS (Catholic News Service) Documentary Service*, 32(25, November 28):409, 411-415.



Approved November 13, 2002, by the United States Conference of Catholic Bishops meeting in Washington, D.C. This version incorporates changes to the Charter as approved June 14, 2002, that were necessitated by a mixed commission of 4 U.S.A. bishops and 4 Vatican officials meeting in Rome, Italy, October 29-30, 2002. The changes were to revisions in the Charter's accompanying document regarding norms. The commission's revisions of the Norms document required changes in the Charter. Charter portions that changed include a footnote defining 'sexual abuse,' and Articles 2, 4, 5, and 14. Marginal notes and an introduction discuss revisions. The Charter is to be reviewed in 2 years. [See also the accompanying document: *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons (Revised)*, pp. 415-418.]

Unsworth, Tim. (1993). How one diocese responds. *U.S. Catholic* [published by Claretian Missionaries], 58(9, September):14.

By a freelance writer, Chicago, Illinois. A sidebar article to: Castelli, Jim. (1993). Abuse of faith: How to understand the crime of priest pedophilia. [See this bibliography, this section.] Briefly describes the response of the Roman Catholic Church's Archdiocese of Chicago, Illinois, to clergy sexual misconduct of minors. Its current policy emerged from a 93-page report by a 3-member commission appointed by Cardinal Joseph Bernardin to study the problem and make recommendations. Components of the Archdiocese's response include: 24-hour toll-free number to report sexual misconduct; procedures for acting on reported incidents; reporting substantive allegations to a state agency; guidelines regarding an offender's return to ministry; mental health treatment for certain offenders; victim-assistance minister; preventive program of education for all archdiocesan personnel; improved screening of seminarians; enhanced personnel records tracking system of priests.

Urban, Hugh B. (1996). Zorba the Buddha: Capitalism. Charisma and the cult of Bhagwan Shree Rajneesh. *Religion*, 26, (2, April):161-182.

Urban is a doctoral student in the History of Religions program, University of Chicago, Chicago, Illinois. An essay that examines the "Rajneesh movement" of Bhagwan Shree Rajneesh, "the outrageous Indian teacher known as the 'guru of the Rich' and the 'sex-guru,'" who in 1981-1985 "had rapidly become one of the most infamous and controversial figures in the American media." Describes Rajneeshism as "classified among a large and diverse group of phenomena collectively designated as 'New Religious Movements.'" Concludes that "Rajneesh has explicitly *synthesized* charismatic authority [per Max Weber] with capitalist economics and hierarchical control." Calls it "a *commodification of charisma*, a marketing of the promise of suprarational, suprainstitutional, antinomian freedom." Identifies as "perhaps the most important – and financially, the most lucrative – practice was what Rajneesh calls his 'Neo-Tantrism', a modernized version of the Indian tradition of yoga and meditation. For Rajneesh, however, Tantra appears primarily to mean 'sex.'" Presented as "the means par excellence to *self* realization," it affirmed the self and body "as the supreme locus of divinity and the surest way to spiritual ecstasy." Briefly describes how Rajneesh presented this practice in the West, including ritual sex. Also briefly notes Rajneesh's sexualization of his role relationship "with his female devotees." 101 endnotes.

\_\_\_\_\_. (2003). The power of the impure: Transgression, violence and secrecy in Begali Sākta Tantra and modern Western magic. *Numen: International Review for the History of Religions*, 30(3):269-308.

"...I would like to address two basic questions. The first is the role of impurity and transgression in religious rituals – that is, the use of substances that are normally prohibited and considered polluting by conventional and social religious standards. And the second is the role of comparison in the academic study of religion – that is, the juxtaposition of two or more phenomena in order to generate new insights and to re-configure our way way of seeing the world... Specifically, I want to focus on the role of impurity in the ritual traditions of Hindu Sākta Tantra and modern Western magic. ...Tantra has long been for Western readers a source of both moral repugnance and tantalizing allure... I will begin with a discussion of Kṛṣṇānanda Āgamavāgīśa, one of the most influential later Tantric authors, who lived and wrote in the 16th century Bengal. Here I will focus

primarily on his esoteric ritual practices, and specifically, his use of transgressive bodily substances such as blood, semen and menstrual fluid. I will then use that as a metaphoric foil to shed light on the practices of one of the 20th century's most infamous and controversial figures: Aleister Crowley. Known in the popular press as the 'Great Beast' and the 'wickedest man in the world,' Crowley was also one of the most important figures in the transmission of Tantra to the West. To conclude, I will suggest that this comparison sheds important light on the larger questions of secrecy and transgression in religion generally. ...I will also argue that transgression operates in very different ways in these two cases; for the 'power of the impure' always functions differently in relation to specific historical contests [*sic*] and political interests." States: "...Tantra centers in large part around the concept of *śakti* – power or energy, in all its many forms. [It] is the power that creates, sustains and destroys the entire universe... Tantric ritual seeks to harness and exploit this power, both as a mean to spiritual liberation and as a means to this-worldly benefits, such as wealth, fame and supernatural abilities." Describes Kṛṣṇānanda's rituals as "center[ing] around explicit and calculated violations of conventional laws and purity." Identifies as "the most powerful and explicitly transgressive Tantric rites" those termed "the secret left handed practices (*vāmācāra*), which involve the intentional manipulation of impure substances," which include sexual intercourse (*maithuna*). For Kṛṣṇānanda, a member of the *brāhmaṇa* caste, the ritual of *maithuna* was "a kind of deliberately inverted sexual act, which involves intercourse not only with high class partners but also with untouchables, prostitutes, and various other mixed and low classes," although he insisted that the partners of *brāhmaṇas* should be from the same high social hierarchy. Regarding the role of woman in the rite, Urban states: "Although she is considered an embodiment of the supreme power of the Goddess and her body is infused with a variety of divine forces, she seems to have little role other than as a tool to be manipulated in esoteric ritual... She is, in a sense the raw source of energy to be extracted and consumed by the male *tāntrika*, who realizes the awesome power of the Goddess within himself." Describes Crowley as "today one of the most influential figures in the revival of Western occultism and neo-pagan witchcraft," whose "scandalous reputation" is attributable to "his practice of sexual magic," which was "a complex melding of both Eastern and Western traditions," including Tantra. "Many of Crowley's sexual rites centered around explicit transgressions and calculated inversions of conventional morality and religious practice... These were rites that depended... on a clear logic of structural inversion and systematic violation of basic social categories." States: "In his most exalted moments, Crowley believed that he could achieve a supreme spiritual power," an immortal child. Calls teachings of the ideal social order as "quite elitist." States: "...Crowley seems to have regarded women as rather limited and ultimately expendable companions in spiritual practice... He was, moreover, notorious for his psychological and physical exploitation of women, and for his generally condescending, at times quite misogynistic attitude toward women generally." He applies the work of George Bataille on the concept of transgression, while extending and critiquing Bataille's ideas. Urban suggests that "secrecy also serves to *intensify and optimize* both the taboo and the transgression, both the laws that forbid such act in the public world and the titillating power derived from violating them in esoteric ritual." Critiques Bataille for failing to acknowledge transgression as "very often tied, not just to ecstatic experience or the liberating bliss of expenditure, but also to real and often asymmetrical relations of power. ...transgression does not benefit all individuals equally; for while it may be empowering and liberating for some individuals, it is often oppressive and exploitative for others... In both the cases of Bengali Tantra and Crowleyian magic, the transgressive rites were in fact quite androcentric, arguably misogynistic and exploitative of the female body." 84 footnotes.

Van de Kastelee, Peter J. (1985). The justification of a clergyman. *Journal of Psychology and Christianity*, 4(2, Summer):91-94.

van de Kastelee is an Anglican minister, Christian counselor, and administrative secretary, Clinical Theology Association, Oxford, England. Article in a theme issue on Christian therapy. Very briefly describes a case from his counseling practice involving a "senior Anglican clergyman" who "was crippled with the fear of public disgrace as a result of some unprofessional conduct towards a married member of his church," and also said that "he had been in similar difficulties on at least one previous occasion." While the behavior is not explicitly defined, it is

described as “of a definite sexual nature.” The counselee, who was also married, “did not consider [his actions] to have been strictly adulterous,” and considered the relationship as mutually consenting. van de Kastele calls the behavior “an offence against the woman and her family, also against the counselee/clergyman’s] wife, and against the local church,” but does not identify the basis for this statement. The article describes the application of “the Dynamic Cycle of Frank Lake (1966)” to the case, which offered a theological justification of faith to the counselee’s psychodynamic pattern of justification by works. 1 reference.

van Wormer, Katherine, & Berns, Lois. (2004). The impact of priest sexual abuse: Female survivors’ narratives. *Affilia: Journal of Women and Social Work*, 19(1, Spring):53-67.

van Wormer is a professor of social work, University of Northern Iowa, Cedar Falls, Iowa. Berns is a dual-diagnosis case manager, Emma Norton Residence, St. Paul, Minnesota. Presents a qualitative study by Berns, “herself a survivor of clergy sexual abuse...” Ethnographic interviews were conducted with 9 women, 8 in person and 1 by phone, between 1998 and 2000. All were white, Roman Catholic from birth, and ranged in age from 33-to79 years. A feminist perspective was the guiding methodological framework. The goals were to “record the meaning of the experience of abuse” and “to explore the psychological impact of clergy sexual abuse/exploitation and reaction by the religious community to the problem when it was revealed.” The report of the findings includes direct quotations from participants. Also examines “the power dynamics of the clergy-parishioner relationship...” Briefly discusses implications for treatment for victims/survivors, and advocates for use of the restorative justice model. Discussion includes implications for social workers. 29 references.

Veenker, Jody. (1999). How to heal a broken church: After clergy sexual misconduct. *Christianity Today*, 43(9, August 9):21.

By an editorial resident of the magazine. Brief magazine-style article. Reports how congregations recover from pastoral sexual abuse. Draws from the experiences of Christ Community Church, St. Charles, Illinois, following the conviction and imprisonment of a youth pastor for sexual abusing a 14-years-old girl from the church. Mentions: congregational emotions as occurring in a recognizable cycle of shock, denial, and anger; practical implications, e.g., increased insurance costs; factors that facilitate recovery, e.g., necessity of openness and honesty. Quotes “[c]ongregational healing specialists” regarding a longterm process of recovery, including Kathy Adams, Beaver, Pennsylvania, Kibbie Ruth, San Mateo, California, and Nancy Myer Hopkins.

Viano, Emilio C. (2007). Clerical sexual predators: Impact and aftermath. *Rivista di Criminologia, Vittimologia e Sicurezza*, 1(3, September/December):25-38.

Viano is a professor, American University and Washington College of Law, Washington, D. C. Addresses the positive and negative impact of “the scandal of child sex abuse by the [Roman Catholic] clergy.” Identifies as positive consequences: 1.) Alerted parents of the necessity to talk to their children about sexual abuse and potential risks posed by people who are known and trusted. 2.) Advanced removing the stigma of sexual abuse, and lowered barriers to disclosure. 3.) Forcibly reminded organizations and administrators of affirmative responsibilities as employers. “The *negative fallout of failing to report abuse* should also be evident.” Identifies as negative consequences: 1.) Provided impetus to elevate child sexual abuse well above other forms of child maltreatment. 2.) Strengthened and reinforced pernicious and damaging stereotypes about sexual abusers and child molesters. 3.) Strengthened exaggerated impressions about sex offenders’ risk taking and incorrigibility. 4.) Strengthened the belief and stereotype that homosexuals are responsible for child molesting. He takes the position that homosexuality “may end up having links with some abusive behavior by the clergy.” 5.) “The child mistreatment field” failed “to forcefully address” the issue of “‘compliant victims,’ that is adolescents who willingly take part in sexual activities with adults.” 6.) The role of lawsuits and litigation “indicates the need for more scrutiny of the process and for highlighting standards of best practice for civil litigation.” 15 references; 11 footnotes.

Vieth, Victor I. (1994). Drying their tears: Making your congregation safe for child abuse victims. *Northwest Lutheran* [published by the Wisconsin Evangelical Lutheran Synod], 81(10, October 1):10. [Retrieved 11/14/12 from the World Wide Web site of the Wisconsin Evangelical Synod: <http://www.wels.net/news-events/forward-in-christ/october-1994/drying-their-tears?page=0,0>]

Newsletter format. Vieth is an assistant county attorney, Cottonwood County, Minnesota, and a member of St. Paul's Lutheran Church, St. James, Minnesota. Briefly presents a 5-part approach to making congregations safe for child abuse victims: "First, abused children are safe in congregations that understand child abuse can happen anywhere." "Second, children are safe in congregations where child abuse is not covered up." "Third, abused children are safe in congregations that recognize them as victims and not as sinners." "Fourth, children are safe when congregations do not ostracize children who reveal abuse." "Fifth, children are safer in congregations where abusers receive tough love." His rationale for each is practical, insightful, and often incorporates anecdotes from his experience.

\_\_\_\_\_. (2012). What would Walther do? Applying law and gospel to victims and perpetrators of child sexual abuse. *Journal of Psychology and Theology*, 40(4, Winter):257-273.

Vieth, a lawyer and former prosecutor, is executive director, National Child Protection Training Center, Winona, Minnesota. States at the outset: "Members of the clergy, church elders, and lay Christians often struggle with the application of Biblical *law* and *gospel* to victims and perpetrators of child sexual abuse. Partly as a result of ignorance of the dynamics involved in these cases, Christians often apply a heavy dosage of law to victims and gospel to offenders. This misguided, sometimes cruel application of theological principles often drives victims away from the church and emboldens offenders to remain in their sin, if not to offend again... ..present[s] an overview of the typical dynamics present in cases of child sexual abuse from the standpoint of the victim," including the physical, emotional, and spiritual impact, and "review[s] cognitive features of child molesters, and the extraordinary steps taken by many offenders to manipulate not only their victims, but the church as a whole." Very briefly reviews mental health concepts that lead to bias and skepticism against victims of child sexual abuse, including the work of Sigmund Freud and the phenomenon of false allegations. Based on more recent clinical research and improvements in law enforcement methodology, states: "...it is unreasonable for any pastor to automatically assume than an allegation of abuse, even against a respected member of the church, is untrue. There is also no excuse for clergy to fail to understand the dynamics inherent in cases of sexual abuse." Discusses; Roland Summit's Child Sexual Abuse Accommodation Syndrome; the Adverse Childhood Experience Study; spiritual injuries resulting from sexual abuse, including the factor of clergy abusers; dynamics of child molesters, including those who use religion in the commission of the abuse, and those who manipulate churches. Bases his application of *law* and *gospel* to people who were sexually abuse as a child and people who committed child sexual abuse on the work of Carl Ferdinand Wilhelm Walther (1811-1887), who became the first president of the Lutheran Church – Missouri Synod, established 1847 in the U.S.A. Cites how Walther addressed issues of domestic violence and sexual exploitation of women congregants by a male church leader. Provides guidelines with commentary for "pastors, church leaders, and laity" regarding people who were sexually abused as children: 1.) "Avoid the Temptation to Focus on the Victim's Sins"; 2.) "Assure the Victim of Christ's Empathy"; 3.) Apply the Gospel Compassionately"; 4.) "Assist the Victim in Accessing Appropriate Medical and Mental Health Care"; 5.) "Refrain from Platitudes"; 6.) "Don't Make Forgiveness Into a Law, But a Change of Heart Rooted in the Gospel"; 7.) "Cautiously Respond When a Victim Asks to Confront the Perpetrator"; 8.) "Seek the Lost." Provides guidelines with commentary regarding people who perpetrated child sexual abuse: 1.) "Avoid Cheap Grace"; 2.) "Ask Tough Questions"; 3.) "Apply the Law as an Act of Genuine Love"; 4.) "Seek True Confession"; 5.) Recognize the Value of Earthly Consequences." 58 references; several contain errors.

Villarrubia, Mona H. (2002). Forgive and forget? Moving closer to forgiveness after Dallas. *America* [a Jesuit publication], 187(7, September 16):16-18.

Villarrubia teaches theology, Dominican High School, New Orleans, Louisiana. Context is a followup to the United States Conference of Catholic Bishops meeting in Dallas, Texas, in June,

2002, regarding child sexual abuse in the Church. Brief first person reflection by a survivor of sexual molestation as a child by a Roman Catholic priest. Responds to issues that were raised by the Bishops' meeting. Regarding Catholics who urge victims to forgive and forget: "...I suggest that if they have not been abused, they have no right to counsel forgiveness of an abuser; and if they have not been abused, they have nothing to forget." Regarding comments about the impact of abuse on victims that she regards as not sufficient, she discusses the intensity and duration of the harm, and identifies different levels on which she is affected: ontological, the level of her being; emotional and psychological; her relationship as a parent to her children; her relationship of sexual intimacy with her husband. Briefly considers the topics of: forgiveness of pedophile priests, grace, repentance, removal from ministry, and dismissal from the clerical state; the victim's anger; how the Church can heal in relation to priest-abusers; whether to forgive God; turning evil into good.

Vincent, Lynn. (2002). Breaking faith. *WORLD Magazine*, 17(12, March 30):18-23. [Article also appears on the World Wide Web: [http://www.worldmag.com/world/issue/03-30-02/cover\\_1.asp](http://www.worldmag.com/world/issue/03-30-02/cover_1.asp)]

Magazine-style article; cover story. By the conservative Christian magazine's features editor. Reports on clergy sexual abuse as "an egregious abuse of power that can rob women of their faith in clergy, in the institution of the church, and even in God", a point of view that counters abusive clergy who admit sexual behavior with congregants but term it a "consensual affair." Draws from a variety of sources, including: scripture; clinicians Richard Irons, Gary Schoener, and Elizabeth Horst; several published studies of incidence rates; an attorney; a former perpetrator; several authors. Presents several incidents of clergy sexual abuse, including a survivor's detailed account: Donna Scott's abuse by Pastor Haman Cross, Jr., Rosedale Park Baptist Church, Detroit, Michigan. Describes how he groomed her and his actions against other women in the church. Presents 2 opposing points of view regarding the victim's innocence/responsibility for the events of abuse. The article's point of view is significant given the historical propensity of the magazine's constituency to interpret the phenomenon of clergy sexual abuse as adultery.

VOCAL, Inc. (Victims of Clergy Abuse Linkup). (1992). Breaking the Cycle of Silence: First Annual National Conference. Wheeling, IL: VOCAL, 25 pp. [Conference was held October 16-18, 1992, in Chicago, IL.]

Program of the conference. Includes: mission statement and goals of VOCAL, Inc.; the listing of very significant and imminently qualified speakers from a wide range of backgrounds, and their profiles with contact information. Available through The Library, Claremont School of Theology, Claremont, California. For audiotapes, see entry in this bibliography, Section VIII.

Vogelsang, John D. (1993). From denial to hope: A systemic response to clergy sexual abuse. *Journal of Religion and Health*, 32(3, Fall):197-208.

Vogelsang is a consultant to religious and nonprofit organizations. Presents a systems approach for religious communities "to deal with the ramifications of sexual abuse in the ministerial relationship for victims, perpetrators, and their congregations." Defines terms: ministerial relationship; sexualized behavior; sexual contact; sexual abuse. Calls for a 4-part approach: clergy and lay education; clergy self-care, personally and professionally; judicatory or governing body involvement to promote clergy personal and professional health; concern for justice making in cases of sexual abuse in the ministerial relationship. Offers a 4-part model of a congregation's phases when it is responding to cases of abuse: denial/control; discovery/dispute/anger; claim the problem; recovery and healing. Draws significantly on the works of Marie M. Fortune and Larry Kent Graham. References.

\_\_\_\_\_. (1993). Reconstructing the response to clergy sexual abuse. *Quarterly Review: A Journal of Scholarly Reflection for Ministry*, 13(4, Winter):3-15.

Describes 5 models of churches' responses to sexual misconduct: sexual sin; act of a disturbed individual; psychological disorder; betrayal of a professional relationship; culturally condoned oppression. Offers another paradigm based on dignity, mutuality, and generativity that is more systems-oriented.

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\_\_\_\_\_. (1994). Reconstructing the professional at the end of modernity. *Journal of Religion and Health*, 33(1, Spring):61-72.

Vogelsang is an associate, Michael Harrington Center, Queens College, The City University of New York, Flushing, New York. A response to religious judicatory officials who in “deal[ing] with cases of sexual misconduct in the ministerial relationship... attempt to return to a construct of the professional that they believe has been compromised or lost” and “may perpetuate the systemic factors that contribute to injustice.” Also responds to those who would reject “what has been an important part of our culture.” Argues for the “need to reconstruct what it is to be a professional in order to deal more effectively with cases of misconduct in ministerial relationships and to support efforts to build more just relationships between ministers and congregations.” His method is to “gather the insights, principles, convictions, commitments we gain through the deconstruction of the professional in order to reconstruct it.” Describes 4 reconstructions and uses practical examples of clergy/congregant counseling relationships to illustrate: 1.) commitment to high standards and regular reviews of practice, which would involve congregational groups and outside persons; 2.) in the context of the problem of sexual abuse in the U.S. culture and the power of male clergy in relation to female parishioners, reconstructing “the assumption that the professional works for the benefit of others” which leads to “professionals determin[ing] what is the right thing for a client...” by having professionals “work from their skills and experiences as professionals to help clients make meaning of what is occurring, to formulate plans of action, and thus to liberate each other and their communities from anything that threatens to deny dignity.”; 3.) reconstructing the power and authority of the minister as a professional by moving away from unconscious projections and associations to a contractual relationship in which parishioners and clergy “are able to articulate what is sought, what can be given, and the limitations of the relationship.”; 4.) reconstructing the the rationalist division of lives into public and private spheres through a concept of political community in which there is “a mutual responsibility, accountability, and interdependence.” 22 endnotes.

von Fischer, Thomas. (2001). From self-doubt to righteous anger. *Journal of Supervision and Training in Ministry*, 21:82-86. [From a topical issue: Sexuality in the Student-Teacher Relationship]

von Fischer is co-pastor, Calvary Lutheran Church, Minneapolis, Minnesota. A brief response to a case study presented in the issue. [See this bibliography, this section: Duensing, Donna. (2001).] Briefly explores how he imagines he would have responded had the seminary student confided in him about the encounter. [For other reflections on Duensing’s article, see this bibliography, this section: Friberg, Nils C. (2001); Kleingartner, Connie. (2001).]

Von Stroh, S. Patrice, Mines, Robert, & Anderson, Sharon K. (1995). Impaired clergy: Application of ethical principles. *Counseling and Values*, 40(1, October):6-14.

Von Stroh is a doctoral candidate, counseling psychology, University of Denver, Denver, Colorado. Mines is president, Mines and Associates, P.C., Denver, Colorado. Anderson is assistant professor, School of Education, Colorado State University, Fort Collins, Colorado. Pages 10-12 analyze the hypothetical case of a male clergyperson who is involved sexually with a female parishioner whom “he is counseling for spiritual guidance, not knowing that [she] is a survivor of sexual abuse and has a multiple personality disorder.” The ethical principles of autonomy, beneficence, nonmaleficence, fidelity, and justice are briefly and thoughtfully applied to each of the principal parties. The issues of dual roles, unequal power, and capacity to make decisions are discussed in relation to the principles. References.

Wagenheim, Jeff. (1999). Gods and monsters: By putting your teachers on a pedestal, are you setting them up for a fall? *Yoga Journal*, (148, September/October): 43, 45-46, 125-127, 136-138.

By an editor, *The Boston Globe* newspaper, Boston, Massachusetts. Journalistic-style article that explores topics related to “the delicate balance of power in a yoga studio” in the context of yoga practice in the U.S.A. and role boundary issues arising from teachers who sexualized relationships with students. Topics include: “ethereal projections” of yoga students who revere or deify teachers; attitudes of teachers about how they present themselves in their role to their students; a

code of professional standards regarding student/teacher relationships. Very briefly refers to the removal of Amrit Desai, a yoga teacher who became “spiritual director of an ashram with 300 live-in followers” and was ousted in the 1990s from the Kriplau Center for Yoga and Health, Lennox, Massachusetts, “after admitting to having sexual affairs with five followers.” Includes quotes from yoga teachers from the Kriplau Center, New Zealand, Washington, D.C., and Santa Cruz, California. Quotes Judith Lasater of the Iyengar Yoga Institute of San Francisco, California: “‘A yoga teacher is a unique combination of exercise instructor, psychologist, and minister.’” Notes the cultural context of yoga: “Our [Western] culture does not share the East’s rich history of nurturing relationships between student and teacher that extend beyond the intellectual into emotional and spiritual realms; in the West, that is precisely when problems can occur.”

Walker, Donald F., Reese, Jennifer B., Hughes, John P., & Troskie, Melissa J. (2010). Addressing religious and spiritual issues in trauma-focused cognitive behavior therapy for children and adolescents. *Professional Psychology: Research and Practice*, 41(2, April):174-180.

Walker is the director of research, Richmond Graduate University, Atlanta, Georgia; Reese is the director of assessment training, Child and Adolescent Behavioral Health, Canton, Ohio; Hughes is the director of libraries, Richmond Graduate University. Troskie is in private practice, greater Atlanta, Georgia. “In this paper, we propose a model for addressing religious and spiritual issues in TF-CBT [Trauma-focused cognitive behavior therapy] with children and adolescents.” In presenting the model, uses 3 cases studies, one of which is that of 7-years-old girl “who was a victim of sexual abuse by her father, a deacon within a Baptist church. In attempting to intimidate her into silence about the abuse, her father told her that she would ‘go to Hell and God would hate her’ if she ever told anyone of the abuse.” States that the case “demonstrates the relevance of normalizing spiritual struggles as part of psychoeducation in TF-CBT.” Treats “individual spirituality as being related to a corporate religious context throughout the paper.” 25 references.

Walker, Gillian. (2004). Fragments from a journal: Reflections on celibacy and the role of women in the Church. *Studies in Gender and Sexuality*, 5(1, January):81-101.

Walker is a clinical assistant professor of psychiatry, New York University Medical School, New York, New York, and a doctoral student, psychology and religion, Drew University, Madison, New Jersey. She was raised a Roman Catholic. From the abstract: “This paper argues that [Roman Catholic] priestly abuse is a byproduct of the dissociation of sexuality from spiritual life and religious practice, which developed as a male, authoritarian, ecclesial administrative system evolved within Christianity.” States: “While abuse of male children and teenagers is the scandal of the day, by all accounts the abuse of women and female adolescents by [Catholic] clergy is an even greater problem... Mandatory celibacy, misogyny, and patriarchy cemented the power of Catholic fundamentalism. They are at the root of the resulting crisis in the Church.” 39 references; 4 footnotes.

\_\_\_\_\_. (2004). Eunuchs for the kingdom of heaven: Constructing the celibate priest. *Studies in Gender and Sexuality*, 5(2, April):233-257.

From the abstract: “This paper looks at the way sexual teachings and power transactions are interconnected, so that misogyny, homophobia, and a penitential code regulating sexuality enforced through confession provide the scaffolding for a hierarchical system, run by celibate males [in the Roman Catholic Church]... The paper reviews the historical evolution of the Church’s teaching on sex and gender that have not only created the context for the recent pedophilia scandal, but, have pervaded Western thinking about these matters.” States: “For the Catholic church, mandatory clerical celibacy has traditionally enhanced institutional authority by investing a male priesthood with an aura of superior virtue and spiritual power.” Draws upon the work of Michel Foucault and A. W. Richard Sipe to support her conclusion: “Clearly, mandatory clerical celibacy and the patriarchal Church structures in which it is embedded create conditions in which abuse of power – over children, adolescents, and adults – flourishes as lonely human beings furtively reach out for available sexual and emotional companions.” 27 references.

Wallace, Catherine M. (2003). What parents can do about bullies and predators. *Family Ministry*, 17(3, Fall):43-53.

Wallace is writer-in-residence, Seabury Western Theological Seminary, Evanston, Illinois. Prompted by “[h]orrific story after horrific story about sexual abuse [of minors] by Catholic clergy...” Notes a complex problem: “Abused children very seldom tell adults about what has happened to them, and furthermore adults can be slow to recognize murky complaints about other adults they themselves trust. A hesitant, guilt-laden child plus an oblivious adult is a toxic mix indeed.” Proposes that a way to prevent chronic sexual abuse of children is for parents and family ministry programs to name the psychological abuse that is commonplace school-yard bullying... so that ‘sex education’ becomes part of our ongoing effort to teach our children about how to be friends – and how to cope when friendship is betrayed.” Argues that metaphors for sexual relationships, e.g., marriage, that are based in property-rights will view sexual abuse “primarily as a violation of the person’s exclusive rights of control over his or her own body, especially its sexual parts or responses.” Calls this “a partial and inadequate account of the suffering inflicted” because minors “may not instantly recognize that illicit sexual behavior from an otherwise-trusted adult violates their own crucial psychic and bodily boundaries.” Her position is “that sexual ethics is best understood... as a subset of interpersonal ethics” which is a “basis for naming – and claiming – the blessings of mature, committed sexual relationships.” Proposes friendship as an ethical concept that can be adapted to children’s developmental stages. Practically, she extends “the principle of ‘no hitting’ to include not only physical smacks but also taunting, name-calling, and all-purpose cruelty. And so, we can teach young children to name abuse of many kinds by extending the domain...” Endorses parental responses that offer a “calm, sympathetic, responsive presence” to a child after a dismaying episode that would “also extend to include encounters with sexual predators...” Encourages parental responses that restore and strengthen the child’s “essentially healthy self-perception.” Calls for parents “to deal with our own angry, painful memories of humiliation if we hope to help our children deal with their own, similar experiences.” Suggests that family ministry programs teach parents on the topic of sexuality by framing the topic as how to talk to children about sexuality. 5 references.

Wallis, Roy. (1978). Fishing for men. *The Humanist*, 38(1, January/February):14-16.

Wallis is professor of sociology, The Queen’s University of Belfast, Belfast, Northern Ireland. Magazine-style article. Reports on the practice of “flirty fishing” utilized by the Children of God in London, England, and under the name of the Family of Love in Tenerife, Canary Islands. The practice was developed between 1973-1975 by Moses David (née David Berg) and his Children of God, a new religious movement. Women followers were taught to witness by recruiting males through sexual seduction. Wallis reports how Berg used his much younger wife, Maria, to recruit a specific individual. Presents a sympathetic and approving 7-point analysis of the practice. Lacks footnotes.

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\_\_\_\_\_. (1978). Recruiting Christian manpower. *Society*, 15(4, May/June):72-74.

An uncritical, brief discussion of “flirty fishing,” a practice of the Children of God (COG), which “involved the utilization of the sexual attractiveness of young female members as a means of recruiting new disciples and allies” to the international group categorized as a *new religious movement*. Wallis calls it an “extraordinary innovation in evangelism.” Describes it “through a consideration of the nature of the [COG],” including its theology, history, growth, and context. The practice was developed 1973-1975 by the group’s founder and leader, “‘Father Moses David’” (née David Berg). States: “Undoubtedly [Berg’s] own sexuality and his willingness to experiment with sexual arrangements were an important facilitator for this development...” Presents the various rationalizations of the practice. Lacks footnotes.

Walsh, Karyn. (1998, September). Understanding Child Abuse within an Institutional Context. South Brisbane, Australia: The Esther Trust, 9 pp. [Retrieved 08/22/09 from the World Wide Web site of The Esther Trust: [http://www.esther.merivale.org.au/library/all\\_date.shtml](http://www.esther.merivale.org.au/library/all_date.shtml)]

Walsh is affiliated with The Esther Trust, South Brisbane, Australia. “This paper has been prepared as a discussion paper to begin to bring together different perspectives and to identify



what is known and what has been useful across the experiences of incest, sexual exploitation by professionals, and physical, sexual and emotional abuse within institutions.” Responds to Australian inquiries into reports of child abuse, including clergy sexual abuse, in government and church institutions entrusted with the care of children. Drawing on the work of Ellen Luepker, Walk-In Counseling Center, Minneapolis, Minnesota, constructs a 10-point framework to understand the context of the experiences of people “who have reported abuse, including sexual abuse, from within an institution run by the church or government... It is also an attempt to highlight what is already known [in regard to child abuse, child sexual abuse, and sexual exploitation by clergy, health professionals, counselors, and psychotherapists] and how this information can be useful in the context of institutions.” The 10 points are: 1.) Responses to disclosure of allegations by ex-residents of institutions. 2.) View of the perpetrators. 3.) Power imbalance. 4.) Diminished capacity to make decisions in one’s own best interest. 5.) Discomfort with sexual feelings. 6.) Secrecy and isolation. 7.) Mixed feelings about the experience. 8.) Possibility of developmental fixation and continuing trauma. 9.) Associates’ silence. 10.) Nobody wants to distrust institutions. 12 footnotes.

Walters, Candace (with Spring, Beth). (1992). The wounds of rape: How your church can help victims of sexual assault find healing and hope. *Christianity Today*, 36(10, September 14):30-33.

Walters has worked for 10 years “as a rape-crisis counselor and a community-education specialist on sexual violence.” Spring is a contributing editor to the magazine. States at the outset: “Christians, both individually and collectively, may contribute to the problem [of rape of women in the U.S.A.] to a greater extent than they realize. In the church, myths about rape persist, and rape itself is considered unmentionable. Religious publishers have almost ignored the subject of adult rape. Adding to the confusion is a prevalent notion that rape is a problem only for those outside the church. This neglect leaves Christians particularly vulnerable, because those who are far less knowledgeable may put themselves at greater risk. It also leaves women who have been sexually assaulted, Christian or not, without help from a key resource: the church.” Identifies 3 naïve views that churches perpetuate: *God protects us if we are living right; It’s no wonder the way women dress these days; That’s not a problem in our church.* Describes briefly: prevalence statistics, effects on victims of rape; experiences of women survivors who turned to their churches for assistance, including re-victimization, and the potential of churches to assist survivors. Cites a case in which the victim and rapist were congregants of the same church, and the church leadership “urged her not to press charges since it would embarrass both families, and besides, it was ‘her word against his.’” [See following entry for sidebar.]

\_\_\_\_\_. (1992). What churches can – and can’t – do. *Christianity Today*, 36(10, September 14):32.

Sidebar to the preceding entry. Describes briefly 11 steps that churches can take “to help parishioners deal with rape”: *Recognize that women in the church may be vulnerable because, as a whole, they are uninformed; Speak out against the sin of sexual violence from the pulpit; Include a female on the leadership team; Create a group to study resources available in your community; Set up peer support groups; Learn to recognize psychological characteristics of rape victims; Install and use security devices on church buildings; Make sure someone on staff or in the church understands the basis of crisis intervention; Know your limits; Keep confidences; Provide a healing environment for survivors of sexual assault.*

Warberg, Brent W., Abel, Gene G., & Osborn, Candice. (1996). Cognitive-behavioral treatment for professional sexual misconduct among the clergy. *Pastoral Psychology*, 45(1):49-63.

The authors are with Behavioral Medicine Institute of Atlanta, Atlanta, Georgia. “This article details the components of cognitive-behavioral treatment used for [professional sexual misconduct] PSM at the Behavioral Institute of Atlanta as it relates to members of the clergy.” Modified case vignettes illustrate clinical aspects. Topics include: identifying and disrupting the chain of events leading to PSM; offenders’ cognitive distortions that justify PSM; victim empathy; identification and treatment of paraphilias; interpersonal and emotional contributors to PSM; ensuring the safety of the minister and the congregation, which includes surveillance by the

minister's staff and church members, management changes to ensure church member safety, group therapy for PSM, and feedback to the appropriate or individual. 11 references.

Ward, Daniel J. (2005). Sexual abuse and exploitation: Canon and civil law issues concerning religious. *Canon Law Society of America Proceedings*, 67:231-240.

Ward is a Roman Catholic priest and director, Legal Resource Center for Religious, Silver Spring, Maryland. "This paper will discuss the interpretation and application of the proposed [Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons], developed by the Ad Hoc Committee on Sexual Abuse of the United States Conference of Catholic Bishops] to [Roman Catholic] institutes and societies." States that in developing the proposal, it "was never submitted to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life which would have the competence to give approbation for the application of the [Norms] to clerical institutes and societies." Begins by "briefly summarize[ing] what both women and men institutes and societies have done regarding the prevention of sexual abuse of minors." Describes a 4-fold response of the Conference of Major Superiors of Men, and gives a 2-paragraph description of actions of the Leadership Conference for Women Religious. Identifies 3 emerging areas of concern: 1.) Sexual exploitation of adults, which "arises out of a situation of a power differential," and "usually occurs in situations involving formation or counseling relationships," "involves taking advantage of an inherent power imbalance," and "often entails exploitation of a person's trust or emotional dependence and/or the person's need for professional help." 2.) Psychological abuse. 3.) Physical abuse. Topics discussed include: footnote 1 of the proposed Norms; areas of differing interpretation and application, which include footnotes 4, 9, and 12 of the document; the lack of application of Norms to women religious and brothers; issues between bishops and religious, upon which he comments: "Behind all of these issues there seems to be a view that the solution to an issue is centralization of control and decision-making."; sexual exploitation of adults, and civil law in the U.S.A.; negotiation over a member's future. The conclusion notes that the approach of major superiors has differed from that of bishops/eparchs: "The approach of institutes and societies has been one of pastoral concern for all those involved and the protection of children. It has not been premised on the principle that 'one time and you are out.'" 27 footnotes.

Ward, Marianne Weed. (1994). The pros and cons of going public. *Faith Today* [published by The Evangelical Fellowship of Canada], 12(2, March/April):24-25.

A sidebar article to: Clark, Janet. (1994). The pros and cons of going public. [See this bibliography, this section.] Very briefly reports on mixed reactions to the case of Daniel Zehr, "former executive director of Mennonite Central Committee Canada, [who] recently confessed to sexually fondling a teenage girl during a two-year period 18 years ago..." 4 Mennonite units were involved in the case, and "took the unusual – and hotly debated – step of going public." Includes some of the reasons the participants went public: "to avoid the appearance of a coverup, to put accurate details on record, to disclaim prior knowledge of the misconduct, to tell people before they found out another way, and because Zehr and the victim agreed."

Warwick-Sabino, Debra, & Stearns, Geoffrey B. (1996). Mediation – A way to pastoral justice. *The ITSI Sun, A Newsletter of the Interfaith Sexual Trauma Institute*, 2(2, April).

Both are mediators "experienced in cases of clergy sexual misconduct." Warwick-Sabino is executive director, California Center for Pastoral Counseling, Sacramento, California. Stearns is an attorney, Santa Barbara, California. A very brief article that describes and advocates for professional mediation in the context of clergy sexual abuse. Context is the California legally system. Proposes professional mediation "as far superior to litigation in addressing the legitimate interests of a victim, family members, and the church." Based on their 25+ mediation sessions as "a gender-balanced, lawyer/pastoral counselor team" working with issues of clergy misconduct. Lacks references.

Waskow, Arthur. (1998). Sex, the Spirit and the danger of abuse. *Lilith: The Independent Jewish Women's Magazine*, 23(1, Spring):16.

Waskow, a rabbi, is founder and director of The Shalom Center, Philadelphia, Pennsylvania. Discusses the danger that religious and spiritual leadership may commit sexual harassment and abuse in Jewish communities. Notes that within both the most halachically-bound and most free-spirit leaders, "some who draw on the deep energies of the Spirit and the honor due teachers of Torah... cannot distinguish those energies and honor from" what constitutes harassment and abuse. Cites Kabbalah teachings to identify ways a leader can manipulate others, including *gevurah* (power and strictness) and *chesed* (loving kindness, and in Kabbalah, overflowing, unboundaried energy): "...misuse of lovingkindness leaves behind in its victims not only confusion between Spirit and Sexuality, but confusion between love and manipulation." Cites 2 necessary ways to prevent a spiritual leader's misuse of spiritual power: "limit the power holder's actions" and "empower the one who feels weak." [See also : Waskow, Arthur. (2006). Ecstasy, frenzy, domination, and sexual abuse in Spirit's name. Retrieved 08/12/11 from the World Wide Web site of The Shalom Center: <http://www.theshalomcenter.org/node/1118>]

Wasyliw, Orest E., Benn, Andrea F., Grossman, Linda S., & Haywood, Thomas W. (1998). Detection of minimization of psychopathology on the Rorschach in cleric and noncleric alleged sex offenders. *Assessment*, 5(4, December):389-397.

Wasyliw is with the Department of Psychiatry and Department of Psychology and Social Sciences, Rush University, Chicago, Illinois; Benn is identified as of Northfield, Illinois; Grossman is with the Department of Psychiatry, University of Illinois at Chicago, Chicago, Illinois; Haywood is with the Isaac Ray Center, Inc., Rush Presbyterian St. Luke's Medical Center, Chicago, Illinois. Reports on a study undertaken "to determine whether or not minimization of psychopathology can be determined from the analysis of Rorschach test scores. In forensic psychological evaluations, the assessment of response bias is of paramount importance because the psychologist's conclusions may influence importance legal and professional decisions regarding the client. Thus the client may have a particular interest in appearing either psychologically disordered or free from psychological disturbance. ...research has consistently shown that alleged sex offenders are generally reluctant to admit to any problems that could potentially label them as disordered or deviant... The current study examined both cleric and noncleric alleged sex offenders undergoing forensic psychological evaluations... Since cleric alleged sex offenders, like their noncleric counterparts, tend to minimize psychopathology and show significant differences in clinical and psychometric characteristics, it is important to know whether or not clerics show any specialized patterns of minimization on the Rorschach." Discusses the assessment of response-bias in psychometric testing. Participants consisted of: 60 males, 33 of whom were clergy who were "referred by various diocese and religious orders." ; 22 of the clerics admitted to the allegations against them while 11 denied; 12 of 60 subjects "faced allegations of sexual misbehavior with adults (i.e., over 18 years old" and included "clerics who had taken vows of celibacy (n = 6)." Of 48 subjects who "faced allegations of sexual behaviors with children under 18 years old", cleric and noncleric subjects "did not differ in regard to the victims' age or sex." Clergy subjects were significantly older and more highly educated than noncleric subjects, but "did not differ in regard to the victims' age or sex." The sample "comprises a predominantly white, middle class group." Results include: the only significant differences between clerics and nonclerics regarding the sensitivity of the Rorschach to minimization and denial was "that clerics had significantly lower Lambda scores than nonclerics, and significantly more Blends. Also, clerics showed significantly more minimization on the MMPI than the nonclerics." The results also "indicated that higher education and denial of allegations, and not age or cleric status, were significant predictors of MMPI minimization." Concludes that the "study supports criticisms of the generalizability of simulation studies to actual forensic populations. ...we found no support for the Rorschach variables we examined as potential indicators of positive impression management." Numerous clinical references.

Weaver, Andrew J., Flannelly, Kevin J., Larson, David B., Stapleton, Carolyn L., & Koenig, Harold G. (2002). Mental health issues among clergy and other religious professionals: A review of research. *The Journal of Pastoral Care and Counseling*, 56(4, Winter):393-403.

Weaver is director of research, The HealthCare Chaplaincy, New York, New York. Flannelly is associate director of research, The HealthCare Chaplaincy. Larson is president, National Institute for Healthcare Research, Rockville, Maryland. Stapleton is associate minister, Chinese United Methodist Church, New York, New York. Koenig is associate professor, psychiatry and internal medicine, and director, Center for the Study of Religious/Spirituality and Health, Duke University Medical Center, Durham, North Carolina. A research literature review “on clergy mental health outcomes” 1975-2000 using electronic academic databases. Results organized into 3 focus areas: morale and occupational stress, marital adjustment and family stress, and impairment (sexual misconduct). For impairment, very briefly summarizes 4 published studies on clergy sexual misconduct. A topic among their concluding recommendations is actions regarding clergy sexual misconduct. 77 footnotes.

Weber, Martin. (1993). Pastors beware. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 66(7, July):5, 28.

By an associate editor of the magazine. Magazine-style article. Takes “a frank look at the problem [of parishioners being sexually attracted to a church pastor] and how to deal with it. I’m approaching it from a man’s perspective – the way women relate to male clergy.” Reports that during “my two decades of ministry, I’ve known a number of pastors who succumbed to sexual temptation. ...the relationship began on a spiritual basis, followed by an emotional attachment. When sex finally came along, it was an unexpected intruder.” Describes a relationship with a lay woman in his ministry with whom he formed an emotional bond while attending to her spiritual needs, and “sensed that her interested was becoming romantic.” Describes how he responded to the situation, including confiding in his wife, a pastor, a church administrator, and a conference president’s wife. Describes what he learned about himself.

Webster, Katherine. (1990). The case against Swami Rama of the Himalayas. *Yoga Journal*, (November/December):59-69, 92, 94.

Based on Webster’s research as part of a master’s degree, School of Journalism, University of California at Berkeley, Berkeley, California. Written in an investigative style of journalism. Examines complaints of sexual abuse of, and harassment against, female students and disciples as committed by Swami Rama (née Brij Kreshore Kumar from India), founder in 1971 and spiritual leader of the Himalayan International Institute of Yoga Science and Philosophy, based at the time of the article in Honesdale, Pennsylvania. Based on her interviews with complainants, former Institute members, and current Institute staff. Concludes: “The accumulated testimony of [the women’s] personal experiences over the years exhibits a pattern typical of ‘sex in the forbidden zone,’ coupled with institutional mechanisms of defense and denial.” Found that when the Institute responded to the reports from the women, “they have been discounted as liars or labeled ‘emotionally disturbed.’” As a swami, Swami Rama was regarded as a renunciate who had vowed sexual abstinence and to not harm any living being. His behaviors that contradicted his spiritual role were rationalized by his followers as intentional teaching devices that were performed in their best interests. Webster notes that sex between an Eastern guru and his disciples “is not regulated by any professional association or religious hierarchy. In the United States, far from the strong cultural morality of the guru’s country of origin, it is not regulated at all.” Also notes that within a guru’s sect, his authority is often absolute: “His actions are rarely questioned by his followers, because his every deed is thought to flow from his union with godhead. As an enlightened being, he is thought to be beyond the judgment of ordinary mortals, their laws and morality. He is held accountable only to the higher spiritual laws which he is uniquely able to comprehend.” Calls a *guru* having sex with his disciples “a form of spiritual incest.” Also reports briefly on a therapist of the teaching staff at the Honesdale site who was found guilty in 2 civil trials of sexualizing relationships with counselees in Minnesota, and was disciplined by the Minnesota Board of Psychology for unethical practices with another counselee that led to sexualizing that relationship.

Wells, Ken. (2003). A needs assessment regarding the nature and impact of clergy sexual abuse conducted by the Interfaith Sexual Trauma Institute. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):201-217.

Wells is with Psychological Counseling Services, Scottsdale, Arizona. Reports on a needs assessment study related to clergy sexual abuse that was conducted in 1995 by the Interfaith Sexual Trauma Institute (ISTI), Collegeville, Minnesota, through 3 listening sessions involving 290 participants plus ISTI board members in Los Angeles, California, Philadelphia, Pennsylvania, and St. Louis, Missouri. Does not state how the participants were chosen. Presents his analysis of data from the sessions, reviews literature that supports the findings, and discusses implications of the findings. Regarding victims' needs, participants identified and ranked as priorities: "(1) Validation and support – support and validation for the victim by believing the story of the reported abuse, (2) Prevention – examining precursor patterns of destructive behavior and treating the causes at the source of the problem, (3) Cost of therapy – addressing the issues of who should fund the cost of therapy for each victim, (4) Full disclosure – detailing the abuse events to those individuals who were victimized by the act." In regard to clergy offenders, the ranked priorities were: "(1) Full accountability including legal sanctions, (2) Vocational rehabilitation to insure no further opportunity to victimize, (3) Training programs, information, and seminary curriculum, (4) Opportunity to make personal restitution, (5) The examination in depth of all organization factors that lead to abuse, and (6) The cost of therapy." In regard to parishes, the ranked priorities were: "(1) Full disclosure of the violation, (2) Parish process to discuss nature of abuse and reactions, (3) Parish education programs to prevent future abuse in general, (4) In-depth examination of parish issues that contribute to abuse, (5) Organization-wide examination of attitudes toward abuse of women, (6) Sex education which underlines issues of power and vulnerability." Source references are provided but not for all works cited, and not all are cited accurately.

Wells, William (pseudonym). (1986). I'd like to say: 'If I had a son, I wouldn't want him to be a priest.' *St. Anthony Messenger: A National Catholic Family Magazine*, 94(3, August):8-12.

By a Roman Catholic "priest who has published articles in many Catholic periodicals." Magazine-style article. A critique and call for reform of the priesthood that describes 4 concerns: loss of basic rights, stress, loss of identity, and inconsistencies within the Church. In the section on loss of basic rights, he writes: "Is there a connection between mandatory celibacy and the psychosexual problems seemingly rampant among priests in this country? Some psychologists and psychiatrist entered the seminary as young adolescents and were thereby deprived of normal dating experiences and other opportunities to establish a healthy sexual identity. Arrests and convictions for child molestation by priests are now at an all-time high, costing dioceses around the country considerable embarrassment, plus millions of dollars in damages from civil litigation. At their June 1985 meeting in Collegeville, Minnesota, the American bishops created a special committee just to study sexual abuse by priests." Lacks references.

Wenig, Scott. (1995). Traits of a sexually healthy pastor. *Leadership: A Practical Journal for Church Leaders*, 16(3, Summer):19-29.

An interview with "eight Christian leaders from a variety of perspectives" regarding the question, "What are the traits of a sexually healthy pastor?" Participants include: Larry Crabb, Archibald Hart, Jill Hudson, Knute Larson, George McKinney, Linda Riley, Harry Schaumburg, and Scotty Smith. In addition to the question of the title, participants discussed: What kind of touch with parishioners is okay? What guidelines should a pastor set on counseling someone of the opposite sex? How should a pastor talk about sex publicly? Does ministry itself present sexual hazards? What action should church leaders take in this area? How sexually healthy must a pastor be? (When do sexual issues make you unfit for ministry?).

West, Traci C. (2008). Gendered legacies of Martin Luther King Jr.'s leadership. *Theology Today*, 65(1, April):41-56.

West is associate professor of ethics and African American studies, Drew University Theological School, Madison, New Jersey. From the abstract: "This essay is a critical reflection on issues of gender within the legacy of Martin Luther King Jr.'s leadership, exploring the implications for contemporary social activities church leaders. It focuses on notions of maleness found in scholarly interpretive narratives about King and descriptions of King and of other civil rights movement leaders. The significance of his maleness when assessing King's leadership is

discussed in relation to Christ metaphors and sexual conduct.” A subsection, ‘Maleness and the Sexual Conduct of Leaders,’ examines “the ways in which King’s extramarital sexual affairs mattered for his leadership.” States: “...boundaries for appropriate conduct are necessary for leaders, especially for ministers. Their power and authority are so centrally derived from the deep trust they are given without having to earn it and the spirituality, infused with vulnerability, surrounding that trust... The accountability should be communally negotiated (with local church leaders or boards of directors) and related to the minister’s use of power and respectful treatment of persons. It must also include ethical sexual conduct – with criteria devoid of all forms of white and heterosexual superiority-based discrimination.” Notes that the “exploitative aspect of sexist ‘preacher culture’ too frequently remains a taboo subject in assessments of King’s leadership either because it is blindly denied or is deemed an irrelevant, private matter. In either instance, troubling gendered legacies are produced... Lowered ethical expectations are nurtured in the community that not only accommodate duplicitous expressions of male heterosexuality by leaders, but also cast women as available for either the role of dutiful, deceived wife left at home or sexual partner who facilitates ‘anxiety reduction.’” 41 footnotes.

Wheeler, Kate. (1994). Toward a new spiritual ethic. *Yoga Journal*, (115, April):32ff. [Retrieved 01/07/10 from EBSCOhost academic database.]

Wheeler is not identified. Reports and comments on a symposium in 1994 at which 22 Western Buddhist teachers, “the first generation of authorized European and North American Buddhist meditation teachers, consulted “the most trust authority they could find: His Holiness the Dalai Lama,” on “topics that traditional Asian cultures have not explored as fully,” including feminism, the impact of child abuse, the value of psychotherapy, and “dangerous teacher... whose spiritual attainments don’t include a healthy use of power, money, or sexuality.” The gathering, at the Dalai Lama’s residence in Dharamsala, northern India, “was organized by Lama Surya Das, a native of New York who is now a teacher in the Tibetan Nyingmapa tradition.” The discussion was generally based on the 5 Buddhist precepts, which include: “No sex with anyone who is committed to a relationship with another, nor anyone who is mentally or psychologically incapable of caring for himself or herself; this, since all beings are emotionally vulnerable.” She notes that “[d]ifferent interpretations of the precepts are inescapable.” Reports that the Dalai Lama called for confronting teachers who break the precepts if “there is incontrovertible evidence of wrongdoing.” Reports: “The discussion turned to teachers who have sex with many women students, claiming to enlighten them. To almost everyone’s horror, His Holiness said there were a few cases where this might be possible. He began musing about that famous yogi of medieval Bhutan, Drukpa Kunley, who used to sleep with other men’s wives and all sorts of inappropriate people. His Holiness said that Drukpa Kunley did all this only for the long-term benefits of everyone involved, benefits of which he was fully cognizant through his psychic powers. All of the emotional agony Drukpa Kunley caused purportedly turned out happily in the long run.”

White, Gayle. (1999). Pain relief: The Christian & Missionary Alliance apologizes to adults abused as missionary kids in Africa. *Christianity Today*, 43(8, July 12):12-13.

Reports on a retreat in May, 1999, that was sponsored by the Christian and Missionary Alliance (C & MA) denomination for 80 adult children and 50 of their parents and spouses. The retreat was a followup to a panel’s 1998 finding that children of missionaries had been physically and sexually abused by C & MA missionaries at Mamou Alliance Academy, a C & MA boarding school in West Africa, occurring mostly in the 1950s and 1960s: “as young as six, they had been beaten, fondled, and forced to eat vomit and sit in their own waste.” Quotes the president of the C & MA who delivered an apology to those at the retreat “that the denomination did not have safeguards in place to prevent the abuse, and that leaders did not take complaints more seriously when they first heard them.” Also quotes 2 survivors, and 3 parents of survivors.

White, Michael D., & Terry, Karen J. (2008). Child sexual abuse in the Catholic Church: Revisiting the rotten apples explanation. *Criminal Justice and Behavior*, 35(5, May):658-678. [Topical issue]

White and Terry are associate professors, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Starting

point for their analysis is: “The [Roman] Catholic Church response to the sexual abuse crisis and how the problem should be addressed parallels the ‘rotten apple’ [in the metaphor of an otherwise clean barrel] assertions often made by police chiefs in the wake of a corruption or brutality scandal.” Adopts a “police deviance framework as a foundation to explore parallels between intentional use of excessive force by police and sexual abuse of minors by clergy and, more specifically, to examine the Catholic Church’s rotten apple explanation for the sex abuse scandal.” Explores 3 general areas: “historical origins of deviance, potential causes of the deviant behavior, and ideas for how to control misconduct and build accountability.” Cites incidents in the Boston, Massachusetts, archdiocese to show that in addition to individual high-profile cases of priest offenders, “there was also a level of organizational responsibility, as some bishops were transferring known abusers between parishes...” Applies categories of *opportunity structures* and *organizational structures* and their key concepts from police deviance analyses of police brutality cases to the Catholic Church. Concepts include: authority, public perception, isolation, discretion, lack of supervision, specialization and mobility, subculture, and maintaining the status quo. Draws from the literature on controlling police brutality for lessons “for the Church as it devises a mechanism to prevent and effectively respond to sexual abuse of children by its members.” Identifies internal and external mechanisms to control misconduct. Strategies include: recruitment and selection, supervision and accountability, administrative guidance, internal affairs units, early warning systems, changing the subculture, criminal law and judicial intervention, civil liability, and citizen oversight. Cites work in 2004 and 2006 by John Jay College to “demonstrate that the Catholic Church problem goes beyond a few pedophiles who purposely sought out the priesthood.” Concludes: “It is important to look at child sexual abuse within the Catholic Church as an individual problem enabled by the organization.” 63 references.

Wiener, Julie. (2000). Focus on issues: High-profile cases refocus attention on sexual misconduct. *Jewish Telegraphic Agency*, (December 13):Pagination lacking. [Retrieved 11/07/04 from ProQuest academic database.]

Reports on how the Jewish community in the U.S.A. is responding to matters of sexual misconduct in religious contexts. Begins with the news that Rabbi Sheldon Zimmerman has been suspended from the Jewish Reform movement’s Central Conference of American Rabbis for sexual misconduct. Following suspension, Zimmerman resigned as president of the 4-campus Hebrew Union College–Jewish Institute of Religion. Cites recent cases involving a Reform rabbi in New Jersey, a Conservative cantor in Illinois, and a New Jersey rabbi who was working for the Orthodox Union. Notes that in the last 5 years, 3 of the 4 Jewish denominations have developed new guidelines, or modified existing ones, for addressing misconduct. Sources interviewed include: editor of *Lilith*, a feminist Jewish magazine; executive vice president of the Conservative movement’s Rabbinical Assembly; president of the Orthodox rabbinical association, the Rabbinical Council of America; an assistant dean of the Jewish Theological Seminary’s rabbinical school; vice president for academic affairs at the Reconstructionist Rabbinical College; a rabbi who is a law professor. Quotes female and male rabbis.

\_\_\_\_\_. (2000). O.U. pledges change as report faults charges of sexual abuse. *Jewish Telegraphic Agency*, (December 26):Pagination lacking. [Retrieved 08/09/03 from the World Wide Web site of Jewish Telegraphic Agency:

[http://www.jta.org/page\\_print\\_story.asp?intarticleid=6707&intcategoryid=4](http://www.jta.org/page_print_story.asp?intarticleid=6707&intcategoryid=4)]

Reports that the Orthodox Union (O.U.), an umbrella organization for nearly 1,000 U.S. Orthodox synagogues, is beginning a review of its leadership and will revamp its management and governance in the wake of an O.U.-commissioned report that was highly critical of its handling complaints about the sexual abuse of teenagers. The O.U. was critiqued for failing to discipline a high-ranking staff member, Rabbi Baruch Lanner, who for years had allegedly sexually harassed and molested teenagers in its youth group, the National Conference of Synagogue Youth. The commission was created in 2000 after a series of articles appeared in *New York Jewish Week* that included reports from self-identified victims. The commission found Lanner guilty of misconduct against teenagers and adults over a 30 year period. The O.U. was to post the 54-page public

version of the report on its website. Lanner resigned after the articles were published and refused to be interviewed by the commission.

\_\_\_\_\_. (2001). After long denial, Orthodox world begins to grapple with sexual abuse. *Jewish Telegraphic Agency*, (August 9):Pagination lacking. [Retrieved 08/09/03 from the World Wide Web site of *Jewish Telegraphic Agency*: [http://www.jta.org/page\\_print\\_story.asp?intarticleid=8079](http://www.jta.org/page_print_story.asp?intarticleid=8079)]

Reports on changes among Orthodox Jews in the U.S. regarding issues of sexual abuse, in general, including rabbinic sexual abuse. Changes include reversing long-standing patterns of silence and denial, encouraging victims to report crimes committed within the community to the police, training and education, and the convening of rabbinical courts to hear cases.

Wikström, Lester. (1977). Happy hookers for Jesus: Children of God's sex revolution. *New Religious Movements Update*, 1(3/4):59-63. [After volume 5, the journal was renamed as *Update: A Quarterly Journal on New Religious Movements*.]

Presents excerpts from several different sources regarding the Children of God, a new religious movement started in the U.S., the teachings of Moses David, its founder and leader, and the group's practice of "'flirty fishing' (sleeping with potential – usually rich – disciples for Jesus)." He quotes from: a 1997 letter by a father of a child who is a group member; letters issued by Moses David; an article in Time magazine that includes comments from Barbara Canevaro who is described as the group's "No. 2 leader and [Moses David's] designated successor..."; and commentary by Roy Wallis, described as an expert on new religious movements, regarding an article in *Der Stern* magazine. Also draws from Wikström's interviews with 2 former members of the group. The sources generally describe Moses David's divinely-inspired prophecy that female members would sexually engage potential recruits and the rationale for it. Lacks references.

Willabee, Sondra. (1993). The body as sacred space: An interview with Barbara Lewish-Lakin. *Haelan* [published by Ecumenical Theological Center, Detroit, Michigan], (Autumn).

By the editor. Lewis-Lakin, a United Methodist minister and pastoral counselor, is a consultant to Donald Ott, Michigan Area bishop of the United Methodist Church, on matters regarding clergy sexual misconduct. Included among the topics discussed: sacred space, difficulty discussing and polarity regarding clergy sexual misconduct, misconduct policy of the Michigan area, victims' loss of faith, effect on congregations, and afterpastors.

Wincze, John P., Richards, Jeff, Parsons, John, & Bailey, Susan. (1996). A comparative survey of therapist sexual misconduct between an American state and an Australian state. *Professional Psychology: Research and Practice*, 27(3, June):289-294.

By 2 licensed psychologists in Rhode Island and 2 in the state of Western Australia, Australia. In a survey of therapists – licensed psychologists, psychiatrists, social workers, marriage and family therapists, and mental health counselors – who had been in clinical practice in Rhode Island, 1989-91, 331 surveys were returned (49% rate). Of therapists who had treated or evaluated patients who had been sexually involved with a previous therapist and who had reported it to the surveyed therapist, clergy perpetrators accounted for 17% of the cases. By gender, 27 clergy perpetrators were male and none were female. In a similar survey in Wisconsin completed earlier, clergy accounted for 11% of the perpetrators. [See this bibliography, this section: Kuchan, Anthony (1989); Parsons, & Wincze (1995).]

Wind, Leslie H., Sullivan, James M., & Levins, Daniel J. (2008). Survivors' perspectives on the impact of clergy sexual abuse on families of origin. *Journal of Child Sexual Abuse*, 17, (3/4):238-254. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Wind is a clinical associate professor, University of Southern California, Los Angeles, California. Sullivan is a licensed social worker, Care Advocacy and Resources for Elders, Boston, Massachusetts. Levins is a graduate student in psychology, and ballet master/instructor, Elliot Field Ballet Dance Company, New York, New York. The second and third authors are identified as survivors of clergy-perpetrated sexual abuse (CPSA). From the abstract: "Using the Trauma



Transmission and Empowerment models and the Family Adjustment and Adaptation Response model, this paper examines the impact of [CPSA] on families from male survivors' perspectives." Describes family adaptation to crisis using the theoretic models. Uses survivors' quotes from the co-authors and a study to illustrate "the profound impact of CPSA on a family system." Using a theoretic model, describes secondary traumatic stress in families, and integrates CPSA survivors' quotes to illustrate. One stress subtopic includes "faith-based dilemmas within a family," including impact on religious practices. Using a theoretic model, describes family reconciliation and healing in relation to CPSA. Briefly notes implications for reconciliation and healing between a family and a religious community. Survivors' quotations are generally specific to a Roman Catholic context. 26 references.

Winston, Hella. (2006/2007). So many rules, so little protection: Sex & suppression among ultra Orthodox Jews. *Lilith: The Independent Jewish Women's Magazine*, 31(4, Winter):10ff. [Retrieved 11/26/08 from the World Wide Web: [http://www.lilith.org/pdgs/LilithWinter2006\\_Hella1.pdf](http://www.lilith.org/pdgs/LilithWinter2006_Hella1.pdf) Also available 07/07/09 in GenderWatch academic database.]

Winston is an author with a Ph.D. in sociology. Very briefly reports reactions to Robert Kolker's 2006 *New York* magazine story [see this bibliography, section IV.] regarding David Framowitz's allegations of being sexually abused beginning at 12-years-old by his ultra-Orthodox Jewish rabbi and a civil suit against the rabbi and the school and camp that employed him. States: "The few rabbis and other leaders who acknowledged the report expressed anger not about the alleged abuse and cover-up, but at those who brought the crimes to light." Notes a refutation of Kolker's suggested reasons "why confronting sexual abuse is a particular challenge for ultra-Orthodox Jews." Based on her interviews "with people intimately familiar with ultra-Orthodox life – including therapists, social workers, physicians, educators and community members themselves," she discusses "some aspects of today's stringent ultra-Orthodox approach to sexuality, intended to promote marriage, procreation and a strong family life [and which] can also (unintentionally) create conditions conducive to sexual abuse." Describes rigid gender-based rules for women and men in ultra-Orthodox communities concentrated in New York and New Jersey. Notes that "most of these regulations deal with control of women's bodies and their mobility, but they also imply that 'immodest' women have the power to defile the entire community. In fact, ultra-Orthodox ideology places most of the burden for thwarting male sexual desire on women, who are to blame if male desire is incited." Reports how, in the sex-segregated environment, "all-male yeshivas can become breeding grounds for behavior that borders on – and sometimes crosses over into – sexual abuse..." Notes lack of formal education about sexuality which "can foster a profound sense of shame around sexuality, and about the body and its functions," a factor that inhibits sexual abuse victims from disclosing. Identifies obstacles to reporting abuse and prosecuting abusers: bringing shame and stigma to one's family; "the communal prohibition against *mesira*, betraying the community to outside authorities;" the larger community's commitment to religious freedom and a "combination of ignorance and nostalgia" which results in a lack of serious scrutiny; as non-public schools, ultra-Orthodox school administrators are not required to conduct background checks on staff; and, rabbis are exempt as mandated reporters of abuse.

Winston, Hella, & Cohler-Esses, Larry. (2008). No sex charge for Kolko; Boys' parents foiled by DA. *The New York Jewish Week*, (April 18):Unpaginated. [Retrieved 02/17/12 from the World Wide Web site of *The Jewish Week*: <http://www.thejewishweek.com/print/6522>]

Winston teaches sociology at Queens College (City University of New York), Flushing, New York. Cohler-Esses is an editor at large for the publication. Reports on events in the legal proceedings against Rabbi Yehuda Kolko, a *yeshiva* teacher in Brooklyn, New York. Kolko, an Orthodox Jewish rabbi, entered into a plea bargain with the Brooklyn district attorney's office, pleading guilty to 2 counts of child endangerment, a misdemeanor, and was sentenced to 3 years of probation. He was facing felony counts of having sexually molested "two first graders in their sexual areas and forcing an adult former student to touch him during a visit to the school." The district attorney's office issued no public explanation for the plea bargain. Reports that 5 former students have filed a civil suit against Yeshiva Torah Temimah, "alleging school administrators knew about Rabbi Kolko's molestation of students over many years but sought to conceal it and

intimidate students who spoke out.” Cites prior sexual abuse cases involving prominent figures in the Brooklyn Orthodox community in which the district attorney’s office “was accused of failing to pursue with vigor.” Notes resistance to secular law enforcement efforts “in parts of Brooklyn’s highly organized ultra-traditionalist Orthodox neighborhoods.”

Woestman, William H. (2006). Sexual abuse of a minor as an irregularity for orders. A magic bullet? *Studia Canonica: A Canadian Canon Law Review*, 40(1):31-42.

Woestman is a priest and member of Oblates of Mary Immaculates, Roman Catholic Church, and associate Episcopal vicar for canonical services, “Archdiocese of Chicago and promotor of justice, Metropolitan Tribunal, Chicago.” Critiques a 2005 proposal by Ronny E. Jenkins, a Roman Catholic priest and canon lawyer, that would make “a sexual offence committed against a minor below the age of sixteen [eighteen] years (c. 1395, §2) [in Roman Catholic canon law] as an irregularity both for the reception of orders and the exercise of orders as an expeditious means of meeting” the “major crisis because of the crime of the sexual abuse of minors by a small number of clerics.” The effect would be “that the offending cleric is barred permanently from all ordained ministry.” Woestman’s “contention [is] that such a change in the law would have disastrous consequences.” Consequences would include: 1.) “...harm to some clerics with an overly delicate conscience or with a tendency toward scrupulosity.” 2.) “It would give the appearance of caving in to the media and the vocal critics, who cannot be appeased by any measure taken. This would cause a deep chasm between bishops and priests.” 3.) It would negatively affect the morale and “increase the anguish of many innocent, upright, chaste priests who are already suffering and would further alienate them from their bishops.” 25 footnotes.

Wohlberg, Janet W., McCraith, Deane B., & Thomas, Delores R. (1997). Sexual Misconduct and the Victim/Survivor: A Look From the Inside Out. [Retrieved from the World Wide Web: <http://www.advocateweb.org/tell/insideout>]

By 3 victims/survivors of sexual abuse by psychotherapists. Connected with Boston, Massachusetts-based Therapy Exploitation Link Line. Excellent manuscript presented from the point of view of victim/survivors of sexual abuse by psychotherapists, a perspective in the literature not frequently appearing. Incorporates contacts with 500+ victims/survivors internationally. Discusses profiles of victims and abusers, patterns of abuse (serial, cluster, intermittent), degree of harm, effects of abuse, and recovery. A thoughtful and insightful presentation that is descriptive and educational. Reference list.

Wojcik, Joanne. (1994). Church scandals prompt action. *Business Insurance*, 28(January 3):1ff. [Retrieved 03/30/03 from LexisNexis Academic database.]

Feature article. Reports on risk management strategies instituted by Roman Catholic dioceses, sometimes at their insurers’ behest.

\_\_\_\_\_. (1994). Clergy sex abuse suits: Churches taking risk management steps. *Business Insurance*, 28(34, Aug. 22):17. [Retrieved 03/30/03 from LexisNexis Academic database.]

Feature article. Reports on strategies by denominations for handling allegations of sexual abuse by clergy and for preventing future incidents. Includes comments from defense experts and a plaintiffs’ attorney.

Wolf, Ann. (1994). Sexual abuse issues: An annotated bibliography. (Part 1). *Theology Digest*, 41(3, Fall):203-248.

Wolf is a doctoral student, Department of Theological Studies, Saint Louis University, St. Louis, Missouri. First of 2 parts; lists 250+ newspaper and journal articles dealing with sexual exploitation within the religious community, especially as committed by clergy, and especially within the Roman Catholic Church.

\_\_\_\_\_. (1994). Sexual abuse issues: An annotated bibliography. (Part 2). *Theology Digest*, 41(4, Winter):331-344.

Second of 2 parts; lists 90+ booklets, books, audiotapes, videotapes, educational services, treatment centers, victim-survivor services, and resources outside the U.S. dealing with sexual exploitation within the religious community, especially as committed by clergy, and especially within the Roman Catholic Church.

Wolfe, David A., Francis, Karen J., & Straatman, Anna-Lee. (2006). Child abuse in religiously-affiliated institutions: Long-term impact on men's mental health. *Child Abuse and Neglect*, 30(2, February):205-212.

Reports results of the clinical assessment of men "who were severely abused as children by their male caregivers in a religiously-affiliated institution." The assessment was conducted as part of a civil court case settlement to compensate victims. The authors "sought to determine the extent to which these men suffered from PTSD, mood, and substance use disorders, as well as associated adjustment problems. Participants were 76 men laying claims against the assets of a religiously affiliated institution in relation to acts of physical and sexual abuse perpetrated against them by their surrogate caregivers." The abuse occurred between the early 1960s and late 1980s, and was investigated in the 1990s. More than 2/3 experienced "severe and chronic physical and/or sexual abuse," including at least 1 act of: "oral sex, anal sex, digital penetration, beatings, major blows with a fist or object, being hit with an object, and thrown against stationary objects." Participants were: 23-to-54-years-old; 31.6% were never married and 35.5% were married at the time of the assessment; 51.3% had not completed high school; 73.3% were "unemployed or employed in semi- or un-skilled positions." The assessment included review of records, semi-structured interviews, psychological testing, and a structured clinical interview. "Data analysis involved descriptive statistics of means and standard deviations." Among the results reported, 59.2% of participants "presented with a current Axis I disorder, while 88.2% had had an Axis I disorder at some point. The most common disorders were PTSD, Alcohol Disorder, and Major Depressive Disorder." Over half had been arrested for property- or substance-related crimes, and 39.4% had been arrested for violent offenses. Over 2/3 reported a history of sexual problems in personal relationships. "Almost all men in the study expressed a sense of betrayal and loss of trust, which extended beyond the interpersonal realm to include a loss of faith and a devaluing of the Church. They described a global loss of trust that generalized to other institutions sanctioned by society, such as schools and workplaces." Discussion section addresses "abuse by persons in authority at community-sanctioned institutions and organizations" and the similarities to, and differences from, intrafamilial abuse. 13 references.

Wolfe, David A., Jaffe, Peter G., Jetté, Jennifer L., & Poisson, Samantha E. (2003). The impact of child abuse in community institutions and organizations: Advancing professional and scientific understanding. *Clinical Psychology: Science and Practice*, 10(2, May):179-191.

Wolfe, Jaffe, and Jetté are with the University of Western Ontario, London, Ontario, Canada; all authors are with the Centre for Children and Families in the Justice System of the London Family Court Clinic. Because "of a general lack of scientific and descriptive information" about abuse in these contexts, the authors developed a conceptual framework "intended to spur scientific and professional involvement [to] examin[e] significant factors and characteristics associated with child abuse," including sexual abuse, committed by nonfamilial perpetrators in community organizations and institutions, including religious and spiritual ones. "...we propose a conceptual foundation for improving scientific study of the processes and harmful effects of this form of child abuse, which reflects more specifically the nature and role of the community institutions and social structures that contribute to harm." The framework for understanding the impact of this type of abuse has 2 central features, *contributors to harm* and *dimensions of harm*. Identifies 4 factors as *contributors to harm*: significance and role of the organization or institution within society; role of the perpetrator within the setting; degree and nature of child involvement with the institution or organization; abuse and postabuse events. Identifies 5 *dimensions of harm*: betrayal and diminished trust; shame, guilt, and humiliation; fear of or disrespect for authority; avoidance of reminders; injury and vicarious trauma. In describing the contributors and dimensions, uses examples from various organization and institution contexts, including religious ones. Briefly

describes implications for science, clinical practice, education, and policy and prevention initiatives. 75+ references.

Woodruff, Mike, & Kasper, Dennis. (2001). Confronted with the shameful. *Leadership: A Practical Journal for Church Leaders*, (Summer):96-101.

Woodruff is associate pastor, Christ Church Lake Forest, Lake Forest, Illinois; Kasper is an attorney who specializes in church law, Los Angeles, California. Briefly recounts an incident from a West Coast U.S. congregation involving a 25-year-old youth intern, unpaid, who joined the staff after he had passed reference checks with previous employers and a criminal background check. He was arrested on 5 felony counts of child molestation against an adolescent minor who was a church member. After a police investigation, he pleaded guilty to lesser offenses in a plea bargain and was sentenced to 1 year in jail. The attorney briefly critiques the response of the church leaders at various stages. Kasper recommends that before a crisis, a church should appoint a crisis response team that ideally was pre-trained. Identifies 8 actions a response team can help a church accomplish quickly: 1.) meet with legal counsel; 2.) determine if any criminal report is required; 3.) advise the accused to seek an attorney; 4.) contact the church's insurance carrier; 5.) assign liaisons; 6.) develop a plan of communication; 7.) develop a plan for further investigation; 8.) make counseling available. Describes a communication strategy to the media and within the church. Offers nuanced advice on a church conducting an investigation. Describes the role and purpose of the crisis response team in the aftermath of the crisis. Mentions the church leaders' post-crisis self-critique. Lacks references. [In a very brief sidebar, Kasper outlines how to create a crisis response team.]

Wortman, Julie A. (1992). Responding to clergy sexual abuse: An interview with Marie Fortune. *The Witness*, 75(12, December):15-19.

Episcopal Church context. Wide-ranging interview.

\_\_\_\_\_. (1995). Making the sanctuary safe: An interview with Nancy Myer Hopkins. *The Witness*, 78(4, April):25-27.

Hopkins is a family counselor and Episcopal Church consultant and trainer who works with congregations following clergy sexual misconduct.

\_\_\_\_\_. (1995). Prayer and renewal in the midst of misconduct: An interview with M. Thomas Shaw. *The Witness*, 78(7/8, July/August):32-34.

Shaw, bishop of the Episcopal Diocese of Massachusetts, succeeded Bishop David E. Johnson who died by suicide in January, 1995, following disclosure of his acts of clergy sexual abuse. Brief, thoughtful discussion on a variety of topics: secrecy vs. disclosure; spirituality and discernment regarding disclosure; dynamics of offenders; power of clergy; demoralization in the church following disclosure.

\_\_\_\_\_. (1995). Clergy background checks. *The Witness*, 78(11, November):28-29.

Episcopal Church context. Pro/con discussion in interview format regarding background checks required by a church insurance company for purchasers of sexual misconduct liability insurance.

\_\_\_\_\_. (1995). The power debate: Who do clergy (and the rest of us) think they are? *The Witness*, 78(5, May):22-24.

Episcopal Church context. Explores conceptual issues of clergy power and mutuality in ministry in relation to clergy sexual misconduct.

Wray, Marvin. (1995). Avoiding adultery. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(5, May):14-16.

By the ministerial director, Potomac Conference, Seventh-day Adventist Church, Staunton, Virginia. Magazine-style article. Responds to a July, 1992, article in the magazine by a former pastor regarding his adultery and loss of ministerial standing. [The 1992 article did not identify whether the relationship was with a person who was a congregant, counselee, or otherwise in a role relationship to the author's role as a minister.] Calls for ministerial colleagues "to address

frankly some of our earthly problems” and “to become proactively involved in building hedges to protect ourselves, our families, and our church.” As a first step, calls for self-analysis regarding a minister’s sexual attraction to an individual other than one’s spouse. While not explicit that the context is the role relationship of pastor/congregant or pastor/counselee, one “obvious danger signal” includes: “*Do you find yourself anticipating counseling sessions, visits, or projects where you know you will be together?*” Referring to another danger signal, physical touch as “*a regular and anticipated part of your relationship,*” lists hand-holding during prayer as a specification. Identifies several national resource centers where clergy can obtain professional assistance. Based on his experiences in a professional role, calls for “[a]cknowledging an attraction [as] a vital first step in coming to terms with it.” Recommends practical methods of proactive accountability, including keeping one’s spouse informed of situations involving attraction, and “an accountability relationship with another man.”

Wright, Stuart A. (1986). Dyadic intimacy and social control in three cult movements. *Sociological Analysis*, 47(2, Summer):137-150.

Wright is with Lamar University, Beaumont, Texas. “It is the primary objective of this [qualitative] study to explore the degree to which effective regulation of dyadic intimacy preserves commitment and deters withdrawal” of members of cultic religious movements. “Prohibitions against dyadic intimacy are intended to remove the individual’s control over private relations that may become a source of competition, jealous infighting, or division, thus becoming an obstacle to group cohesion... The needs that bind the individual to the movement are met by the dyad, supplanting dependence upon the group as a whole. Dyadic intimacy easily gives way to libidinal contraction, permitting a self sufficient, autonomous unit to arise which the corporate entity can neither regulate nor control.” Noting that “research suggests that part of the success enjoyed by some cultic religious movements is attributable to the effective regulation of dyadic intimacy,” he explores that hypothesis by “examin[ing] why people leave.” Based on interviews using closed and open-ended questions “with voluntary defectors [N=45] and [a comparison group of] current members [N=45] of the Unification Church, Hare Krishna, and Children of God/Family of Love,” conducted 1979-1980. *Dyadic intimacy* “refers to unregulated, romantic love (*eros*) attachments,” which are in contrast to “spiritual love (*agape*)” as differentiated by Plato in The Symposium. *Dyadic intimacy* “alludes to those intimate liaisons which do not comply with strict organizational requisites or the approval of movement leadership.” States that all the 3 groups “require that members *relinquish individual control* over sexual intimacy to the group, thereby negating competition for primary loyalties and individual ties.” Describes each group’s method of regulation: Unification Church expects celibacy of new members for 3 years, after which they are eligible for a marriage arranged by the Church’s head; Hare Krishna movement encourages devotees to remain celibate, “though arranged marriages are allowed when this is not felt to be attainable,” however “sexual activity [within marriage] is prohibited except for the purposes of procreation.”; Children of God (COG) practice “sexual pluralism,” which “has the effect of creating unity by eradicating ‘private twosomes’ when they compete with commitments to the movement.” Regarding COG, states: “Since the mid-seventies, sexual pluralism in the movement increasingly has taken the forms of sexual recruitment practices (flirty fishing or ‘FFing’) and most recently, triadic relations, typically polygynous in form.” Describes the practice of “‘FFing’” as justified by an ideological rationale “made with an appeal to purely religious motives.” In a footnote, he states: “Most of the women I interviewed did not enjoy ‘FFing.’ It was only justified in terms of religious duty and sacrifice.” 5 footnotes; 40+ references.

Wylie-Kellermann, Jeanie. (1993). Sex in God’s house: An interview with Margo Maris and Katherine Ragsdale. *The Witness*, 76(5, May):10-13.

Episcopal Church context. Maris and Ragsdale are Episcopal priests active in sexual misconduct issues. Discusses risk factors and preventive steps.

Young, John L., & Griffith, Ezra E.H. (1995). Regulating pastoral counseling practice: The problem of sexual misconduct. *Bulletin of the American Academy of Psychiatry and the Law*, 23(3):421-432.

By 2 clinical and academic psychiatrists on the faculty of the Yale University School of Medicine, New Haven, Connecticut. Examines both the legal system's reluctance and also its willingness to extend malpractice laws in cases of sexual misconduct in pastoral counseling, particularly in cases of individual clergy practicing beyond the supervision of the church or professional peers. The tort of breach of fiduciary duty is one applicable legal approach. References.

\_\_\_\_\_. (1998). Reconsideration of sexual misconduct by clergy counselors: The case of *F.G. v. MacDonnell*. *The Journal of the American Academy of Psychiatry and the Law*, 26(2):289-293. Reviews legal cases involving clergy sexual misconduct, the pattern of judicial reluctance to adjudicate based on First Amendment concerns, and the legal concept of breach of fiduciary duty as a way to assess legal complaints. In particular, examines a case decision by the New Jersey Supreme Court, *F.G. v. MacDonnell* (1997).

\_\_\_\_\_. (1999). Developments in clergy malpractice: The case of *Sanders v. Casa View Baptist Church*. *The Journal of the American Academy of Psychiatry and the Law*, 27(1):143-147. Reviews and comments favorably on a 1998 U.S. federal appeals court decision in a Texas civil case regarding a minister on the staff of a church, his counseling of 2 church members who had worked on the staff, and his sexualization of his relationship to them during counseling sessions. The appeals court decision distinguished between counseling as religious and secular conduct, and validated the claim of breach of fiduciary duty and marriage counseling malpractice based on the defendant's behavior as being secular in nature rather than religious, and therefore not protected under the First Amendment. References.

Young, Paul. (2009). The healing. *Guideposts*, (August):74-78.

Young, the author of the best-selling novel, *The Shack*, lives in Portland, Oregon. Very brief first person account. In 1994, after his wife confronted him about his having an affair with one of her best friends, he entered into therapy: "For the time I asked another human being to enter into my life and help me heal. It was also the first time I'd told anyone what had happened to me as a boy growing up in New Guinea. My parents were missionaries to a primitive people and in those days missionary children were only allowed to be with their parents until they school age. At six I was sent to a boarding school. Sexual abuse that had already been occurring at the hands of the tribe since I was four now continued at the missionary school. I was terrorized, brutalized, dehumanized." Writes that all of the defense mechanisms that protected me as an abused child were now destroying me as an adult." States that the main character in his novel "learns about the healing power of love and forgiveness, the liberation of the soul through transparency and grace, is a journey I know well."

Zucker, David. (2005). A betrayal of the sacred trust: Rabbis, cantors, and chaplains who violate sexual boundaries. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 7(2):77-89. [Reprinted "in a slightly different form" as: (2006). A betrayal of their sacred trust: Rabbis, cantors, and chaplains who violate sexual boundaries: Sources and resources. *CCAR Journal: A Reform Jewish Quarterly*, 53(4, Fall):66-79.]

By a rabbi/chaplain, Shalom Park, a senior continuum of care center, Aurora, Colorado. Based on a paper presented at the annual conference of the National Association of Jewish Chaplains, January 13, 2004. "This article introduces the subject [of Jewish rabbis, cantors, and chaplains who violate sexual boundaries in the context of their religious roles], summarizes several sources published, and then presents resources readily available where one can access further information, learn more, and develop appropriate policy." Very brief overview of the subject, in general, and subtopics, in particular, e.g., factors contributing to "the self-imposed silence" in the Jewish community in North America. Concludes: "It is time to make this issue a higher priority for Jewish communal leadership, for the violation of sexual boundaries by clergy always is a betrayal of sacred trust." 32 footnotes.

Zuniga, Melody, & Davis, David. (2010). [Reflections] Choosing safety over silence: What role can ministers play when sexual abuse comes to church? *The Journal of Family and Community Ministries* [published by Baylor University], 23(4, Winter/Spring):37-39.

Zuniga is a lecturer and director, Field Education, School of Social Work, Baylor University, Waco, Texas. Davis is executive director, Advocacy Center for Crime Victims and Children, Waco, Texas. "As social workers involved in providing care for the victims of sexual and other kinds of violence involving children, women and men, we believe that church leaders and faith communities can play a central role in helping survivors of sexual abuse heal and regain a sense of control and connection." Situations of sexual abuse that are cited include those involving church leaders and families. States: "Developing a comfort level with [the topic of sexual violence] and the language to talk about sexual abuse in church is critical to limiting its prevalence. Silence is dangerous and creates space where abusers can exploit the embarrassment of their victims to ensure secrecy... Many victims, believing that the congregational setting will not allow for discussion of sexual issues without accompanying shame and embarrassment, choose to maintain their silence, which unintentionally places others at risk." Calls upon church leaders to utilize community response systems for victims of sexual abuse, and very briefly lists concrete ways that ministers can support survivors. Lacks references.

Zylstra, Sarah Eekhoff. (2014). When abuse comes to light. *Christianity Today*, 58(2, March):45-47.

Zylstra is a journalist in the Chicago, Illinois, area. Magazine-style article. Describes the increasing number of adults who are "speaking more openly about their abuse" experienced as children of missionaries [missionary kids – MKs] in boarding schools in Africa, Asia, and Latin America, which were sponsored by Christian religious denominations and mission-sending agencies. Minors were abused physically, emotionally, sexually, and/or spiritually by adult staff in the 1950s-1970s. Noting the response of some sponsors of the schools to offer support for survivors and institute prevention efforts, states: "But the most significant changes are among the survivors. As a group, survivors are becoming more proactive, with many systematically pushing for awareness reforms, new policies, and better laws." Based on interviews with female and male survivors, a parent of MKs who were abused, a denominational official, a representative of the Child Safety Protection Network, and a representative of Godly Response to Abuse in the Christian Environment. Describes the efforts of MK Safety Net, "a support and advocacy group," including "the first interdenominational conference for MK abuse survivors" in 2013. Topics briefly addressed include: adverse effects on survivors; the use of religion to impose compliance and secrecy on those who were victimized; denial by parents when told by their child of the abuse; survivors' healing processes.