

I. NON-FICTION BOOKS, BOOK CHAPTERS, MONOGRAPHS, BOOKLETS, AND PACKETS

Abel, Gene F., Osborn, Candice A., & Warberg, Brent. (1998). "Professionals." Chapter 22 in Marshall, William Lamont, Fernandez, Yolanda M., Hudson, Stephen M., & Ward, Tony. (Eds.). Sourcebook of Treatment Programs for Sexual Offenders. New York, NY: Plenum Press, pp. 319-335.

The authors are with Behavioral Medicine Institute, Atlanta, Georgia. "Protecting the public from sexual victimization should be the primary goal of treatment programs for sexual perpetrators. We should be particularly protective of those who are the most vulnerable... This chapter attempts to clarify how such victimization [committed by professionals] can be prevented." Describes the extension of their "traditional sexual offender treatment" to those who commit professional sexual misconduct [PSM], i.e., people in a professional role violate their fiduciary responsibility and power differential by sexualizing their role relationship with a client, patient, counselee, etc. In a section describing working with agencies which regulate specific professions, a brief subsection is devoted to religious communities. States: "The religious community is in a tremendous period of flux regarding PSM... Historically, religious communities have viewed PSM as a sin, a sin that could be forgiven, and perpetrators of PSM remained within the church but were relocated." Commenting on trends, states: "Most churches are now reluctant to retain individuals who have been involved in child molestation or have had affairs with members of the congregation. However, some religious organizations are attempting to examine the issue of rehabilitation following PSM. This move appears to be less of a therapeutic issue, given the low recidivism rates posttreatment of professionals involved in PSM, and more a risk management issue for those providing insurance coverage to the religious organizations." Regarding treatment states: "Treatment of PSM by clerics traditionally has been provided within the religious community and primarily has consisted of spiritual counseling. However, there are no published data to support the effectiveness of this intervention. For the religious hierarchy to rely on another profession to implement psychotherapeutic treatment requires the development of trust outside the religious community. Working through this trust and relying upon other professions is not an easy task for the religious community and these relationships have yet to be worked out." The chapter contains 7 references; the section on the religious community contains none.

Abbott, Elizabeth. (1999; 2000). A History of Celibacy. New York, NY: Scribner, 493 pp. Abbot is dean of women, Trinity College, University of Ontario, Toronto, Ontario, Canada. In Chapter 3, "Later Christianity," she traces celibacy in the context of European monasteries and convents. Griefly cites Roman Catholic nunneries in England as an example of flagrant violations of celibate practices. Based on others' publications, she reports in passing that some Roman Catholic chaplains assigned to the nunneries "preyed on their charges..."

Abbot, Carrie Abbott. (2011). "Sexual Integrity Education in the Church." Chapter 13 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 235-243.

From Chapter 1 by the authors, which is an introduction to the book: "The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book." Uses a systems approach based on the "contextual world of a minister [that] consists of three parts" – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define "clergy sexual misconduct." Abbot is founder, president, and lead educator, The Legacy Institute, Kenmore, Washington, where she "oversees research and development of the sexual integrity theology and curriculum for schools and churches..." The chapter is 1 of 2 in Part 6, Restoring Faith in the Church after Clergy Sexual Misconduct. States at the outset: "...most churches do not have open, safe environments to appropriately deal with

sexual misconduct. This is due, in part, to a general lack of openness toward sexuality education. Sexuality needs to be taught proactively and comprehensively as a core theology.” Very briefly discusses the need for churches to teach *sexual integrity*, defined as “living in agreement with God’s intentional design.” Very briefly critiques churches’ current model of teaching sexuality, and in a paragraph, endorses her “comprehensive and effective” curriculum. 5 references.

Abgrall, Jean-Marie. (2000). Soul Snatchers: The Mechanics of Cults. New York, NY: Algora Publishing, 296 pp. [Originally published: (1996). *La mécanique des sectes*. Éditions Payot & Rivages.]

The bookcover describes Abgrall as “Europe’s foremost expert on cults, a practicing psychiatrist and a professional criminologist.” From the foreword: “The 1990’s witnessed a spectacular and terrifying resurgence of cults... This book is a clinical analysis of the cult phenomenon.” Uses “the framework of criminology and medical-legal psychiatry,” noting the lack of formal, precise definitions of *cult* or *sect*. His focus is consequences rather than intentions or beliefs: “The interface between the cult microcosm and the social macrocosm is mental manipulation, which utilizes the latest methods and techniques of persuasion, communication and marketing. If the feeling of self-fulfillment, even ecstasy, is the alleged goal of this manipulation, the true result is the creation of individual and community pathologies that require specific forms of therapy.” Excludes religion as part of his framework, in part, because cults tend to play on ambiguity by invoking the claim of religious freedom. Differentiates between cults that respect followers’ free will and identity, and *coercive cults*, which practice mind control or mental manipulation as the basis for indoctrination. Defines a *coercive cult* as “a closed group, based on mental manipulation, organized around a master (guru) and an ideology.” Chapter 2 is a brief, wide-ranging overview of cults and sects from antiquity to the 20th century, and offers various attempts at categorization. Concludes: “At the heart of all these processes is the guru. Whatever may be their doctrines and methods, cults need leaders around whom they can create a structure, and who can serve as guides in their journey towards an illusory ideal.” Chapter 3 discusses the guru, a term he defines as “‘charismatic leader of a cult,’ without meaning to imply that this charisma is founded on the value or the legitimacy of the affiliation claimed.” Identifies sources of the guru’s power and reputed knowledge as including being perceived as participating in a divine energy, having had supreme knowledge conferred, and having achieved a different ontological status than the followers. Describes distortions of biography as a typical means to enhance status. Describes the guru’s use of paralogical distortion as part of the dynamics of exclusion “that gives the cult its aggressive and proselytizing dynamism.” Chapter 4 addresses the pyramid of organization of coercive cults that “supposes a hierarchization of knowledge, power and benefit” in which the higher that the followers ascend, the more the benefits increase, and the lower the followers’ status, the more coercion they experience. These allow the guru to be protected from unfavorable assessments, reinforcing his control of the flow of information by maintaining followers’ dependence. States that cults practice 3 principles of group behavior: lack of differentiation of the individual and the group; the group’s self-sufficiency; identification of that external to the cult as negative and destructive, and of that internal to the cult as positive and constructive. Identifies a cognitive distortions used by cults to manipulate followers: *scotomization*, i.e., concentrating on a few main ideas that lead to theories of purification; reduction of cognitive dissonance, e.g., recalibrating millennial prophecies that failed to be realized; magical thinking. Outlines stages of a cult’s development. Describes the psychodynamics of the cult as its functioning as a maternal entity and the guru functioning as a paternal entity: “To become a disciple is thus like returning to childhood and accepting the introjections of prohibitions imposed by the parents, particularly the father.” States: “To know the guru is to embrace the truth. ...the sexual intercourse that could bring [the guru and the follower] together is ‘re-interpreted’ in the context of the new law enacted by the guru. The sexual relation is explained differently by different sects and it comes sensual initiation (Rael), tantric transmutation (Iso-Zen), revelation of the Great Father (Children of God) and an act of conversion (Three-Sacred Hearts). The act thus loses its sexual connotation to become an act of truth and knowledge. Sex finally takes on a mystical nuptial dimension that exploits the divine character of the guru and the exaltation that derives from the sexual act.” Chapter 5 discusses 3 phases in the recruitment of followers to coercive cults: seduction, the prelude to indoctrination; persuasion, which occurs in stages; fascination, which “is founded on a [follower’s] symbolic projection onto the guru, who is invested with a supernatural power that

approaches the divine... His final conversion will depend on the balance between the coercive power exerted by the cult and the strength of the recruit's earlier bonds with society." Very briefly describes general demographic and psychosocial trends regarding likely recruits to coercive cults. Chapter 6 considers techniques of coercive persuasion, which consist of behavioral, emotional, and cognitive methods. Chapter 7 describes conditioning techniques used by coercive cults, including: alienation, dependence on authority, shift from autonomy to dependency, maintenance of the agentic state, imitation, conformity, and conditioning. Chapter 8 addresses psychic conditioning that aims at the follower's ego, convictions, and environment. Among the methods identified are ones related to sexuality. States: "The [coercive cults] frequently enact sexual codes of conduct. They range from abstinence to unrestrained copulation, to prostitution designed to control the choice of partners." Chapter 9 identifies methods of physical coercion, including: isolation; food deprivation; sleep deprivation; compulsory labor; chemical use; sensory deprivation; *lying*; sound and music; ritual greetings; deprivation of personal clothing; the body, including intra-cult sexual expression or sexual expression between the guru and a cult member; totems. Chapter 10 is devoted to the techniques of Scientology. Chapter 11 reports underlying mental disorders of gurus, including sexual perversions. Also reports followers' mental pathologies. Chapter 12 very briefly identifies group and individual pathologies induced by cult manipulation. Chapter 13 discusses treating the pathologies. Concludes: "Cults are a serious threat to mental health. ...we must become aware that cult ideologies are totalitarian. Because of this, they must be fought as anathema to human dignity." Among examples of cult leaders cited are ones who were found to have committed sexual boundary violations against their followers, including Rev. Jim Jones, David Berg, David Koresh, and Bhagwan Shree Rajneesh. Endnotes.

Acorn, Annalise. (2004). Compulsory Compassion: A Critique of Restorative Justice. Vancouver, British Columbia, Canada: UBC Press, 207 pp.

Acorn is a professor of law, University of Alberta, Edmonton, Alberta, Canada. Draws upon a wide range of sources, both religious and non-religious, from novels and classical literature, from contemporary and historical sources, and from theory, anecdote, and cases. Chapter 1 describes the initial appeal to her of the theory and practice of restorative justice (RJ), and its potential to address inadequacies in the retributive model legal system, and also in relation to victims of sexual abuse. Also describes her reservations and skepticisms about RJ's practicality compared to its vision. States: "The primary aim of this book is to examine critically the aspiration of [RJ] to effect a practical and theoretical reconciliation between the values of love and compassion, on the one hand, and justice and accountability, on the other." Chapter 2 examines the aspiration to reconcile love and justice. She notes: "Women victims of domestic violence, sexual assault, and other crime will be overrepresented in the pool of victim participants in [RJ] programs." She contrasts the strategic, politically-oriented non-violence practices of Mohandas Gandhi and Martin Luther King, Jr., with the RJ dynamic of the victim being asked to extend a universal type of love to the perpetrator: "...[RJ] demands a more thoroughgoing selflessness on the part of the victim than the Gandhian method ever did. In [RJ] there is no clearly defined victory in sight that sensibly motivates the victim's forbearance." Chapter 3 considers 3 "interrelated aspects of the optimism inherent to [RJ]." The section, "Transcendability of the Victim's Loss," critiques Desmond Tutu's use of an analogy – an offending husband and his injured wife – in the context of apology as part of the South African Truth and Reconciliation Commission. She states: "First, [Tutu's] analogy presupposes that the process of apology, forgiveness, and reconciliation as effected between husband and wife returns the couple to an *ex ante* state of equality and conjugal harmony... A brief consideration of marriage as a site of chronic hostility and oppression gives us some sense of how troubling the analogy is." States: "[RJ] provides no protection against the offender who has us pegged as suckers for performances of contrition and remorse. To promise relational healing with such an offender seems to be culpably naive and unconcerned with the interests of the victim." Chapter 4 explores the positive and negative dimensions of sentiments and aesthetics in an ethical or moral theory of justice. Chapter 5 examines "the erotic in its relationship to justice," including the work of Carter Heyward. Chapter 6 examines the relationship between compassion and justice. "...I note that the notion of compassion relied on by [RJ] is grounded in a practice of egalitarian humanity and must be deliberately cultivated." In the brief Epilogue, she "conclude[s] with grave reservations about [RJ], which are grounded not so

much in its utopianism but in its failure to provide us with a desirable vision of utopia.” 27 pp. of endnotes. [While the book does not address sexual boundary violations in faith communities, the book is relevant because of those in faith communities who promote the use of RJ in cases in faith communities without considering the limits of the model in circumstances involving asymmetrical power relationships and sexual violations.]

Ad Hoc Committee for Sexual Abuse of the United States Conference of Catholic Bishops. (2006). Promise to Protect, Pledge to Heal: Charter for the Protection of Children and Young People; Essential Norms; Statement of Episcopal Commitment Revised June 2005. Washington, D.C.: U.S. Conference of Catholic Bishops, 35 pp.

The first document, pp. 1-20, the revised Charter for the Protection of Children and Young People, was developed by the Ad Hoc Committee for Sexual Abuse of the United States Conference of Catholic Bishops (USCCB), and was approved by the USCCB in June, 2005. It consists of: Preamble; 3 articles “To Promote Healing and Reconciliation with Victims/Survivors of Sexual Abuse of Minors;” 4 articles “To Guarantee an Effective Response to Allegations of Sexual Abuse of Minors;” 4 articles “To Ensure the Accountability of Our Procedures;” 6 articles “To Protect the Faithful in the Future;” “Conclusion.” The second document, pp. 22-31, the text of the revised Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, was developed by the Ad Hoc Committee on Sexual Abuse of the USCCB and the Vatican-U.S. Bishops’ Mixed Commission on Sex Abuse Norms, and was promulgated May 5, 2006. It consists of a Preamble and 13 norms. The third document, pp. 34-35, the revised Statement of Episcopal Commitment, was developed by the Ad Hoc Committee on Bishops’ Life and Ministry of the USCCB, and approved by the USCCB in November, 2005.

Ad Hoc Committee on Child Sexual Abuse. (1992). From Pain to Hope: Report from the CCB Ad Hoc Committee on Child Sexual Abuse. Ottawa, Ontario, Canada: Publication Service, Canadian Conference of Catholic Bishops, 91 pp. [Available from: Canadian Conference of Catholic Bishops, 90 Parent Ave, Ottawa, Ontario, Canada K1N 7B1.] [A French language version was published as: *Comité ad hoc de la CECC sur les cas d’agression sexuelle contre des enfants*. (1992) De la souffrance à l’espérance: rapport du Comité ad hoc de la CECC sur les cas d’agression sexuelle. Ottawa, Canada: *Conférence des évêques catholiques du Canada*, 94 pp.]

By a 7-person committee that worked 1990-1992 to propose ways for the Canadian Roman Catholic Church to: respond to victims, families, and parishes affected by child sexual abuse; respond to priest offenders; prevent recurrences. Core of the document is 50 recommendations topically addressed to Canadian Catholics, Canadian Catholic Bishops, those responsible for priestly formation, those responsible for priests in a diocese, and the Canadian Conference of Catholic Bishops. Brief appendices address: diocesan protocol; canonical preliminary inquiry; administrative procedures and the canonical criminal trial; formation of candidates for the priesthood; privilege and confidentiality; media relations; spiritual and religious issues related to child sexual abuse by a priest or religious; services by sexual behavior clinics. The report was released 06/11/92. [The recommendations may be found at: Canadian Bishops’ Ad Hoc Committee on Child Sexual Abuse. (1992). Fifty recommendations: The Church and child sexual abuse. *Origins: CNS (Catholic News Service) Documentary Service*, 22(7, Jun. 25):97, 99-107. The report is available in PDF format on the World Wide Web as a link posted by the Roman Catholic Diocese of London, Ontario Province, Canada. Accessed 07/30/04 at: http://www.cccb.ca/Files/From_Pain_To_Hope.pdf Also available in PDF format at the World Wide Web site of the Canadian Broadcast Corporation; accessed 10/04/04 at: http://www.cbc.ca/disclosure/archives/040120_gag/agreement]

Adams, Carol J. (2005). “‘I Just Raped My Wife! What Are You Going to Do about It, Pastor?’: The Church and Sexual Violence.” Chapter in Buchwald, Emilie, Fletcher, Pamela R., & Roth, Martha. (Eds.). Transforming a Rape Culture (Revised edition). Minneapolis, MN: Milkweed Editions, pp. 75-104.

Adams is an author and activist. Addresses the question: “What should the [Christian] church do about sexual violence, especially marital rape?” Observes: “When [the church] fails to help the

victim, it simultaneously colludes with the rapist while demonstrating its powerlessness to him... And the victim faces further violence, deserted by her faith community and, from her perspective, by her God as well." Examines barriers to effective responses by the church to sexual victimization, and suggests constructive alternatives. Identifies as a barrier the failure of clergy to perceive, acknowledge, or name sexual violence against women in society and in congregations, thus perpetuating denial and silence, and tacitly condoning the violence. Identifies structural barriers: 1.) lack of a category in pastoral care "for the [nondevelopmental] crises of battering, date rape, and marital rape."; 2.) clergy's minimization of the lethality of sexual and domestic violence by focusing on relational issues; 3.) inadequate counseling techniques; 4.) psychologizing abusive behaviors by counseling the victim and not supporting the role of the criminal justice process; 5.) lack of clarity on the issue of the victim's confidentiality; 6.) lack of comprehension of the nature of abuse and its rewards for the abuser. Calls for replacing religious language about God that is patriarchal, hierarchical, and monarchical with language that is open, caring, inclusive, and mutual so that "the abuser would lose the sacralized reinforcement of authoritarianism." Calls for the church "to provide a prophetic word against interpretations [of scripture] that on one hand justify domination and on the other reinforce subordination." In contrast to seeing marital rape and battering as interpersonal problems, describes them as acts of "widespread institutional violence" that consist of interrelated, unethical factors: 1.) infringement on or a failure to acknowledge another's inviolability; 2.) treatment or physical force that injures or abuses; 3.) denial mechanisms that deflect attention from the violence; 4.) targeting of "appropriate victims"; 5.) identifiable detrimental effects on society as a whole; 6.) manipulation of others into passivity about the violence. Regarding a pastoral response, states: "[Sexual violence] requires that we name the violence, that we offer protection and advocacy for the victims, that we hold the perpetrator accountable, and that we work as a society to prevent further abuse." Identifies the minimum components of a solidarity model of pastoral counseling with victims as caring, concern for safety, and empowerment. Very briefly discusses responding to religious issues. 48 endnotes. [Included in this bibliography because of its parallels to the issues and dynamics of sexual boundary violations in religious communities.]

Aitken, Robert. (1984). "The Third Grave Precept: Not Misusing Sex." Chapter 4 in The Mind of Clover: Essays in Buddhist Ethics. San Francisco, CA: North Point Press, pp. 37-48.

Aitken and his wife, Anne, established a Zen organization, Diamond *Sangha*, in Hawaii in 1959. In 1974, he was given the title of *roshi* by his teacher, Yamada Koun *Roshi*. From a series of brief essays that examine the Ten Grave Precepts of Zen Buddhism in order to clarify them for Western students. Regarding the precept related to sex, states that because "the sexual drive is part of the of the human path of self-realization," like other drives and emotions, it should not be avoided or rejected. As a human element, it can be "integrated into our daily-life practice and our *zazen* practice." Pages 44-45 express his concern "about the grave upsets in American Zen Buddhist centers recently that have followed upon affairs of teachers with their students. These cases seem to reflect a misuse, not just of sex, but more generally of the teacher's role in the *sangha*." Calls for teachers to be responsible for their power. Acknowledges the archetypal place that the role of teacher occupies in the psyche of students: "When the teacher, in the role of teacher, confronts a student sexually, the archetype is violated, and the student is deeply confused and disturbed." If students had been seductive with their teachers, it "simply reflects the fact that they were not yet mature in their practice, and that they were carried away by their investment. The teacher is one who can acknowledge sexual attraction in a *dokusan* situation, and draws the line at that moment." Calls for students to avoid blind allegiance, affirming that in Buddhism each person is responsible.

_____. (1996). "Brahmadana, Intervention, and Related Considerations: A Think Piece." In Original Dwelling Place: Zen Buddhist Essays. Washington, D.C: Counterpoint, pp. 160-170.

An essay written in 1995. Explores the phenomenon of the Buddhist teacher who sexually exploits his students as a violation of the third of the *Pañcha Shila*, the Five Precepts that Buddhists vow to follow: "I take up the way of not misusing sex." The Buddhist teacher who is a sexual abuser: 1.) displays attachment; 2.) conceals Dharma from the student; 3.) manipulates transference to create an ultimate kind of loyalty. He recognizes the inherent vulnerability of a

student: “To be vulnerable, to be naïve – that is the Tao.” Identifies as factors: meaningful consent by a student vs. dynamics of transference to the teacher; power differential between men and women historically and culturally; the difference between “a one-time incident, ...a love affair between the Buddhist teacher and student” and “willful actions that stand in for love but that are actually ruthlessly exploitative.” As interventions, explores: 1.) the possibility of *brahmadanda*, i.e., shunning, by the abuser’s colleagues; 2.) an intervention analogous to that in the case of a substance abuser; 3.) informing those in a position of authority, e.g., senior members of the *sangha* or the *sangha*’s board. The goal of an intervention is “to encourage the liberation of the teacher, as well as those for whom he has caused trouble.” In a case where an “appeal to compassion and ordinary decency” fail, he allows for a lawsuit and the setting aside of the “traditional Buddhist distrust of the adversarial approach to the conflict.” Calls for the *sangha* to support financially the therapeutic treatment of the victim. Calls for regular sharing meetings in a *sangha* to create a safe setting in which betrayal can be disclosed by a student. His analysis of Zen history points to multiple factors related to the occurrence of sexual abuse by teachers: women historically were shut out of positions of power; there is a failure to address the power of sexuality, and where it is addressed, it is trivialized or exploitation is minimized. Footnotes.

_____. (1997). The Practice of Perfection: The *Paramitas* from a Zen Buddhist Perspective. New York, NY: Pantheon Books, pp. 122-123; 127-143.

The book evolved from classes, talks, and seminars. The *Paramitas*, or Perfections, derive from the 3-part teaching of Buddhism: *Shila*, *Samadhi*, and *Prajna* – morality, absorption, and wisdom. In Chapter 6 on the *Prajna Paramitam*, or wisdom, he very briefly discusses sexual misconduct between a teacher and a student in relation to the teacher who betrays the transference of the student. In Chapter 7 on the *Upaya Paramita*, which literally means “suited to the place or situation,” he presents in question/answer format some thoughts about students, teachers, and abuse: a student “should be careful and not invest until you are reasonably confident [that the teacher is good for you]”; he does not accept the position that women who have become involved with teachers bear some of the responsibility because they are too trusting and too naive: “If a naive person comes here, I want to respect that naiveté and not shake it.”; briefly discusses transference between a student and teacher; he rejects the expectation of absolute perfection of the teacher; states that while “some transgressions [by teachers with students] really have been gross... sometimes sexual relations between teachers and students have worked out fine.”

Allen, Craig M. (1991). Women and Men Who Sexually Abuse Children: A Comparative Analysis. Orwell, VT: The Safer Society Press, 80 pp.

Allen is not identified. From the preface: “It is the purpose of this exploratory study to present a comparative profile of women and men who have sexually abused children in which some factors differentiating female offenders from male offenders are identified, as well as factors common to both types of perpetrators.” Chapter 1, pp. 11-20 challenges “the assumption that only men are the perpetrators of child sexual abuse,” which is “[t]he most powerful” of “secondary beliefs associated with the incest myth,” i.e., “the belief that parents did not commit sexual acts with their children.” Identifies 3 barriers to recognizing child sexual abuse by women: overestimation of the strength of the incest taboo; overextension of feminist explanations of child sexual abuse; overgeneralization of the lack of reports of child sexual abuse by women. Chapter 2, pp. 23-26, describes the study’s methodology. The sample consisted of 75 adult male and 65 adult female sexual offenders. All the women in the sample had actively offended against children, in contrast to passively offending, i.e., “failing to report or take action to prevent the sexual abuse of a child under their care.” All offenders were people “who were reported to and substantiated by [Iowa and Missouri] state social services departments for committing acts of sexual abuse with children. ...it is a caretaker sample of child sexual abusers; that is, these adult women and men sexually abused children in their roles legally defined as caretakers.” Participants were interviewed in-person; dates of the interviews are not reported. Chapter 3, pp. 27-67, reports the findings. “Included in the comparisons is information about demographics, substance abuse and antisocial behavior, family background and relationships, child sexual abuse patterns and perceptions, and the investigation experience and consequences.” 41 tables are used to display the comparisons.

Table 7 reports the offenders' religious affiliation. For female offenders, the largest percentage affiliation was Baptist, 25%. For male offenders, the largest percentage affiliation was Lutheran, 19%. Tables 26 and 27 report offenders' relationships "to the children with whom they report committing these acts." States: "Included in the neighbor/acquaintance category are children and siblings of boyfriends and girlfriends (3% and 5% of the victims of female and male offenders, respectively), friends of siblings (8% of female offender victims), neighbor children (3% and 5% of the victims of female and male offenders, respectively), and school children and children at church (10% of the victims of male offenders)." Regarding offenders who reported having been sexually abused as a child (47 female offenders 72%; 27 male offenders, 36%), 1 male offender reported having been victimized by a "Minister," and 1 male offender reported having been victimized by a "Male member of church." Chapter 4, pp. 69-72 is a summary and conclusion. The appendix is a summary of the interview protocol. 3+ pp. of references.

Allen, Jr., John L. (2004). All the Pope's Men: The Inside Story of How the Vatican Really Thinks. New York, NY: Doubleday, 392 pp.

Allen has covered the Vatican fulltime as a correspondent for the *National Catholic Reporter*, an independent newspaper, and is an analyst for CNN (Cable News Network), a media company in the U.S.A., and for National Public Radio in the U.S.A. From the introduction: "The aim of this book is to promote better informed, and hopefully less acrimonious, conversation between the Vatican and the English-speaking world by identifying the core values and experiences that underlie specific Vatican policy choices." States that the book is "an attempt to understand how the Vatican thinks, why it reacts in certain ways and not others, how it sees the world." Acknowledges his Roman Catholic affiliation. Chapter 1 is an organizational overview of the structure of the Vatican, and describes the functions of basic administrative units. Chapter 2 identifies and debunks 5 myths – popular "intellectual clutter" and stereotypes – about the Vatican that interfere with "seeing the Vatican as it really is." Chapter 3's purpose is "to 'get inside the head' of the Roman Curia, to present its worldview in an accurate and sympathetic way, so that decisions of the Holy See can be located with the value system that actually shapes them... By values, I mean the basic principles that form the building blocks of Vatican policy, the ends that Vatican personnel generally strive to protect and defend." Uses examples related to matters of the sexual abuse of adults and minors in the Church to illustrate 7 of the 10 values. Chapter 4 addresses the question, "How does the surrounding environment influence the thinking, the experience, and the frame of reference of the men and women who serve in the Vatican?" Considers "the particular cultural contexts" of those in the Roman Curia. Cites as an example the impact of Italian culture on Vatican attitudes toward criminal justice systems: "This point played an important role in Vatican reactions to the American sexual abuse crisis, especially in the way curial officials reacted to proposals to require bishops to report allegations of sexual abuse against priests to the police." Chapter 5 describes "a few basic theological concepts about the papacy, its role of service to the universal Church, and the mission of the Roman Curia in supporting that role." Chapter 6, "The Vatican and the American Sexual Abuse Crisis," is the book's longest chapter. Stating that the relationship between the Holy See and the Catholic Church in the U.S.A. is at a crossroads, he addresses "the sexual abuse crisis that exploded in January 2002," which he calls "the most painful episode in American Catholicism since its foundation." He "review[s] the various ways in which American Catholicism and the Holy See misunderstood one another..." A section provides a chronology, December, 2001-August, 2003, of official statements, individuals' comments, quotes from news media, and actions. Identifies 4 matters about which the U.S.A. Catholic community misunderstood the Holy See: power, fear, denial, and "an American problem." Identifies 4 matters about which the Holy See misunderstood the U.S.A. Catholic community: sexual hysteria, anti-Catholicism, greed, and exaggerated individualism. Identifies 6 values that both the Holy See and the U.S.A. Catholic community "strove to assert and defend during the sexual abuse crisis, albeit with different ideas of what those values mean in practice.": justice, accountability, compassion, truth, role of the bishop, and reform. Chapter 7, "The Vatican and the War in Iraq," traces the chronology of the Vatican's responses to the build-up to, and the beginning of, the U.S.A.-led coalition that invaded Iraq in 2003. Identifies 4 disputes that "will be recurrent flashpoints in the Rome/Washington relationship." Lacks references.

_____. (2004). "Clergy Sexual Abuse in the American Catholic Church: The View from the Vatican." Chapter 2 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 13-24.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, "in order to work together in a collaborative effort to help fine-tune one another's thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem..." By a reporter for the *National Catholic Reporter*. Presents his analysis of the response of Vatican officials following media reports in 2002 about clergy sexual abuse of minors in the U.S.A. Catholic Church and how the hierarchy handled matters upon discovery. Notes at the outset: "If there is one constant to their [i.e., Vatican officials to whom he has spoken] reactions, it is this: they find the pummeling the American Church took in the court of public opinion hard to understand." Dismisses the hypotheses that the Vatican "is 'soft' on the sexual abuse of minors" and that "the Vatican believe[s] that sexual abuse by priests is an 'American problem.'" Identifies 3 factors "that many Vatican officials believe are underneath the American crisis. First, many Vatican officials believe that much of the legal action against the Catholic Church related to the sex abuse crisis amounts to a rather crass financial shakedown... Second, many Vatican officials believe there is a streak of anti-Catholicism in American culture that has resurfaced in the sexual abuse crisis... Third, Vatican officials also believe that interest groups inside the Catholic Church, of both left and right, have manipulated and exacerbated the sexual abuse crisis in order to grind their ideological axes." Regarding the timing of the Vatican's response, he states: "Vatican officials are quite reluctant to feed what they consider negative energy, and thus weigh every public statement, every proposed intervention, with this in mind. The result has been a degree of caution and compromise that has frustrated some Americans seeking dramatic action, but that also reflects a good deal more reflection than the apathy or ignorance some critics have suggested." Identifies the role of cultural experience as a factor in decisions made by key Vatican officials of European and Latin American origins. Identifies the Vatican's understanding of the accountability of bishops as significantly different from that of those who called recently have called for removing bishops who "fail[ed] to stop sexual abuse by priests when they should have known better." Discussing the case of Cardinal Bernard Law of the archdiocese of Boston, Massachusetts, he identifies factors in the Vatican's delay to act: "First, there is the deliberate slowness of the Vatican, especially when facing a major decision... Second, there was fear of a 'domino effect'... Third, there is the strong personal bias of Pope John Paul II against bishops resigning when things get tough." Identifies recent Vatican responses that indicate it "has, at least to some extent, grasped the depth of the American crisis and taken steps to address it." Also notes Vatican reservations about actions by the U.S.A. bishops. Lacks references.

Allen, Lydia Marie. (2004). "How Has the Catholic Church Addressed Sexual Abuse of Minors by Priests and Religious in Europe?" Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference "Abuse of Children and Young People by Catholic Priests and Religious" (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 196-210.

Consists of edited versions of presentations at the symposium in the book's title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The "symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme." From the editors' introduction: "The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon." Allen is a member of the Religious Sisters of Mercy, Alma, Michigan, a religious institute of the Roman Catholic Church, and a licensed clinical psychologist, Begegnungs- und

Beratungsstelle der Barmherzigen Schwestern von Alma, Breuberg, Germany. "This paper... presents an overview of the Church's approach to sexual abuse of minors by priests and religious in Europe. ...focus will be placed on issues specifically related to Catholic priests and religious." Topics very briefly addressed include: status of regulations in Church jurisdictions in Europe; content of preambles in Church jurisdictions in Europe; content of preambles and introductions; general nature of the regulations; practices regarding therapy for the priest-sexual abuser and restrictions on ministry; prevention of child sexual abuse; sources internal and external to the Church for the referral of victims; formation programs in dioceses for those "responsible for dealing with sexual abuse of minors by priests."; therapy programs for priest offenders and for victims. 7 references; bibliography. Pp. 211-213 summarize participants' discussion of 4 questions posed by Allen following the presentation.

Allender, Dan B. (1990). The Wounded Heart: Hope for Adult Victims of Childhood Sexual Abuse. Colorado Springs, CO: Navpress, 255 pp.

By a counseling psychologist and teacher. From a theologically conservative and evangelical point of view. Clearly written, accessible language, particularly parts I. and II regarding emotional and psychological reactions. Part III is a scriptural/spiritual approach to change. Lacks citations; includes a brief but dated bibliography.

Allyson, Tiffany. (2008). "Church Members Should Be Trustworthy." Chapter in Willis, Laurie. (Ed.). Sexual Predators. Farmington Hills, MI: Greenhaven Press, pp. 34-39. [Reproduced from: Allyson, Tiffany. (2005). I was sexually abused: Ray was a respected member of my church, but I should have told someone he made me feel uncomfortable. *Campus Life*, 63(January/February):52-55.]

Very brief first person account that begins with her being hired at 16-years-old to work in a bookstore operated by a man whom she had "known from [her] church most of my life." Through a grooming process, he sexualized his relationship to her. Describes her feelings of vulnerability and thought process, including his involvement in church-related activities.

Alomar, Ladan. (2003). "A Response to Clergy Sexual Abuse: A Latina Perspective." 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. 75-77. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Alvear, Rocío Figueroa, & Tombs, David. (2016, December 15). Listening to Male Survivors of Clergy Sexual Abuse: Voices from Survivors of Sodalicio Abuses in Peru. [English language version.] Dunedin, Otago, New Zealand: Centre for Theology and Public Issues, University of Otago, 41 pp. [Retrieved 09/27/19 from the World Wide Web site of the University of Otago: <https://ourarchive.otago.ac.nz/bitstream/handle/10523/7052/Figueroa%20and%20Tombs%202016%20-%20English.pdf?sequence=1&isAllowed=y>]

In 2016, Alvear was a researcher at the Centre for Theology and Public Issues, University of Otago, Dunedin, Otago, New Zealand. Tombs "is the Howard Paterson chair of Theology and Public Issues, University of Otago." The format of the document is that of a report. For a description of a chapter based on the report, see this bibliography, this section: Alvear, Rocío Figueroa, & Tombs, David. (2019). [See also this bibliography, Section IIc.: Alvear, Rocío Figueroa, & Tombs, David. (2017).]

_____. (2019). "Lived Religion and the Traumatic Impact of Sexual Abuse: The Sodalicio Case in Peru." Chapter in Ganzevoort, R. Ruard, & Sremac, Srdjan. (Eds.). Trauma and Lived Religion: Transcending the Ordinary. Cham, Switzerland: Palmgrave Macmillan, pp. 155-176.

From the editors' introduction to the book: "In bringing trauma studies into the field of lived religion, this volume offers more profound understanding of the ways in which individuals and communities respond to challenging situations... Because lived religion is fluid, religious actors

[sic] and phenomena cannot be fully demarcated from other domains (psychoanalytical, cultural, political) in which they are situated. This volume acknowledges that complexity and focuses on the post-traumatic actualities and world-making subjectivities of lived religion... This volume is organized around five dimensions of the trauma-lived religion nexus: body, meaning, relationship, testimony, and ritual,” with each dimension addressed in 2 chapters. Alvear’s and Tombs’ chapter is part of the section on testimony. Alvear is a lecturer in systematic theology, Good Shepherd College, Ponsonby, Auckland, New Zealand. Tombs is director, Centre for Theology and Public Issues, and professor of theology and public issues, University of Otago, Dunedin, Otago, New Zealand. “This chapter explores the traumatic impact of sexual abuse on lived religion through a case study of the Sodalicio Society in Peru,” formally named Sodalitium Christianae Vitae, which was founded in 1971 by Luis Fernando Figari “as a society of Apostolic Life within the [Roman] Catholic Church. Sodalicio has a presence in schools and churches and runs retreat facilities and Youth Centres with communities in Peru, Argentina, Columbia, Brazil, Chile, Ecuador, Italy and the USA. Although their members are mostly lay Catholics, the society also includes clergy.” The background section reports that in 2010, a former member, Pedro Salinas, a journalist “accused Figari of physical, psychological and sexual abuse.” That year, Figari resigned as superior of Sodalicio “for health reasons’ and was sent to Rome.” The same year, the cause of beatification of Sodalicio’s vicar general, Germán Doig, who died in 2001, was suspended. In 2016, a Peruvian newspaper published testimonies accusing Doig of sexual abuse. In 2015, Salinas published a book *Mitad monjes, mitad soldados. Todo Lo que el Sodalicio no quiere que sepas*. [Half Monks, Half Soldiers: What Sodalicio Does Not Want You to Know.], which he co-wrote with Paola Ugaz, journalist. The book is based on 30 testimonies of abuse by Figari and other leaders, including 5 episodes of sexual abuse, 3 of which accuse Figari as sexually abusing them when they were minors. States that in response to the book Sodalicio “admitted that the sexual abuse allegations against its founder and other senior members were ‘plausible.’” It also appointed a commission which published a 10-page report which “explained the abuses and the factors that enabled the sexual abuse within Sodalicio.” The next section “offers an overview of existing literature on the spiritual consequences of CPSA [clergy-perpetrated sexual abuse].” Pp. 162-167 is a section which “explores the spiritual impact of psychological and spiritual abuse on eight former members of Sodalicio,” and is based on semi-structured interviews with men “who had been subjected to physical, psychological and sexual abuse” when they 14-18 years old. “The general line of questioning was on both the short-term and long-term impact of sexual abuse. At the same, we asked about how sexual abuse might have consequences or not for a sense of faith, religious identity and sense of self.” Quotes from the survivors are organized around the themes of “feelings of betrayal and lack of trust,” and “damage to faith.” Among the 4 accused offenders is Figari and Doig. The final section “argue[s] that recent work identifying Christ’s own experience as a form of sexual abuse might offer a new vantage point to address the traumatic impact of sexual abuse.” Concludes that “though Figari and other consecrated lay leaders were not technically clergy, they shared a similar institutional role,” which calls for a need to understand “how the physical, psychological and spiritual often occur together, and can magnify each other,” and calls for “a holistic pastoral response to these traumatic experiences.” 4 endnotes; 36 references. [See also this bibliography, Section 2c.: Alvear, Rocío Figueroa, & Tombs, David. (2017). Listening to male survivors of clergy sexual abuse: Voices from survivors of Sodalicio abuses in Peru. *The Canonist* [published by Canon Law Society of Australia and New Zealand], 8(1):135-167.]

Ammicht-Quinn, Regina, Haker, Hille, & Junker-Kenny, Maureen. (2004). “Postscript.” (Bowden, John, Trans.) Chapter in Ammicht-Quinn, Regina, Haker, Hille, & Junker-Kenny, Maureen. (Eds.). The Structural Betrayal of Trust [*Concilium* series, 2004/3]. London, England: SCM Press, pp. 98-109.

From a collection of articles that is described in the Introduction to the volume as follows: “The title of this volume... is meant to capture two dimensions of the sexual abuse crisis within the Catholic Church: the offences themselves which exploited the attitude of unquestioning trust and good will of children and parents towards their priests, and the subsequent experience of institutional denial, cover-up, hostility and juridical self-protection which they encountered when they had reached the stage, often many years later, of being able to report the crimes to the church authorities.” Ammicht-Quinn lectures on theological ethics at the Interfaculty Centre for Ethics in

the sciences, Tübingen, Germany. Haker is professor of Christian ethics, Harvard Divinity School, Harvard University, Cambridge, Massachusetts. Junker-Kenny is associate professor of theology, Trinity College, Dublin, Ireland. A brief conclusion to the book. States at the outset: "We are dealing with a twofold and ambiguous catastrophe. Children and young people are being made the victims, in the most sensitive and most intimate parts of their identity conceivable, of those who are meant to guide and protect them; these victims have been betrayed by those who as a community want to establish a sign of holiness in the world." Notes that the betrayal of the victims is also a betrayal of trust of the role and authority of representatives of the Church. Regarding the unresponsiveness of Church leaders to those who have been shaken by events, states: "...a hierarchical structure has been defended against a communicative structure." Calls for the Church to "ask itself how the ethical authority of priests can be restored.... The question of the ethical authority of priests cannot (only) be understood as a question of virtue or attitude; it must be grasped as a structural problem of the identity and role of priests, as a problem of social interaction in asymmetrical relationships, and as a problem of the function of the bishops in control and protection." Also makes a call that justice in matters of clergy sexual abuse of children and young people "be sought only in proceedings which are located outside the entanglements of a particular situation... ..this means that the proceedings must take place outside the church." 1 footnote.

Anderson, Annette (pseudonym). (2013). "When Faith is Twisted." Chapter 9 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 85-87.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 2, The Experience of Abuse. No biographical information is provided for the author. A very brief first person account of the "spiritualization of sex" by a pastor at her church who sexualized his pastoral relationship to her, and the very negative impact on her life.

Anderson, Bill. (1992). When Child Abuse Comes to Church: Recognizing Its Occurrence and What to do About It. Minneapolis, MN: Bethany House Publishers, 174 pp.

Anderson is senior pastor of a church in Michigan. Prompted by his experience beginning in 1998 as a new pastor at a church where, in the recent years prior to his starting, 64 children were sexually molested, physically abused, raped, sodomized, and/or forced to participate in oral sex by an adolescent in the congregation who later confessed to the crimes. First person account offers practical advice and education aimed at pastors. Topical chapters briefly address: investigation of suspicions of child abuse in a church, abuse symptoms, false accusations, and perpetrators; denial, lies, and disbelief; dealing with the media, legal considerations, and conflicting needs; identifying victims, therapy, agencies, and support for parents; impact on the congregation, trial, testimony, and stress on church staff; decision-making, dual relationships, insensitivity, response to the perpetrator's family, and leaders' self-care; ethical dilemmas, prosecution of the offender, re-victimization, and restoration of the offender; prevention, education, policies, and liability. Treatment is too brief given the seriousness of the many topics identified. Lacks references for facts cited, a serious omission.

Anderson, Jane. (2005). Priests in Love: Roman Catholic Clergy and Their Intimate Friendships. New York, NY: The Continuum International Publishing Group, 215 pp.

Anderson, who has been active in Australian Roman Catholic parish life for 20+ years, served as a parish secretary, and recently completed a doctorate in anthropology, lives in Yakima, Western Australia, Australia. The book is based on her interviews over 10 years with approximately 50 Catholic priests in Australia. She presents their stories of "discover[ing] that celibacy – no matter how hard they might try to honour the practice – is destructive of their lives and ministry. In finding a remedy in sexually intimate friendships, these priests are then forced to make their way

through a jumbled mass of complexities.” Anecdotes from the priests are interspersed throughout the text to illustrate topics and themes. In Chapter 1, she discusses the topic of priests and sexual immaturity. Quotes “Fr. Ben” who describes being 34, serving in a parish for the first time, and being in a stage of life “something like the late adolescent/early adult.” He recounts counseling a woman whose husband had left her, and his transference of his personal needs on to her. He eventually sexualized his pastoral role relationship to her. [No analysis of the role relationship as based on asymmetrical power is offered.]

Anderson, Jeffrey R. (1992). “Visiting the Sins of the Fathers Upon the Church: A View from the Victims’ Lawyer.” Chapter in Tort Liability for Charitable, Religious, and Non-Profit Institutions. Chicago, IL: American Bar Association [A publication of the American Bar Association Section of Tort and Insurance Practice, Committee on Charitable, Religious, and Non-Profit Institutions and the Division for Professional Education], pp. 1-66.

Anderson is attorney, Reinhardt and Anderson, St. Paul, Minnesota. From the introduction: “Having represented hundreds of victims of sexual abuse by authority figures and focusing a practice over eight years almost entirely upon child and adult sexual exploitation by clergy, I have reached some disturbing conclusions about the relationship between child sexual abuse, our religious institutions, and American society in general.” His cases have primarily involved the Roman Catholic Church. In Chapter 2, “Dimensions and Consequences of Denial,” he “reflect[s] on several of the dimensions of denial which serve as protective camouflage and can contribute to staggering legal liability by the [religious] institutions.” Factors include: 1.) Protecting one’s self from reassessing one’s societal trust and “habitual confidence in protective institutions,” which fosters denial, minimization, and blame, and creates legal liability. 2.) Victim suppression by a failure to believe, or act on, victims’ reports of sexual abuse in the church. 3.) Inadequate church investigations of reported incidents. 4.) Cultural ignorance of the dynamics of sexual abuse, e.g., clinical reasons for delayed reporting. 5.) Systemic failure, whether unintended or due to deception, when the church as an institution is implicated. 6.) Church hierarchy’s attacks on media reporters of clergy sexual abuse. Chapter 3 discusses holding church accountable through civil law remedies, and provides “a brief overview of the theories of liability that have been developed and utilized, albeit inconsistently throughout the jurisdictions [in the U.S.A.]” Remedies includes the theories of employer’s negligent retention, and of respondeat superior. Examines defenses by church corporations that are based on the Free Exercise and Establishment clauses of the U.S.A. Constitution’s First Amendment “in attempts to avoid discovery of facts, shield themselves from civil liability for the devastating damage done to victims and from state regulation through punitive damages statutes.” Focuses on 3 topics involving attempts to use the First Amendment to: 1.) Shield churches from disclosing relevant, non-privileged information contained in employment files. 2.) Shield a church corporation from civil accountability for compensating victims of a church’s misconduct. 3.) Shield church corporations from civil penalties and deterrence in the form of punitive damages. Discusses the problem of statute of limitations as a barrier “to impos[ing] liability on a church and its minister for sexual misconduct.” Notes: “Unlike most tort victims, the exploitive and abusive nature of the defendant’s conduct, and the damage it has caused, is not readily apparent to victims of sexual abuse. Traditional statute of limitations concepts simply do not apply in sexual abuse cases. These plaintiffs must assert the delayed discovery rule, which tolls the statute of limitations until the victims realize that they have been injured by the abuse.” Reviews decisions in civil cases and of states’ laws that recognize delayed discovery in cases of sexual abuse of minors. Concludes: “Our civil justice system is an effective tool for positive social change. Lawsuits are our genuine opportunity to force change... The pain and disillusionment caused by exposure of these claims (truths) is shaking the church out of apathy, ignorance and indifference, hopefully toward a healthier place to worship. To name and expose the destructive practices at the root, to search out and challenge the tenets that support them, and to replace those practices with others that support life, dignity and compassion, indeed, is the pursuit of justice.” Among the church-related cases discussed are: *Milla v. Tamayo*; *S.P.V. v. Pastor Mitchell*, *Westwood Lutheran Church and the American Lutheran Church*; *John T. Doe v. Archdiocese of St. Paul and Minneapolis*, and *Diocese of Winona*; *J.D.W. v. Robert J. Ruglovsky*, *St. John’s Byzantine Catholic Church and Byzantine*

Catholic Church Diocese of Parma, Ohio; Erickson v. Christenson; Hutchinson v. Diocese of Altoona-Johnstone; Mrozka v. Diocese of Winona and Archdiocese of St. Paul & Minneapolis.
105 endnotes.

Anderson, Jeffrey interviewed by Quade, Vicki. (1994). "Child Sexual Abuse in the Catholic Church Is Widespread." Chapter in de Koyster, Katie, & Swisher, Karin L. (Eds.). Child Abuse: Opposing Viewpoints. San Diego, CA: Greenhaven Press, Inc., pp. 158-166. [Based upon: Quade, Vicki. (1992). Unholy wars: *Human Rights* interview. *Human Rights*, 19(4, Fall):18-21, 30.]
For description, see the annotation for the article in this bibliography, Section IV.

Anderson, Lavina Fielding, & Allred, Janice Merrill. (1996). Case Reports of the Mormon Alliance, Vol. 1, 1995. Salt Lake City, UT: Mormon Alliance, 328 pp. [Also available on the World Wide Web. Accessed 03/21/06 at: <http://www.mormonalliance.org/casereports/volume1/v1>]

Anderson and Allred are trustees of the Mormon Alliance, the purpose of which is to identify and document ecclesiastical/spiritual abuse in the Church of Jesus Christ of Latter-day Saints (LDS), promote healing and closure for survivors, build more sensitive leadership, empower LDS members, and foster a healthier religious community. They are co-chairs of the Case Reports Committee. Anderson, from Salt Lake City, Utah, was excommunicated from the LDS in 1993, and Allred, from Provo, Utah, in 1995. The focus of the book is child sexual abuse in the Church. Part 1 consists of contextual materials, including: statements by General Authorities in General Conference; description of the Church's Helpline for reporting abuse; a critical description of LDS booklets and manuals regarding child abuse; LDS magazine articles, and several books. Chapter 4 is based on newspaper accounts and other public documents, and reports on 22 recent cases of criminal prosecution of Mormons for child abuse. Perpetrators include persons who committed child sexual abuse in the context of their LDS roles as: General Authority; Sunday School teacher; elder; bishop; high priest; missionary. Among the concerns raised is the failure of LDS leaders who knew of commission and did not report to police authorities. Chapter 5 "provides anecdotal information [about five cases] to indicate that some bishops and stake presidents disbelieve and even punish victims [of child sexual abuse committed by LDS members], cover up for perpetrators, and, in extreme cases, harass and intimidate victims to prevent disclosures that they feel are embarrassing to the Church. Chapter 6 is about ritual abuse; Chapter 7 examines considerations for an LDS policy on child sexual abuse, and includes recommendations from the Mormon Alliance. Part 2 reports in extensive detail on cases of child abuse from Oklahoma, 2 of which alleged bishops as perpetrators. After 2 mothers spoke to the media, they were excommunicated in 1994 by the stake president. Primary reference source is numerous newspaper articles.

Anderson, Neil T. (1991). "Charles: Freeing the Abuser." Chapter 7 in Released from Bondage. San Bernardino, CA: Here's Life Publishers, Inc., pp. 129-156.

Anderson is associate professor, practical theology, Talbot School of Theology, La Mirada, California, and president, Freedom in Christ Ministries, LaHabra, California. He introduces a chapter on sexual bondage, a term of his own, with a brief account of a pastor whom Anderson counseled, a man whose daughter was previously molested by a youth pastor and was molesting her at the time he sought out Anderson. Attributes the pastor's behavior to the "demonic stronghold in her life", that it was Satan in her who sexually enticed and "lured the father to do the unspeakable." Anderson's orientation to compulsive thoughts, thoughts, and disorders is a conservative Christian framework that relies heavily on scripture.

Annis, Ann W., Lloyd-Paige, Michelle, & Rice, Rodger R. (2001). Set Us Free: What the Church Needs to Know from Survivors of Abuse. Lanham, MD: Calvin College Social Research Center & University Press of America, Inc., 151 pp.

By colleagues from Calvin College, Grand Rapids, Michigan. Reports results of their followup study to "a 1990 study of the prevalence of abuse in the Christian Reformed Church..." [See this bibliography, this section: Rice, Rodger R., & Annis, Ann W. (1991).] Using a semi-structured interview method in 1992, they surveyed residents in the Grand Rapids, Michigan, metropolitan

area ‘about physical, sexual and/or emotional abuse to people who are or have been members of a church... It is about the experiences, struggles and reactions of abuse survivors.’ Uses participants’ quotes throughout. Participants included: 53 females (85.5%) and 9 males (14.5%); age range was 19-to-64, with 83.1% in the 30-49 range; 60.0% were in their first marriage; 83.1% had at least some college; all had ties to Christian churches; 58.4% attended a weekly worship service at least 2-3x/month. Chapter 2 “examines how religion was used to justify abuse.” Includes how scripture and religious practices or theological beliefs were used as justifications. Pages 24-26 describes sexual abuse by clergy. Chapter 3 “examines the responses of the church, both negative and positive... ...from not only individuals within the church but also the church as an organization.” The negative responses “included disinterest, rejection, physical violence, denial, unrealistic expectations, lack of patience, and merely moving the offender.” Positive responses “include verbal support, use of trained lay persons, not forcing forgiveness, supportive sermons, counseling funds, and the removal of an offending pastor.” Pages 41-42 describe positive experiences of two survivors in cases where the offending pastors were removed. Notes that such responses to discovery of “abusing pastors were in the minority.” Chapter 4 describes the affects on victims. Chapter 5 “investigates the abused’s attitudes toward religion and church.” Chapter 6 “details suggestions from survivors for how the church could help both them and their abusers.” Chapter 7 contains a summary, the authors’ recommendations for actions, and lists resources. One appendix provides a brief description of survivors who were quoted, at least 4 of whom were sexually abused by clergy. Another appendix presents the interview questions. 17 footnotes. [The book makes a contribution to the literature in that it presents survivors’ comments in the first person in relation to topical themes.]

Anonymous. (1680, October 11). A Full and True Relation of Two very Remarkable Tryals at the Quarter-Sessions of the Peace for the City and Liberty of Westminster. Held in the Great Hall, on Monday the Third of October, and ending the Eleventh of the Same. The one, for Scandalous Words, by one Shippon: The other, of a Priest in the Gate-house, for Spoiling a Girl of Nine Years old. By Way of Letter to a Friend. London, England: W. H. and T. F., 4 pp. [Accessed 09/02/19 at the World Wide Web site of Early English Books Online.]

The document is a letter regarding 2 trials. In the opening 2 paragraphs, the author’s opposition to the “Papists amongst us” and affirmation of “the Church England” is stated. The 2nd case is that of a “Popish Priest.” Pp. 3-4 describe the indictment, trial, and conviction of “Dowdel alias Ireland, alias Johnson, a Priest and Prisoner in the Gate-house; for an assault upon the body of one Bishop, a Girl of Nine or Ten Years of age, with an intent to have Ravish’t her, whose Mother was formerly Prisoner there, the Girl going often to the Prisoner to carry such things as he had occasion for...” The girl testified against him court. He is reported as admitting his actions against her: “...amongst the rest of his discourse he owned the matter in effect in these words...” [Gatehouse was a prison in Westminster, which was formerly the capital of England.]

Anonymous. (1817). The Infamous Life of John Church, The St. George’s Fields Preacher, From His Infancy Up to His Trial and Conviction, with His Confession.. London, England: Hay & Turner, 16 pp. [Accessed 05/09/11 at the World Wide Web site of Harvard University Law School Library, Cambridge, Massachusetts: <http://pds.lib.harvard.edu/pds/view/5805230>]

Begins with a biographical sketch of John Church, 1780 – c. 1835, who was a minister in England in the Independent, or Dissenting, church tradition, and served churches in England. Reports that during his first efforts at public preaching, he “made several violent attempts upon you men while at that place, he was driven out from thence, by the trustees of the chapel in which he preached, and ordered never to show his face there again.” Later he was accused “with a wicked and diabolical offence, as the law says, ‘not to be named amongst Christians,’ and he was obliged to run away from this accusation.” He became the minister of the Obelisk Chapel, St. George’s Chapel, where “[s]everal young men, whose names are known to the writer, who were accustomed to hear him, were obliged to leave him consequence of his having used them in a manner too indecent to be mentioned or hinted at.” Includes an extract from a letter from William Clark, “a

young man between 19 and 20 years of age, which contains an account of attempts too horrid to be published.” States that in 1812 he went to hear Church preach, was invited to a home, and “was prevailed upon to sleep with John Church; I did sleep with him three nights; after being enticed to many imprudencies, I was under the necessity to resist certain attempts, which if I had complied with, I am fearful must have ruined both soul and body; the crime is too horrid to relate.” In 1813, a grand jury indicted Church “for his attempt some years ago on a lad named Webster.” He was tried and acquitted. In 1816, he was indicted for attempted sodomy against a member of his congregation. In 1917, he was found guilty and sentenced to 2 years in prison.

Anonymous. (1845). The Truth Revealed. Statement and Review of the Whole Case of the Reverend Joy H. Fairchild, From Its Commencement to Its Termination, Compiled from Original Documents, By a Member of the Suffolk Bar. With an Appendix Containing All the Correspondence, and the Testimony of the Principal Witnesses Before the Ecclesiastical Council at Exeter, and the Municipal Court at Boston. Boston, MA: Wright’s Steam Press, 104 pp. [Accessed 01/27/12 at the World Wide Web site of Harvard University Law School Library, Cambridge, Massachusetts.]

States on the first page: “THIS book has been prepared from statements, letters, and other documents, furnished to the compiler by the Deacons of Phillips [C]hurch [in South Boston, Massachusetts], and other gentlemen, they believing it to be a duty which owe to the public as well as to themselves.” A response to an 1844 self-published document, Iniquity Unfolded: An Account of the Treatment of Mr. Fairchild by the Deacons in South Boston, and Others, by Rev. Joy Hamlet Fairchild that followed inquiries into accusations that he had sexualized relationships with women parishioners. States that Fairchild’s publication “contains many slurs and innuendos, and many false statements. . . .the question [is] whether Mr. Fairchild ought to be regarded as a virtuous man, fit to discharge the office of a public teacher of morality. . . .the statements and documents contained [in this book] will enable the public to comprehend the whole case, to form a decided opinion upon it.” With commentary, presents events chronologically. In 1841, Fairchild was pastor of the Phillips Church in South Boston when he was confronted privately by 2 deacons and a Church member regarding their suspicions about his actions toward a young woman living in the home of the member who described her as coming to Boston as “entire stranger, a plain, unsophisticated country girl, and as artless as a child.” Fairchild denied “any criminal intercourse,” but offered to resign if the deacons would keep the relationship a secret, which they accepted. States: “He acted like a guilty man, and thence they had good reason to suppose him guilty.” He left in 1842, and in 1843 was installed at a church in Exeter, New Hampshire. Later that year, the deacons and Church member “received information respecting the causes of Mr. Fairchild’s departure from East Hartford, Conn., where he had been settled before he came to South Boston, which seemed singularly in accordance with the circumstances” at the Phillips Church. In 1844, the Exeter church was notified of the reports of Fairchild’s behaviors in East Hartford and South Boston. Subsequently, an ecclesiastical committee was convened in Boston in 1844 to consider the reports. The 6 members, 3 clergy and 3 deacons, appointed by Fairchild, exonerated him. The editor of the newspaper in East Hartford commented on the findings, stating that “the people of East Hartford . . . [are of the opinion] that Mr. Fairchild was *guilty* of gross and immoral conduct – to say nothing worse.” At this time, reports reached clergy and deacons in Boston “that a young woman who had formerly resided in the family of Mr. Fairchild . . . had [in 1842] given birth to an illegitimate [*sic*] child.” When they inquired of the woman, Rhoda Davidson, they determined that Fairchild was the father. The matter was brought to the Suffolk South Association, an ecclesiastical group, which conducted a hearing in Exeter. Davidson, the principal witness against Fairchild, testified at length, describing Fairchild’s citations of scripture religious rationalizations to justify his sexualization of his relationship to her, a domestic in his home and a member of his church, and his impositions of secrecy: “He said for the sake of his wife and family, and for the cause of religion, it ought to be kept a secret.” His attorney alleged that there was a conspiracy against Fairchild. After 2 days deliberation, the council conducting the hearing voted 19 to 6 to find Fairchild guilty, and upheld Davidson’s credibility. Subsequently, Davidson was indicted by secular authorities in Massachusetts for committing adultery, and acquitted at trial. Pp. 45-104 is an appendix consisting of 36 documents, including correspondence and various witnesses’ testimony, including Davidson’s.

Anonymous. (1847). Trial of the Rev. William Gilmore for Adultery, Before the Session of the Tabernacle Presbyterian Church of Cincinnati. Cincinnati, OH: [s.n.], 24 pp.

Trial pamphlet published following the ecclesiastical trial of Rev. William Gilmore, November 20, 1846, which was conducted by the session as the governing body of the Tabernacle Presbyterian Church, Cincinnati, Ohio. He was found “guilty of the charge of Licentious Intercourse,” and sentenced “to public dismemberment from the Church.” As a result of the trial, “one of the ladies with whom he was charged with improper intercourse [was also] subsequently read out of the Church.” Following the church session’s action, the local presbytery “declared [Gilmore] unfit for the clerical office, by annulling his license to preach the Gospel.” While in seminary, he became active in the church and its “formation of Sunday Schools and Bible Classes..., and contributed freely of his time and talents in the effort to make them prosperous and the instruments of salvation.” The introductory section of the document is the author’s rationale for publishing the facts of the case. One is “to prove to the members and rules of the church, that it is both unwise and unsafe to attempt to cover up the transgressions of their pastors or members by a resort to evasion and deceit... The wolves which prowl in our midst, arrayed in the garb of meekness and humility, in order that they may make more easy and certain prey of the innocent and unsuspecting, should be stripped of their false covering, and exposed in all their brutality and hideous deformity to the public gaze.” Another rationale is “to convince husbands and fathers that it is not best to place unlimited confidence in the virtue of every one who affixes the title of Reverend to his name; and to persuade wives and daughters that they owe it to themselves and the reputation of their sex, to hold clergymen at the same distance, and subject to the same regulations, as any other class of respectable people... We grant [clergy] unrestricted interviews with our wives and daughters, in order that they may break unto them the bread of eternal life. In short, we commit to their honor, with no other security than their sacred calling, our dearest interest both of a temporal and spiritual nature.” Briefly describes sources for the power and status of clergy. Another rationale is to warn others who “might be tempted to become guilty of the same enormous crimes.” Proposes that “[p]rivate interviews with females should be discontinued, whether they are held for the purposes of confession and prayer, or merely the ordinary intercourses of society.” If a confessional requires secrecy, proposes an attendant be present beyond the range of hearing. Calls for social visits to be made at “the usual hour of receiving them in other cases,” and to not select times for visits “when the head of a family is usually absent from his house in attending to his daily business.”

Anonymous. (1860). Trial of the Rev. Revilo F. Parshall, Late Pastor of the Baptist Church at Sandy Hill, N.Y., on Charges of Licentiousness, Impudence, and Bad Example; Before an Ecclesiastical Council, Held on the 17th, 18th, 19th, and 20th days of January, 1860. New York, NY: [s.n.], 70 pp. [Available in PDF format at the World Wide Web site of Harvard University Law School Library, Cambridge, Massachusetts; accessed 05/28/11 at: <http://pds.lib.harvard.edu/pds/view/5806299>]

Based on the authors’ “complete and faith record” of “the intensely interesting trial” and “a summary of the events which preceded it.” Revilo F. Parshall was “a very popular and remarkably successful preacher in the Baptist Churches at Fort Edward and Sandy Hill,” New York, in the 1850s. In the fall, 1858, “rumors of acts of moral indiscretion” by Parshall circulated at the Sandy Hill church. Church officers made an inquiry and “dismissed them as idle tales, devoid of any truth.” Parshall resigned in March, 1859, and moved to Wisconsin. “He had not been long absent before a flood of rumors were in general circulation, charging him with numerous and the grossest acts of moral obliquity.” In July, a church council composed of ministers and laymen from area churches was convened to try him on the charges. Parshall wrote and asked for an adjournment to August, which was granted. When the council convened again, he was absent, and a member of the council was appointed to defend him. He was found “guilty of licentious conduct and falsehood” and deposed as a minister. The council also “advised the church to ‘withdraw the hand of fellowship from him, which was accordingly done.’” In December, Parshall came to Sandy Hill and asked for a new trial, which was granted, and the council convened in January. Presents affidavits and testimony of women, including members of his churches, including a 14-year-old and a 13-year-old, who, among a number of complaints of “indelicacies,” “insults,” and

“liberties,” accused him of touching them sexually. The council found Parshall was guilty “of acts indicating licentious designs” involving 3 women from 1855-1858, deposed from ministry, and advised “exclusion from the church.”

Anonymous. (1990). “A Priest Child Abuser Speaks.” Chapter in Rossetti, Stephen J. (Ed.). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, pp. 99-111.

From an interdisciplinary collection of essays that addresses a set of questions: “1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church’s] responsibility in the process of healing?” By a Roman Catholic priest who was convicted of child sexual abuse. He spent 14 months in a minimum security prison that included a work release program during the day. There was no treatment program in the prison, but he requested therapy and received a court order for outpatient treatment twice per week that included a peer recovery group for sexual addicts. Briefly recounts: his being sexually abused as an adolescent by the leader of his parish Boy Scout troop; his vulnerability derived from his dysfunctional family of origin; emotional, cognitive, and behavioral factors in the patterns of his sexual abuse of adolescent males in the parish where he was a priest. Very briefly describes his current status, including: how he copes, his relationship to God, and his relationship with the Church.

Anonymous. (1995). “Unholy Orders.” Chapter 3 in Briggs, Freda. (Ed.). From Victim to Offender: How Child Abuse Victims Become Offenders. St. Leonards, New South Wales, Australia: Allen & Unwin, pp. 41-60.

A sad and disturbing autobiographical account by a man who, at 6-years-old, was sent as an orphan to a boarding school operated by a Roman Catholic religious order in Western Australia where he lived for 6 years. He describes a particular Brother as “my house master, teacher, sports coach, spiritual mentor, mother and father figure. Simultaneously, he was my sexual abuser, tormenter and male adult model...” This adult sexually abused the author several times weekly. Other Brothers also sexually abused boys in the school, who in turn abused other boys. The author believes that 20-30 boys in his dorm were abused at any time. Physical beatings and sex were both used as punishment. He is aware of at least 3 Brothers who sexually abused him. Because he was eager for adult attention, even attention derived from the acts of abuse met an emotional need which led him to blame himself for adults’ abusive behavior. The enduring, adverse impact on his life was significant, and led to his own sexual predation against children, including incest, and resulted in his imprisonment.

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

One of 5 first person accounts in a section entitled, *Clergy as Sexual Predators*. For description, see the annotation for the article in this bibliography, Section IIa.

Anonymous. (2011). “A Victim’s Journey.” Chapter in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 3-7.

Opening chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” By “an educator living on the east coast of the United States who was abused by a Catholic priest as a young girl.” First person account. The author, raised in the Catholic Church, was first sexually molested at 14-years-old by her parish priest. In 1999, as an adult, she reported him to the Chancery of the Archdiocese of Boston, Massachusetts. She accepted the Archdiocese’s offer of therapy that “came with a letter that was really a disclaimer. ‘Nothing happened,’ they said, and ‘no one was responsible.’” Very briefly describes the help over time that promoted her healing. States: “Like some other survivors, I believed that because the perpetrator had been a priest, it must mean that he was blameless and I

was guilty. He couldn't be guilty. He was a priest – good, holy, and loved by many. I absorbed the shame and the guilt for the one who had victimized me.” Later, she realized a second betrayal, by Church hierarchy, after she learned she was not the priest's only victim, nor was he the only priest who abused minors. Briefly describes her opportunity to be 1 of 5 victims who met with Pope Benedict XVI when he visited the U.S.A. Comments: “The inability of many cardinals and bishops to stand up for children demonstrates once again how removed these men are from the reality of our lives and their inability to see the wounded Christ in us.” Also gives credit to those in the Church “who do understand our pain and our spiritual needs.”

Anthony, Dick, Ecker, Bruce, & Wilber, Ken. (Eds.). (1987). Spiritual Choices: The Problem of Recognizing Authentic Paths to Inner Transformation. New York, NY: Paragon House Publishers, 375 pp.

Anthony is a psychologist and a disciple of Meher Baba; Ecker is a psychotherapist and a disciple of Meher Baba, Berkeley, California; Wilber is an editor, New Science Library, Random House, and a student of Zen and Vajrayana Buddhism. The book grew out of a seminar in 1980-81 (?) led by Anthony at the Center for the Study of New Religious Movements, Graduate Theological Union, Berkeley, California. In Part 1, Anthony and Ecker present a framework of concepts and criteria by which to assess New Religious Movements, particularly those in the post-1960s U.S.A., and their leadership, beliefs, and practices for spiritual authenticity, distortion, and psychopathology. The typology assesses a psychospiritual group on 3 descriptive dimensions, each of which is divided into bipolar categories: metaphysics – monism or dualism; central mode of practice – technical or charismatic; interpretive sensibility – unilevel or multilevel. Briefly applies the typology to the issue of master-disciple sexual relations, framed as a question: “[D]oes a master's sexual behavior have implications regarding the master's level of spiritual realization and trustworthiness?” 3 arguments are presented to explain why: (1) serve as role model for transcending conventional morality and going beyond the duality of good/evil; (2) play with in freedom with sexual energy as cosmic recreation; (3) initiate a disciple into higher consciousness through the avenue of sexual, or *kundalini*, energy. The authors reject all 3 as implausible: (1) promiscuity, like repression, is a non-transcending strategy, and the sole purpose of a role model is to promote spiritual realization for others; (2) physical sex does not enhance a perfect master's already limitless ecstasy or infinite bliss; (3) experience indicates this deception is spiritual fraudulence and exploitation, that most female disciples describe the effects of sexual intercourse with a master as a source of psychological wounds and spiritual disillusionment. They liken master/disciple sex to parent/child sex in terms of dynamics of trust, power differential, and need. [This discussion refers to an earlier summary of the sexual conduct of several spiritual masters with their devotees: Baba Muktananda, a Hindu master; Richard Baker of the San Francisco Zen Center; Da Free John, pp. 22-24.] Footnotes.

Applewhite, Monica, & Macke, Paul. (2011). “The Response of Religious Institutes of Men to the Crisis of Sexual Abuse in the Roman Catholic Church in the United States.” Chapter 17 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 221-232.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Applewhite “has developed national and international programs for sexual abuse prevention and response in the Catholic and Episcopal Churches, the Salvation Army, and numerous faith-based organizations.” Macke, “a professional pastoral psychotherapist,” is a Roman Catholic priest, Society of Jesuits, and secretary, Pastoral Ministry & Jesuit Life, Jesuit Conference of the United States. Describes the response of the Conference of Major Superiors of Men (CMSM) to “the sexual abuse crisis” in the Church in 2002. The CMSM consists of leaders of the Church's religious institutes, which “include societies of apostolic life, congregations of brothers and priests, monastic communities, clerical institutes of priests, and many other forms of men's consecrated life.” 23,000+ brothers and priest were in U.S. religious institutes in 2002 when CMSM issued a statement, Improving Pastoral Care and

Accountability in Response to the Tragedy of Sexual Abuse, “a series of commitment made by the provincial superiors to develop” a full-scale plan. Describes the process used by the CMSM, which included contracting with groups internal and external to the Church, collaborating with victims’ groups, and educating itself. Notes the contrast of this approach to the concurrent one that was used by the United States Conference of Catholic Bishops (USCCB), in part because the USCCB was under much greater public attention and scrutiny, and in part because CMSM member groups “have many ties to the world of mental health and psychology... States that as a whole, religious communities steered away from the criminal justice perspective” that was more prominent in the USCCB response. Notes that “[w]hile the mental health perspective was enormously helpful toward advancing the response of the religious to victims, it was not always consistent with the efforts to appropriately supervise and hold accountable those members of the institutes who had themselves been abusers.” Reports that the CMSM educational program “addressing support and accountability for religious who have abused” helped with “the development of standards for supervision of sexual offenders.” 16 endnotes. States: “Because many religious are familiar with and work within many educational and health care institutes,” a plan of accountability, based on an accreditation program, was developed that drew on programs used by university and hospital systems. The accreditation standards covered the broad areas of “prevention, response, and supervision.” Gives examples of ways in which the standards have been implemented in regard to educating CMSM members, promoting the healing of survivors, and supervising members who had sexually abused minors. 16 endnotes.

Arbuckle, Gerald A. (2019). Abuse and Cover-Up: Refounding the Catholic Church in Trauma. Maryknoll, NY: Orbis Books, 226 pp.

Arbuckle, a priest of the Society of Mary, a religious congregation of the Roman Catholic Church, “is co-director of Refounding and Pastoral Development, a research ministry [of the Catholic Theological Union] in Sydney, Australia.” Especially drawing upon cultural anthropology, he utilizes numerous disciplinary methodologies, including organizational development, theology, psychology, sociology, philosophy, sociology, and economics. Chapters 1-3 respond to the question, “What moral blindness has made a church [i.e., the Roman Catholic Church] so renowned for its benevolence so reluctant to root out and punish all the child abusers in its midst, and even willing – as the evidence clearly shows – to move them on to greener pastures with unsuspecting flock?” Chapter 1, described as foundational, “explains in a series of [16] axioms key words such as culture, authority, power, cover-up, corruption, systems, revolutionary cultural change, and scandals.” Chapter 2 “describes why certain types of cultures, for example, hierarchical (including the church) are especially secretive and self-protective. Such cultures, such as clericalism, are particularly resistant to outside scrutiny and to change.” Chapter 3 analyzes “the culture of the [Catholic Church] as in trauma.” Chapters 4-6 “answer the question: What practical steps must be taken to make the church refocus on the mission of Christ and become more transparent and accountable in governance?” Chapter 4 addresses the type of leadership necessary for the refounding [sic] of the Church. Chapter 5 addresses structural reforms which are required for refounding. Chapter 6 “offers sixteen action plans and strategies for reforming the church culture to ensure collegiality, transparency, and accountability.” Hundreds of footnotes.

Archdiocese of Los Angeles Office of the Archbishop. (2004, February 17). Report to the People of God: Clergy Sexual Abuse Archdiocese of Los Angeles 1930-2003. Los Angeles, CA: Archdiocese of Los Angeles Office of the Bishop, unpaginated. [Retrieved 05/15/08 on the World Wide Web site of BishopAccountability.org: <http://www.bishop-accountability.org/usccb/natureandscope/dioceses/reports/losangelesca-rpt.pdf>]

From the introductory statement by Cardinal Roger Mahony, archbishop of the Roman Catholic archdiocese, Los Angeles, California: “The Report represents our best understanding of the history of sexual abuse in the Archdiocese and our efforts to eliminate this scourge. It includes the best information we can glean at this time about the number of priests and religious who have sexually abuse minors and the number of victims of such abuse.” From the Summary: In the past 75 years, 656 persons made accusations of child sexual abuse against 244 priests, deacons, brothers, seminarians, and a bogus priest [sic]; of 113 diocesan priests accused, 43 were dead, 54

were not in ministry, and 16 remained in ministry; of the 116 who remained, allegations against 12 were either determined to be not child abuse or required further corroboration to warrant removal from ministry, and allegations against 4 were currently pending; 7 persons accused were alleged to have abused since 1995. The Summary also states: “The Archdiocese humbly asks forgiveness from victims, their families and friends, from the Faithful, and from society in general for the mistakes of the past.” The Report acknowledges the Church’s misunderstanding of the nature of the problem, its ineffectual policies, problems with its corrective and protective steps, and that “the general climate of non-disclosure did not serve all victims well.” Chapter titles include: Treatment of Offenders, Policy Development, Zero Tolerance, Healing and Victim Assistance Ministry, *Safeguard the Children* Program, Prevention and Vigilance, Legal Matters, Statistical Perspectives, Examples of Handling of Sexual Abuse Cases, and Settlements. An appendix displays the names of 211 accused persons, and the number of accusers for each. The history includes references to national trends in the Church in the U.S., e.g., a therapeutic optimism regarding treatment of child abusers in the early 1990s. Describes changes in archdiocesan policies, procedures, programs, and communications beginning in 2002. Legal topics include grand jury investigations, the archdiocese’s position on confidential records, legal expenses of priests, and civil litigation. 13 endnotes, but complete citation is lacking. Three errata to the original were issued later by the Archdiocese

_____. (2005, October 12; 2005, November 15). Addendum to the Report to the People of God (Revised edition). Los Angeles, CA: Archdiocese of Los Angeles Office of the Bishop, 155 pp. [Accessed 05/15/08 at the World Wide Web site of BishopAccountability.org.: <http://www.bishop-accountability.org/usccb/natureandscope/dioceses/reports/losangelesca-rpt-addendum-11-15-05.pdf>]

The Addendum, an update to the Archdiocese’s Report to the People of God: Clergy Sexual Abuse Archdiocese of Los Angeles 1930-2003 [see this bibliography, preceding entry], consists of 3 sections. The first is a very brief summary of current information about the Archdiocese’s educational programs and training sessions “to safeguard children and how we are dealing with reports of [sexual] abuse.” The second is a listing of priests and religious “with allegations of sexual abuse against them that have come to our attention since the Appendix to the Report was last updated.” The third section begins with a very brief summary of civil lawsuits against the Archdiocese. States: “There are now more than 560 [male and female] plaintiffs alleging that the Archdiocese is legally responsible for failing to prevent the abuse they suffered.” The section, from page 8 through page 155, displays information from the Clergy Files of the Archdiocese based on proffers concerning those living and dead “who are alleged to have sexually abuse the plaintiffs involved in the current lawsuits.” The display of information for nearly 130 individuals is organized alphabetically.

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

For description, see the annotation for the article in this bibliography, Section IIa.

Armstrong, John H. (2001). The Stain that Stays: The Church’s Response to the Sexual Misconduct of its Leaders. Fearn, Ross-shire, Great Britain: Christian Focus Publications/Reformation & Revival Ministries, 201 pp. [A 1995 edition was published as Can Fallen Pastors Be Restored? The Church’s Response to Sexual Misconduct. Chicago, IL: Moody Press.]

By the president of Reformation & Revival Ministries, Carol Stream Illinois. Often adopts a first person point of view. An evangelical Christian perspective. Chapter 1 surveys a variety of sources regarding the incidence and prevalence of clergy sexual misconduct. Chapter 2 considers 2 “approaches to handling the problem of the fallen pastor,” immediate restoration to pastoral office, and restoration after a period of counsel and recovery. Cites arguments for these

approaches, including Hebrew Scripture and the New Testament. Briefly presents the case of David Hocking, a pastor in southern California to illustrate the 1st approach. For the 2nd approach, he draws on the work of Tim LaHaye. Chapters 3 and 4 examine the nature of sexual sin by using an exegesis of scripture, theologians' positions, and the Westminster Larger Catechism. Chapter 5 examines the New Testament basis for pastoral qualification. Chapter 6 discusses the question, "Is there any ungodly behavior engaged in by a pastor, that may disqualify him from the pastorate?" Concludes the possibility does exist. Chapter 7 briefly considers instances from church history regarding clergy, sin, and removal from office. Chapter 8 considers the case for removing a pastor from office, and again considers arguments for restoration to pastoral ministry. Chapter 9 presents his recommendation: "I believe the pastor should not seek, nor should the church leadership advise, restoration to office." Briefly offers 6 reasons for this position. Based on scripture, he does not find restoration as mandatory, nor as prohibited. Chapter 10 describes a process of restoration focusing on the person, including restoring fellowship with God, family, and church. Chapter 11 describes how a local church's leadership can help prevent clergy sexual misconduct. Includes steps a pastor can take. Chapter 12 proposes 6 actions that evangelical churches and associations can take when cases of sexual misconduct are discovered. Footnotes.

Arnold, Bruce. (2009). The Irish Gulag: How the State Betrayed Its Innocent Children. Dublin, Ireland: Gill & Macmillan, 351 pp.

Arnold, who lives in County Dublin, Ireland, "has worked for more than 40 years as a political journalist for the *Irish Independent*," and is a published author. Much of the material "is drawn from [his] articles originally published in the [newspaper] between 1998 and 2009." In the introduction, he calls the Irish government's system of industrial schools and reformatories for children a "prison system," "institutions [that] in reality constituted an 'Irish Gulag.'" States that the system "though not so intended originally, became a State-run machine of draconian nature... It was a system designed, it seems, to let the religious, who controlled and ran the institutions for the State, beat faith into children while at the same time they were starved, treated cruelly, and physically and sexually abused... In no educative sense were these institutions 'schools'... Terrible physical conditions prevailed in almost all the institutions... [Punishments] were chronically excessive, cruel and perverse." His focus is "the State's involvement in an illegal system of committal without which the industrial school system could not have survived... The State constructed the regime of committal, punishment and private that ruined the lives of those incarcerated in the industrial schools and reformatories... [Religious orders in the Roman Catholic Church were the primary manager of the State-funded entities and had] the power to abuse what was regulated by the State and it clearly did so, in many dreadful ways. But the State, which had the power to impose restraint and protect the children, failed to do so..." He is particularly critical of the Department of Education, calling it criminally negligent for its failures to hold the Church accountable over many years. Part, consisting of the introduction and 6 chapters, is a brief history of institutional child care and child abuse in Ireland. Begins in the 19th century and ends in the 1990s. In Chapter 1, regarding the industrial schools, he comments: "The State was empowered to check and regulate. This was a legal requirement and a civic duty. It was done." Calls "[o]ppressive physical violence" within the institutions "a panacea for management and control of all inmates." Chapter 2 describes 20th century reformist trends in United Kingdom industrial schools and reformatories, which contrasted with the direction in Ireland. The result was "the creation of cruel and unbending regimes in the industrial schools and reformatories, accompanied by inadequate State inspection and control." Chapter 3 draws upon Peter Tyrrell's Founded on Fear, a memoir of "the life experienced by the inmates in one of the Christian Brother establishments. St Joseph's Industrial School for Senior Boys, at Letterfrack in County Galway, was arguably the worst of these..." [See this bibliography, this section: Tyrrell, Peter, & Whelan, Diarmuid (Ed.). (2006). Founded on Fear: Letterfrack Industrial School, War and Exile. Dublin, Ireland: Irish Academic Press.] Chapter 4 sketches interactions between Roman Catholic individuals and entities, including religious orders, and the State over a long time period. Cites the case of Fr. Paul McGennis, chaplain at Our Lady's Hospital for Sick Children, Dublin, who made "pornographic films of children in his care" and was reported by the Garda Síochána to Archbishop John Charles McQuaid, who arranged for McGennis "to have treatment." States:

“The Archbishop claimed ‘this was successful at the time.’ McGennis’s [sexual] abuse of children at the hospital in the 1960s was not brought to court until 1997 when he was convicted.” Chapters 5 and 6 briefly describe events in the last half of the 20th century in relation to the government’s Kennedy Commission and its report on the industrial schools and reformatories, which calls “largely a whitewash.” Part 2 covers the late 1990s into the early 2000s. Chapter 7 very briefly describes the RTÉ television documentary series, States of Fear, broadcast in 1997, which focused on the physical and sexual abuse of children in the industrial schools, most of which were operated by the Christian Brothers and the Sisters of Mercy. [See this bibliography, Section VI: Raftery, Mary. (Writer, Producer, & Director). (1999). States of Fear. Raidió Teilifís Éireann (RTÉ), the Irish Public Service Broadcasting Organisation.] Chapters 8 and 9 briefly describe the government’s initial response to issues raised by the series, particularly the establishment of the Commission to Inquire into Child Abuse. Chapter 10 cites “the bombshell [case] of Father Seán Fortune,” which emerged in 2002, describing him as “a serial [sexual] abuser of young boys who attended his church in Ferns, Wexford.” In Part 3, Chapter 11 begins in 2002 and very briefly describes “the Secret Deal – the indemnity agreement between Church and State” regarding their responses to claims for compensation by those who had been harmed as children. Chapter 12 discusses continuing issues in relation to the Residential Institutions Redress Act (2002) and the Redress Board, in particular, and to compensating victims, in general. Arnold’s position is that by focusing on sexual abuse, “this whole raft of fundamental abuse [of children] was set aside.” Chapter 13 very briefly describes the resistance of the Christian Brothers to the government’s Commission to Inquire into Child Abuse (CICA), popularly known as the LaFoy Commission after Mary Lafoy, a judge on Ireland’s Supreme Court who chaired CICA, 1999-2003. Identifies the resistance as consisting of legal challenges, removal and destruction of documents, public statements, and a “stifling code of silence.” In Part 4, Chapters 14 and 15 include descriptions of female and male survivors’ testimonies of their experiences at: St. Aloysius’ Industrial School for Girls, Clonakilty, County Cork; St. Vincent’s Industrial School, Goldenbridge, Inchicore, Dublin; St. Conleth’s Reformatory School for Boys, Daingean, County Offaly; Artane Industrial School for Senior Boys, Dublin; St. Joseph’s Industrial School for Girls and Junior Boys, Liosomoinne, County Kerry; St. Joseph’s Industrial School for Senior Boys, Letterfrack, County Galway. Chapter 16 is a very account of conditions at the Daingean Reformatory that was managed by the Order of Oblates of Mary Immaculate. Chapter 17 very briefly discusses a 2003 event that “was a very public display of a number of issues that had undermined the confidence of the abused in the processes set up by the Irish Government in 1999.” Chapter 18 very briefly discusses issues related to establishing a compensation scheme for survivors. In Part 5, Chapter 19 considers the 2003 resignation of Lafoy from the CICA, and her letter describing the obstruction of the Commission’s work by the Department of Education. Also describes the transition to her successor, Seán Ryan, to head the CICA. Continue to trace events in 2003 and 2004, including the involvement of the Coadjutor Archbishop of Dublin, Fr. Diarmuid Martin. In Part 6, Chapter 21 begins with the appearance of the Irish Taoiseach, Bertie Ahern, before the CICA in 2004. Chapter 22 critiques the CICA, popularly known as the Ryan Commission. In Part 7, Chapter 23 begins with the work of Mary Hanafin, appointed Minister for Education in 2004, with the CICA, and continues into 2006, reporting briefly on appearances by representatives of Catholic entities before the CICA. Chapter 24 concerns the Christian Brothers and the Artane Industrial School, and centers on Fr. Henry Moore’s Private Report on Artane Industrial School (1962), written at the request of Archbishop McQuaid. Arnold calls the report a “severe indictment.” Chapter 25 continues the story of Moore’s Private Report, including its release to the public in 2007. Arnold critiques how Ryan handled events related to the document. Chapter 26 is a critique of the CICA’s work to date. [Note: the book went to press before CICA’s final report was released.] An epilogue describes the case of a woman institutionalized as a young child at Our Lady’s Industrial School, operated in Ennis by the Sisters of Mercy. 7 appendices; lacks references; contains occasional footnotes.

Arnold, Mavis, & Laskey, Heather. (1985). Children of the Poor Clares: The Story of An Orphanage. Belfast, Northern Ireland: Appletree Press, 160 pp.

Describes the St. Joseph’s Orphanage for girls in Cavan County, Northern Ireland, that was begun in 1868 for orphaned, destitute, and abandoned children. Founded and operated by nuns of the

Order of Poor Clares, a Roman Catholic Church contemplative congregation, it was typical of many state-funded and religious-operated schools and orphanages in Ireland. In the 20th century, schools like St. Joseph's were overseen by the national Department of Education. Focuses on the 50-year period after a fire in 1943 in which 35 girls died. Based on official records, interviews, and newspaper accounts. In the concluding chapter, the authors describe the book as "an account of the collusion between state and church, the one turning a blind eye to, or abetting, the other's law-breaking and inhumanity." They state: "In practical terms, the irregularities covered every aspect of the mental and physical development of the children." Problems documented include inadequate food and clothing, severe physical punishment, inadequate adult/child ratios, and inadequate preparation of the adults for their positions of responsibility, among others. In Chapter 9, based on interviews with women who lived at St. Joseph's, a former resident briefly describes a friar who gave secondary school retreats, and how he sexually molested her. Chapter 10 describes other residential schools to illustrate the typicality of St. Joseph's "...in the manner in which the children were treated, in how their upbringing affected them, or in the abuse of power by an organisation answerable only to itself for its actions." The chapter also very briefly describes reports of sexual abuse of minors at other facilities by: a Christian Brother at an industrial school in Letterfrack, County Galway, operated by the Brothers; housefathers at "Protestant-run Kincora Boys Home in East Belfast" that resulted in convictions on 28 charges; an Anglican lay monk who was principal of Williamstown House Children's Home in North Belfast that resulted in his conviction in 1981. References.

Arnold, William V. (1993). Pastoral Responses to Sexual Issues. Louisville, KY: Westminster/John Knox Press, 144 pp.

Arnold is professor, pastoral care and counseling, and dean of the faculty, Union Theological Seminary, Richmond, Virginia. In the introduction, states: "This book is written for those pastors and other caring Christians who believe in or want to explore the importance of sexual issues in ministry and who have not yet done a great work in it." Part 1 consists of 3 chapters that address the pastor's responsibility for self-awareness, "an exploration of the self that centers on sexual issues and experiences," stating that self-awareness "is so critical in working with sexual issues in pastoral care" if one is to be effective in the care of others." Chapter 1 presents self-awareness exercises as a protective function, and as preparation for the unexpected. Chapter 2 "examine[s] some of the connections between one's experience of self as a sexual being and the effect of that experience on the ways we work with and relate to others." Chapter 3 considers "the climate, or context, of pastoral care, pastoral conduct, and referral," and, "citing the unfolding awareness of the sexual advantage some professionals take of patients, clients, and parishioners," particularly addresses "setting limits." The section on *pastoral conduct* begins by stating: "If a patient submits to the sexual overtures of a professional counselor, then her or his personal boundaries have been crossed and appropriate physical and emotional distance has not been maintained. The professional, however, is the guilty party for failing to maintain such crucial limits on involvement with a client or a parishioner." Under a subsection on *setting limits*, he briefly discusses boundaries as "various ways in which a [pastor's] relationship should be both maintained and scrutinized: physical space, time, language, touch, and the pastor's feelings. Chapter 5, "Extramarital Affairs," very briefly addresses the clinical phenomena of transference and countertransference, noting that the power of the counselee's transference "makes it an important part of self-awareness [of the pastoral care provider]... To take advantage of the transference and become a lover to the patient is unacceptable." Lacks references; each chapter includes suggestions for further reading.

Arterburn, Stephen. & Felton, Jack. (1991; 2001). Toxic Faith: Experiencing Healing from Painful Spiritual Abuse (Revised edition). Colorado Springs, CO: Shaw (imprint of WaterBrook Press). 268 pp.

Arterburn "is the creator of Women of Faith" conferences, speaker, licensed minister, and author in Laguna Beach, California. Felton "is a licensed therapist, an ordained minister at New Hope Christian Counseling Center, and president and founder of Compassion Move Ministries," and lives in Huntington Beach, California. Identifies as a factor that contributes to vulnerability to toxic faith as the "false expectation of an easy life from God" or "that acceptance of Christ or

belief in God will cause all problems to vanish.” States in Chapter 1 that “[Christian] faith becomes toxic when individuals use God or religion for profit, power, pleasure, and or/prestige.” Among the illustrations is a faith healer who was jailed on counts rape, sodomy, and multiple other charges; he told “young women that having sex with him would lead to healing for family members. He allegedly told a sixteen-year-old woman that unless he sacrificed her virginity to a saint, channeled through him, her father would die.” Chapter 2 defines *toxic faith* as “a destructive and dangerous involvement in a religion that allows the religion, not a relationship with God, to control a person’s life. People broken by various experiences, people from dysfunctional families, people with unrealistic expectations, and people out for their own gain or comfort seem especially prone to it. It is a defective faith with an incomplete or tainted view of God. It is abusive and manipulative and can become addictive.” States that *toxic faith* can lead to an addiction to religion, a common characteristic of which is its appeal to victims of abuse, including those who seek attention from a “savior” figure, which creates opportunity for re-victimization. Chapter 3 describes the most common beliefs that comprise *toxic faith*. #4 and #11 regard the status and authority of leaders in the church, and #10 regards the necessity to submit to authority. Chapters 4-5 describe *religious addiction*. Chapters 6-8 describe the characteristics, roles, and rules of a *toxic-faith system*, which they term a dysfunctional system. Cites the ministry of Jim Jones as “a tragic and graphic example of how men and women become involved in a poisonous system, even to the point of death.” Notes that he “distorted the Bible to make [his sexualized relationships with followers] appear right...” Their examples of victimization cite a “faithful secretary, dedicated to meeting the needs of a minister, [who] may become trapped in a sexual affair without ever intending it. She may be manipulated and seduced and then convinced that for some reason it was okay to meet the ‘special’ needs of the minister... The minister will meet his ‘needs’ and then leave her for another as soon as he is through with the exploitation.” Describing how toxic leaders in a church shift the blame or guilt away from themselves when troubles arise, cites a case in which the minister sexualized a relationship with a congregant and then labeled her a “seductress who no man could resist.” The congregation removed her “to protect the minister.” Chapter 9 discusses treatment of, and recovery from, *religious addiction*. Chapter 10 lists characteristics of *healthy faith*. Appendix A, “Do You Have Toxic Faith?”, is an inventory that poses 20 yes/no questions. #8 asks, “Have you ever been involved sexually with a minister out of wedlock?” #9 asks, “Is it hard for you to make a decision without consulting your minister? Even over the small issues?” #10 asks, “Do you see your minister as more powerful than other humans?” #12 asks, “Have you found yourself looking to your minister for a quick fix to a lifelong problem?” #20 asks, “Has anyone ever told you a minister was manipulating your thoughts and feelings?” 11 endnotes; lacks references.

Assembly of First Nations. (1994). Breaking the Silence: An Interpretive Study of Residential School Impact and Healing as Illustrated by the Stories of First Nation Individuals. Ottawa, Ontario, Canada: Assembly of First Nations, 196 pp.

The primary research was conducted by Wilma Spearchief and Louise Million for a project coordinated by the Assembly of First Nations, Canada. From the Introduction: “The purpose of this study is to understand the impact of residential schools on First Nation individuals, families, and communities, and to explore ways to heal the wounded First Nation people who live and work in their communities.” The residential or mission school system for First Nation children, including industrial and boarding schools for older and younger children respectively, was sponsored by the Canadian government and operated by Christian churches from the 1800s into the early 1970s. “For the most part, the findings of this study are the outcome of repeatedly ‘combing’ through the life stories of 13 First Nation individuals from across Canada” who were interviewed in 1993. Utilizes numerous first person quotes. Supplemented by informal conversations and written literature. Each chapter begins with an introduction and closes with reflections. Chapter 1 provides an historical context and “briefly addresses residential schooling as a means of assimilating, segregating and integrating First Nations into a Euro-Canadian way of understanding and living life.” Chapters 2 and 3 explore “the ways in which residential school wounded First Nation children.” The primary themes of Chapter 2 are “feeling lost, being silenced, coping, and becoming silent.” Ways children coped with sexual violations by those in official positions of authority is described. Chapter 3 discusses the impact in terms of emotional,

mental, physical, and spiritual wounding. Concludes: “The most profound form of physical wounding occurred through sexual violations. For the purposes of this discussion, being a witness to sexual violations will be included here. Reported sexual violations vary, with incidents of fondling, intercourse, ritualistic washing of genitals, and rape, and some instances of pregnancy and forced abortion. The offenders comprised a variety of people. Some were nuns and priests, others lay supervisors, and some were other children within the school. Most violations were secretive, although there were cases of witnessed sexual violations.” Chapter 4 is based on Judith Herman’s clinical work on trauma. Chapters 5 and 6 “explore the ways in which the wounding impact of residential school shows up in the lives of First Nations adults.” Chapter 6 further explores “the emotional mental, physical and spiritual wounding of the residential school survivors” and includes the impact of sexual violations. Chapters 7 and 8 address conditions necessary to recover for survivors and communal well-being, and “are written from an experiential perspective.” Themes in Chapter 7 are safety, respect, responsibility, and cooperation. Chapter 9 presents “a healing model which includes physical, emotional, mental and spiritual aspects.” Appendix 1 is a series of recommendations. Appendix 2 describes the methodology for the qualitative interviews. Appendix 3 is a glossary. Footnotes; bibliography.

Ashwood, Nicqi. (2013). “Self-Questioning from the Caribbean.” Chapter 19 in Batchelor, Valli Boobal. (Ed.). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 117-120.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 3, Churches Addressing Clergy Misconduct. Ashwood is a minister, United Church, Jamaica and the Cayman Islands, and “serves as the Education in Mission Secretary for the Caribbean and North America Council for Mission (CANACOM).” Begins by stating: “Clergy sexual misconduct continues to be a troubling issue in the Caribbean region and in Jamaica in particular. There have been at least three cases of ministerial sexual abuse which have made the headlines in the Jamaican papers last two years [*sic*] – two taking place on local soil and the other involving a Jamaican minister overseas.” Identifies fear as a possible key reason “behind most churches’ and denominations’ silence about sexual misconduct in the church. Fear of dealing with the issue of sexuality on the whole and further, dealing with clergy or diaconal sexual misconduct.” Suggests that “[t]he response to sexuality in the region seems to be linked to a distorted Augustinian response to the sex act... This is compounded by the vestiges of slavery, which perpetuated the belief that persons of African ancestry were beasts and basal or primitive in our sexual activities and relationships.” Notes that biblical “texts place the blame on the woman.” She analyzes “clergy abuse – like most other acts of abuse – [as] reflect[ing] internalized psychosocial responses of the abuser to power vested in him or her.” Describes an encounter she had with a woman who had been victimized sexually by a clergyman: “She was violated, by one whom she trusted, confided in, respected, held in high regard. She was not his first victim... Her words gripped me again, as she described her feelings of self-revulsion, scorn and shame at the ministrations of her abuser; feelings which later morphed into a sense of powerlessness and abandonment... ‘I know God abandoned me, because it was God’s messenger who assaulted me and remains at large because people, including other members of the clergy, are silent! Tell me, where is this God that you all speak of, who gives priority to the poor, the oppressed, and metes out justice to wrongdoers?’” Concludes by addressing the responses required of “all God’s anointed.” 3 endnotes; while some sources are cited partially in the text, there are no accompanying references.

Ashton, Paul. (2012). “Prevention and Mitigation of Abuse of Vulnerable Adults.” Chapter 12 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 159-169.

From a book of presentations at the Roman Catholic Church's International Symposium Against Child Abuse, the theme of which was "Toward Healing and Renewal," that was held at the Church's Pontifical Gregorian University, Rome, Italy, February 6-9, 2012." This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the 'open wound' of [sexual] abuse [of minors]." An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Ashton "is a member of the VIRTUS Team and presents workshops, courses, retreats, and training seminars in Catholic dioceses across the United States." A Symposium workshop paper. Based on Christian theology, begins by discussing *vulnerability* as a paradox. Describes vulnerability as: associated with being helpless and weak, and as the opportunity to accept unexpected kindness from persons; as leaving the person exposed to being hurt by others, and as the opportunity for Christians "to make the works of God visible by carrying the burdens of the cross out of the world," and an opportunity to "become vulnerable so that we are open to healing and binding the wounds of others." IN the context of sexual abuse, very briefly discusses vulnerability in relation to a perpetrator's grooming behavior (physical, psychological, communal). Discussing mitigation, he ranges between sexual abuse and other abuse types, e.g., abuse of vulnerable adults, and between minors and adults, but primarily focuses on vulnerable adults. Closes by briefly discussing vulnerability in the context of "anyone who seeks help within the context of a care-giving or ministerial relationship where there is an imbalance of power." While he calls the abuse of a position of power with an adult as "a serious violation of trust, ethics, and morality," his primary focus is "priests, deacons, and religious" as vulnerable to people with personality disorders. 3 chapter endnotes.

Australian Catholic Bishops Conference and Catholic Religious Australia. (1996, December; 2000, December; 2010, January). Towards Healing: Principles and Procedures in Responding to Complaints of Abuse Against Personnel of the Catholic Church in Australia (Revised edition). Bondi Junction, New South Wales, Australia: National Committee for Professional Standards, 32 pp. [Accessed 04/28/13 at World Wide Web site of the Catholic Church in Australia: http://www.catholic.org.au/index.php?option=com_docman&task=doc_view&gid=1346&tmpl=component&format=raw&Itemid=395]

The National Committee was "established by the Australian [Roman] Catholic Bishops Conference and the Catholic Religious Australia to oversee the development of policy, principles and procedures in responding to Church-related abuse complaints." The 2000 process of revision was led by Patrick Parkinson, pro-Dean of the Faculty of Law, Sydney University, New South Wales, Australia: "The major change in the principles at this time was the extension of abuse to include sexual, physical and emotional abuse, formalising a change that had already been accepted as experience unfolded. The more numerous changes to the procedures aimed to clarify the steps to be taken and provide a document that was clear and able to be applied to the many and varied matters than can be brought forward." Parkinson was asked to lead the 2010 revision, which "re-affirms the principles," clarifies application of procedures, and makes simplifications. From the introduction: "...this document restates public criteria according to which the community may judge the resolve of Church leaders to address issues of abuse within the Church." Part 1 is definitions. Part 2 is "Principles for Dealing with Complaints of Abuse," and is arranged topically to address: sexual abuse, physical and emotional abuse, victims, offenders, response of the Church, truth, humility, healing for victims, assistance to other persons affected, response to those accused, response to those guilty of abuse, prevention, and commitment. Part 3 is "Procedures for Dealing with Complaints of Abuse. Among the topics addressed: names; structures and personnel; receiving a complain; criminal offenses and reporting child abuse; responding to a complaint; assessment; outcomes related to the victim, the accused, and other affected people and communities; preventive strategies. Footnotes.

Bailey, Charles L., Jr. (2006). In the Shadow of the Cross: The True Account of My Childhood Sexual and Ritual Abuse at the Hands of a Roman Catholic Priest. Lincoln, NE: iUniverse Incorporated, 186 pp.

Bailey describes himself as a husband, father, and grandfather, an "activist in support of abuse victims," is a local leader of SNAP (Survivors Network of those Abused by Priests, and lives in

Baldwinsville, New York. From suburban Syracuse, New York, he was raised a Roman Catholic by his devout mother. A first person account of Bailey's experiences related to being sexually abused and raped beginning at 10-years-old by Fr. Thomas Neary, a diocesan priest in Bailey's home parish, from 1961 to 1963. Neary died in 2001. Based on Bailey's contacts with others in parishes where Neary was assigned, reports that Neary at least 30+ victims from at least 15 parishes in the Central region of New York. Written in a style that is very personal, direct, self-disclosing, and candid. From the preface: "This book was written for the protection of all children... It was written to enlighten both mothers and fathers of children who have been sexually abused by clergy, so they can truly understand the effects of this abuse on their children... My hope is that people will read this book and come away with the understanding that sexual abuse truly rapes an entire family, because the family receives collateral damage from the abuse." Organized in a combination of narrative and topical components. Chapter 1 is constructed as a letter to God from Bailey at 10-years-old after the abuse has begun. Among a wide range of topics addressed: triggers that elicit flashbacks of being abused; his intense experiences of vivid night terrors and violent images related to having been abused; those, especially Catholics, who advise victims to forget the abuse and move on with their lives; the value of those victimized as a child by a clergy sexual abuser to obtain professional therapeutic assistance, and describes some of his experiences with his psychologist; financial compensation for those victimized; his understanding of the transition from the stages of being a victim to being a victim/survivor to being a survivor; the impact of being abused on his emerging sense of sexuality during puberty; Neary's grooming technique of telling parents and their pre-pubescent and younger sons that he will counsel them to become priests, which allowed him private access to the boys; Neary's use of religious rhetoric to manipulate Bailey's mother and to rationalize the abuse to Bailey, and his threats of punishment and imposition of secrecy on Bailey; the effects of what he terms "raping my innocence from me;" the effects of Bailey's experiences on his family. Among the psychological issues identified, he describes: internalization of guilt, assumption of responsibility for the abuse by the victim, shame, low self-worth, suicidal thoughts, and a need for control. Among the spiritual issues identified, he discusses: his search for a reconnection to God his position on forgiveness by a victim of an abuser, and his desire to be forgiven for having been stained by his priest abuser. Chapters 5 and 6 describe the process of his disclosure of the abuse, beginning in 2002 to his wife and mother, siblings, children, and other family members, and their reactions. Chapter 14 very briefly reports on his meetings with the diocesan bishop and his search "to mend the gap between myself and God." Chapter 15 is a retort to those would minimize the abusive acts of priests by excusing the behaviors as resulting from a sickness, emphasizing that the premeditated rape of a child is a choice between what is morally right and wrong. Calls on the Church to declare the acts as first a willful commission of a felony crime before calling the acts a sin. Chapter 17 is a very brief appeal to those who were victimized "to disclose the abuse to your loved ones and the authorities," and his offer of personal support. Chapter 20 is about his post-disclosure contacts with media, law enforcement officials, and the diocesan bishop. Chapter 21 describes he and his wife's experiences at the 2004 national conference of SNAP, and presents his definition of the term *ritual abuse*. Chapter 22 is about his contacts with national and local advocacy and support groups. Chapter 24 is about the diocesan bishop's attempt to reach out to survivors through a healing service, and Bailey and his wife's reactions. Chapters 30 and 31 are commentaries by Susan Currier Bailey, his spouse. Appendices include supportive statements from his family, a chart of people affected by his having been sexually abuse, and a reprint of media articles referring to Bailey. Includes childhood photographs.

Bain, Elaine M. (2011). "The Abuse of Faith: The Effect of Clerical Child Sex Abuse on the Faith Life of Victims." Chapter 8 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 197-205.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church

understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Bain is a Sister of Notre Dame de Namur, Roman Catholic Church, and Executive/Clinical Director of Suburban Pastoral Counseling, Catonsville, Maryland. Her position is based on the premise that “one’s experience of God is rooted in one’s relationships with others.” Quotes statements by several survivors of sexual abuse by priests regarding the destructive impact on their faith. Draws upon anecdotes from unidentified survivors without citation of her sources. Makes statements about specific impacts upon “many sexual abuse survivors” or “many survivors” without further quantification or demographic differentiation. Very briefly describes 4 “areas” of symptoms that “can be related to faith experience”: *damaged goods, betrayal, helplessness, and isolation*. Concludes: “Sexual abuse by a member of the clergy is often more harmful and horrific than abuse by a non-clerical perpetrator. As well as abusing the body, mind and emotions of his victim, the clerical offender damages the victim’s soul.” 13 footnotes.

Bainbridge, William Sims. (1978). Satan’s Power: A Deviant Psychotherapy Cult. Berkeley, CA: University of California Press, 312 pp.

Bainbridge is an assistant professor of sociology, University of Washington, Seattle, Washington. To protect privacy, he uses pseudonyms for the group (the Process Church of the Final Judgment, founded by Mary Anne and Robert DeGrimston, née Mary Anne MacLean and Robert Moor) and its members. Based on his participant observer methodology, interviews he conducted, secret documents he obtained, his access to Robert DeGrimston, his audiorecordings of rituals, and unpublished materials. He defines *cult* “as a *culturally innovative cohesive group oriented to supernatural concerns*.” States: “This book is an analytic ethnography, a psycho-history of a Satanic cult... It began as a psychotherapy movement and evolved into a [polytheistic] religious community... [It] began with a few simple assumptions about the nature of human personality and evolved a complex culture of Gods, symbols, rituals, songs, and social customs... [It was] a closed social universe created and maintained by intensive emotional interaction between participants... Founded by young adults of the English middle class, it drew on occult and countercultural traditions to create a vivid lifestyle reminiscent of a theatrical performance... [It was] [o]rganized as a hierarchical secret society... The cult claimed that it was the terrestrial manifestations of the coming Unity of Christ and Satan...” States that while the cult’s beliefs were based on pseudosocial science, classical psychoanalysis, and a type of structuralist interpretation of mythological systems,” that “it is important to realize from the start that the beliefs of [the cult] were projections of the personalities of its founders.” Traces the origin of the cult in the 1960s to its height in the early 1970s, describes it at its numeric and cultural peak in 1971-1973, and its disintegration in 1974. Describes Robert as having “aristocratic poise and a dignified bearing.” States that Robert “was trained in those skills necessary to make the doctrinal Teacher of the cult and its charismatic leader, while [Mary Anne] could provide the personal analysis and intense emotional commitment required to bind and control the first ranks of members.” They met through their participation in the 1960s in the Church of Scientology, which was based in England. They left to form a therapy service, which initially “became an important, if anomalous, part of the London occult scene.” The cult evolved to become legally incorporated in the U.S.A. as a church in 1967. Initially, it recruited “aspirants for membership” who had talent, education, and worth, while discouraging “the riffraff majority of ordinary religious seekers and deadbeats...” Later, recruitment shifted to “a process that laid great emphasis on personal intimacy.” Describes a number of the recruits from 1970-1974 as dependent personalities “looking for strong guidance and a lifestyle in which they did not have to act as independent individuals.” States that mid-ranking members “dwelt within a fairly rigid and demanding system of rules designed to exploit them for the sake of the cult’s leadership... the ordinary details of everyday life were not left to chance, but arranged by the leaders to give them the greatest power at the least cost.” Lowest ranking members “were expected to tithe from their outside income,” and also spent long hours daily begging for money for the cult. Mid-ranking members “were expected to turn all their worldly possessions over to the church.” Leadership tried different approaches to regulate sexual expression so as to manage interpersonal issues and preserve members’ commitment to the group as primary, while “permitting themselves erotic enjoyment.”

Lower ranking members were required to be celibate unless a sexual relationship was initiated “from someone higher in the system of ranks.” States: “The sexual rules of [the cult] appear not really to have had anything to do with spiritual development, but were one aspect of life among many that the leaders wanted to control to their own advantage. In a section on sexual practices, reports a mid-level member’s description of the cult’s deference to its leaders: “Logic dictated that they should be allowed to do what they wanted.” Describes a sexual practice called *spiritual relationships* “that border on organized group marriage,” which was managed by leadership. Concludes: “The cult existed for the sake of its founders, and therefore the social system functioned to channel wealth, power, and pleasure in the direction.” Reports that Robert’s relationship with a cult member and his advocacy of “[f]ree love became one of the key issues disturbing the upper reaches of [the cult],” climaxing in his being removed from his position and expelled in 1974. Footnotes.

_____. (2002). The Endtime Family: Children of God. Albany, NY: State University of New York Press, 204 pp.

Bainbridge is a staff associate, Management and Planning Division of Social and Economic Sciences, National Science Foundation, Arlington, Virginia. From the introduction: “The Family, or Children of God, is among the most vilified religious movements to arise in twentieth-century America. It is also among the most innovative... For a decade, it experimented with a sexual ministry and still today practices sexual sharing among committed adult members. ...they live in hundreds of small communes in dozens of nations. ...More than a mere counterculture, the Family is an alternative society.” Founded by Moses David (David Berg) in the 1960s in the U.S.A. as the Children of God. Berg taught a millennial version of Christianity. Bainbridge presents the results of his research on the Family that utilized comparative survey analysis, field observation ethnography, interviews, and citations of Family literature. He visited 12 residences in the U.S.A., Canada, and France, tape-recorded interviews with 35 members, and received 1,025 completed questionnaires adapted from the General Social Survey’s open and closed items; the questionnaire was distributed in 1997. Chapter 1 is “a vivid narrative illustrating the high degree of sectarian tension of the Family, through the persecutions members have experienced and the history by which they broke away from American society.” Describes “this remarkable religious movement” as being persecuted and massively repressed in several nations. Cites events at Family communes in 1993 in Argentina in which 140 minors and dozens of adults were seized in a raid by police and social workers on “formal charges [that] centered on sexual abuse of children...” Briefly describes police raised in 1978 in Mexico, in 1989 in Argentina and Spain, in 1992 in Australia, and in 1993 in France. Recurring themes are their sexualized literature, teachings, and practices, and the abuse of children. Reports results from the survey regarding members’ demographics, fundamental values, beliefs, and religious practices, among others topics. Describes the group’s understanding of prophecy as direct communications to members from God and/or Berg, who is deceased, and/or other deceased persons. Bainbridge calls these messages “from the spirit world” as “among the most remarkable religious phenomena of our times.” Briefly describes the group’s former practice of Flirty Fishing, which was introduced by Berg and justified scripturally as form of witnessing. It was a way for women followers to use themselves sexually to entice males to join and/or support the group. Also briefly describes the group’s ongoing practice of *sharing* in which women gave of themselves sexually: ““It was out of an ongoing concern, making sure that the men had their needs met.”” In a chapter on sexuality, Bainbridge describes the Family as “encourage[ing] permanent marriage,” “practice[ing] sexual sharing,” and “experiment[ing] for a decade with a sexual ministry that provides orgasms as well as Bible reading to more than two hundred thousand outsiders.” Endnotes. [Based on his comments interspersed through the text, it is clear that he is sympathetic to the group.]

Baker, Don. (1984). Beyond Forgiveness: The Healing Touch of Church Discipline. Portland, OR: Multnomah Press, 102 pp.

By a Baptist minister, Portland, Oregon. Brief, simple, first person narrative in chronological sequence by the pastor of a multiple staff church. Begins with Baker’s discovery that a minister on staff has had sexual relationships over a 13-year period with 10 women in this and previous

churches. Chapters 1-8 describe discovery, reactions, decisions, confrontation, removal from employment and ordination, disclosure to the congregation, and initial strategy. Chapters 9-13 report the post-disclosure disciplinary period described as a time of chastening and accountability during which the offender and his family remained in the congregation as members. After 1 year, the offender was restored to ordination, but not allowed to work in that church. After 2 years, he was hired in a pastoral role in another church. A theologically conservative perspective that relies on scripture as the basis both for general principles and for concrete, task-oriented steps. Its analysis of the phenomenon of clergy sexual misconduct is of moral failure due to sin rather than of power differential or sexual exploitation. Rare account of strict discipline and accountability as part of a restoration process.

Baker, Rob. (2011). "Restoring the Clergy Marriage: A pathway from Grief to Grace." Chapter 7 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 127-149.

From Chapter 1 by the authors, which is an introduction to the book: "The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book." Uses a systems approach based on the "contextual world of a minister [that] consists of three parts" – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define "clergy sexual misconduct." Baker "is a Washington state licensed marriage and family therapist and licensed mental health counselor." The chapter is 1 of 5 in Part 5, Restoring Clergy Marriages, Spouses, and Families Impacted by Sexual Misconduct. He provides an overview of "an effective model for the healing and reconciliation of the clergy marriage," when the clergyman "has acted out sexually." Begins by discussing the dynamics of "sexual acting-out behavior," which is "about his impaired ability to develop a meaningful intimate relationship with himself, God, and his significant other." Draws significantly upon the sex addiction framework of Patrick Carnes. Begins the section on personal and marital restoration with 2 New Testament passages, stating: "True restoration involves an orientation to healthy developmental and relational dynamics, undergirded by an authentic bond with God." States that a comprehensive treatment plan may take 3-5 years to implement. Outlines the model's 2 phases, healing, which consists of 5 steps, and reconciliation, which consists of 4 key guidelines and 3 key aspects. 30 references.

Baker, Rob, & Thoburn, John. (2011). "Clergy Sexual Misconduct Overview: A Model for Prevention, Education, Treatment, and Oversight." Chapter 2 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 23-40.

From Chapter 1 by the authors, which is an introduction to the book: "The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book." Uses a systems approach based on the "contextual world of a minister [that] consists of three parts" – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define "clergy sexual misconduct." Baker "is a Washington state licensed marriage and family therapist and licensed mental health counselor." Thoburn "is a licensed psychologist and licensed family therapist in the state of Washington," and "is an associate professor clinical psychology at Seattle Pacific University," Seattle, Washington. Chapter 2 is

part of the book's introductory section. Begins by identifying, but not describing, 7 risk factors for "clergy sexual misconduct," which "can be sexualized affairs, casual encounters, emotional affairs, a sexual addiction, or criminal misconduct." They describe their "systems model that targets the education, intervention, spiritual formation, and oversight needs of the minister, his family, the congregation, and the denominational leadership." Structural components include policies and protocols, education programs, and an administrative oversight committee. Functional components include: "the assessment, intervention, and restoration of clergy guilty of sexual misconduct"; "Attend[ing] to the needs of the clergy's spouse and family as well as other directly involved people or victims."; "Provid[ing] care for the potential impact and healing needs of the parishioners."; "facilitating [clergy's] personal, relational, and spiritual development, including healthy sexuality and conduct." "integrate educational programs on sexual health and integrity as well as sexual addiction recovery resources into the mission of the Church as a whole." Upon discovery of sexual misconduct, the oversight team "provides the minister with a comprehensive sexual dependency or deviancy evaluation..." The model addresses the contexts of *intrapersonal*, *interpersonal*, and *environmental* for both intervention and prevention phases, applying it to both clergy offenders and congregations. Cites as a point of reference "Patrick Carnes's task-based treatment model [that] entails a three- to five-year time frame to meaningfully integrate the multiple components of recovery to achieve lasting change." Identifies as a "dynamic tension" the dual roles of the denomination: its responsibility for "treatment for the clergy individual and his significant others," and its "responsibility to serve the interests of the larger system constituency of the community, denomination, directly impacted parties, and the Church and its parishioners." States: "The oversight for treatment of sexual misconduct requires a daunting investment of time, energy, and finances... The process of restoration, recovery, and reconciliation is long and arduous." The section on prevention focuses on clergy, starting with "a comprehensive [clinical] assessment at the beginning of a potential pastor's career." They also call for ongoing spiritual formation and direction of clergy, and education on issues of transference and countertransference, and sexuality. 12 references.

Balboni, Jennifer M. (2011). Clergy Sexual Abuse Litigation: Survivors Seeking Justice. Boulder, CO: FirstForumPress, 179 pp.

Balboni is associate professor criminal justice, Curry College, Milton, Massachusetts. Identifies herself as Roman Catholic. Based on a qualitative study of "why survivors [of childhood sexual abuse by Roman Catholic clergy in the U.S.A.] litigated... [and] what [they] accomplished through that litigation, and how litigation sometimes transformed pieces of their lives." In addition to 22 survivors (15 male and 7 female), she also interviewed 13 attorneys or legal advocates. Focus is civil suits in Boston, Massachusetts, against the Catholic Church. Chapter 2 is a 30+ pp. interdisciplinary description of the historical and theoretical context of Catholic clergy sexual abuse of children and its corresponding litigation. Draws upon victimology, psychology, and justice studies. Chapter 3 is a description of the survivors based on all the interviews. Notes the heterogeneity in the type of abuse, age of onset, and level of force used by the abuser. Chapters 4-8 describe the litigation process from the survivors' perspective. In Chapter 4, she draws on a theory of deviance to describe the survivors' transformation from *insider* to *outsider* as a precursor to litigation. Also cites a theory of litigation – "naming, blaming, and claiming" – to describe survivors distancing themselves from the Church, losing faith in its legitimacy, coping with disintegrative shame, and emboldening pride, which included the experience of solidarity with other survivors in the legal action. Chapter 5 describes the early stages of the litigation process for survivors as having amorphous goals, which usually involved establishing the truth about abuse and pastoral malfeasance, the consequences, and the Church's responsibility. States: "Whatever the underlying motivation, nearly all agreed that the civil system was a last resort for survivors... ..litigation became the vehicle to establish that truth." Reassigning blame from themselves was another motivation of survivors that related to "high levels of initial self-blame." States: "Another common motivation articulated by survivors was to assist other victims by coming forward and telling their stories. ...survivors felt a stake in making the litigation successful." Revealing the hypocrisy of the Church was a motivation for nearly all survivors interviewed. Notes that "the litigation brought some legitimacy and gravitas to the survivors' claims." Chapter 6 describes the negative and positive influences of the litigation on the survivors

personally. Negatives included: survivors of lesser-known perpetrators feeling estranged and isolated from survivors of infamous priests; survivors' differing and evolving goals could strain relationships; confronting the past could be traumatic. Positives included: development of a community of survivors who provided peer support; uncovering information; working through trauma from the past that led to a transformed identity or improved relationships with family. Chapter 7 focuses on the complicated relationship between attorneys and survivors, noting that "initial feelings of gratitude usually gave way to questions about attorney motivations and sensitivities. Legal strategy needed to reconcile survivor needs with civil remedies..." Reports briefly how different attorneys coped with the needs of survivors. States that a "mix of gratitude and disenchantment may be the emblem for" attorney/survivor relationships, adding that this "mirrored [survivors'] feelings about the litigation in general: grateful at the start, disillusioned by the end." Cites the complexity of consolidated mass torts, technically not a class action but functionally like one, as a complicating factor. States: "Perhaps one of the most robust findings in this research is the overall mismatch between legal advocate and survivor goals." Chapter 8 addresses closure to the litigation process for the interviewed survivors, most of whom went through arbitration. Arbitration is described as: good – telling one's story to an unbiased listener; bad – pitting survivor against survivor in a zero-sum game; ugly – putting a price on people's pain as the product of the arbitration. Reports: "Survivors almost uniformly agreed on a wide variety of things they wished had been accomplished through the settlement process: public acknowledgement of their pain, acceptance of responsibility for wrongdoing by the Church, an opportunity for voice (representativeness), and an apology. Unfortunately, these conditions are not typical in clergy sexual abuse litigation or other settlements." Describes very briefly the interviewed survivors' goals in relation to the offending priests, Church, and community, including legislative change, especially regarding statutes of limitations. Chapter 9 is a brief summary with conclusions and some recommendations for attorneys regarding settlements, particularly in relation to "responsibility-taking language." The appendices describe her interview methodology. Chapter endnotes; references.

Balboni, Jennifer, & Bishop, Donna M. (2015). "The Meaning and Legacy of Sexual Abuse Litigation." Chapter 15 in Wright, Richard G. (Ed.). Sex Offender Laws: Failed Policies, New Directions (2nd edition). New York, NY: Springer Publishing Company, pp. 295-312.

Balboni is an associate professor, criminal justice and sociology, Curry College, Milton, Massachusetts. Bishop is a faculty member, criminology and criminal justice, Northeastern University, Boston, Massachusetts. Begins the chapter by noting the precedent of the mass tort claims filed by 552 sexual abuse victims against the Roman Catholic Church's Archdiocese of Boston, Boston, Massachusetts, and a settlement in 2003, "resulting in a payout between the clergy sexual abuse [CSA] victims and the Archdiocese, resulting in a payout of \$85 million..." among other benefits to the plaintiffs. States: "This settlement marked the beginning of a sea change in survivor options." They address questions regarding the experiences of victims of CSA who participated in civil suits, as well as "the broader impacts of this type of litigation." Draws "upon interviews with [CSA] survivor-litigants, and their advocates." The data are part of a "research project designed to explore the nature, course, and significance of civil litigation against the Roman Catholic Archdiocese of Boston... from the perspective of adult survivors of [CSA]." Interviews were conducted 2004-2005 with 22 men and women, 20 of whom had sued the Archdiocese and 1 who had reached a separate agreement, and 13 plaintiffs' attorneys and other legal advocates. Very briefly describes the demographics of the survivors in the sample. Reports on the range of experiences in 2 stages of the litigation process. Survivors' hopes in the early stages "highlighted the importance of *establishing the truth* [italics in original], which was critical to them on many different levels." Because only a few law firms handled 75% of the cases, the process "fostered a sense of community among the survivors, many of who had suffered in silence and isolation for many years." That experience led to validation, which countered "destructive levels of self-blame," and new, peer-based support relationships. Another hope of survivors was "that the litigation would expose the hypocrisy of Church officials who had shielded and protected sexually offending priests for years." Reports that "the drudgery of litigation and seemingly endless negotiations tended to dampen [survivors'] earlier enthusiasm." The 2nd stage is identified as beginning when the Archdiocese moved to settle the claims through an arbitration

process. States: “Survivors and their advocates ascribed a great deal of meaning to the arbitration process: some of it good, some bad, and some really ugly.” Observes: “[Survivors] who felt good about the experience had invariably divorced the arbitration from the monetary settlement, instead focusing on the catharsis of being truthful witnesses. When survivors linked the process of arbitration to monetary compensation, their responses were decidedly less favorable.” The next section reports the outcomes for which survivors hoped, but were not included in the settlement process, and recommends “that plaintiffs’ attorneys consider trying to include these features in negotiated settlements in future cases.” Concludes that survivors’ themes – e.g., “restoration for victims, curtailment of offending priests’ access to children, and prevention programming/activism for the community” – “mirror the theoretical work of restorative justice.” Other themes include: the Archdiocese’s acknowledgment of wrongdoing, acceptance of responsibility, acknowledgment of the survivors’ personhood, and recognition of, and response to, the needs of survivors’ immediate family members who were negatively affected. States that the latter stages of litigation were “disappointing, infuriating, and even traumatizing for some survivors.” The final section discusses the “very significant long-term benefits” of the Boston litigation, which include: public awareness about child sexual abuse was raised, new advocacy groups were created and existing groups were expanded; CSA was “placed high on the policy agendas of ecclesiastical reform groups, and prompted salutary reforms by state legislatures and the law enforcement community.” They conclude: “Simply put, partly as a result of the clergy sexual abuse scandal, survivors of sexual abuse today disclose their victimizations in an entirely different atmosphere than prevailed in earlier generations. They are less likely to suffer in silence and isolation, as the survivors in our sample did. In turn, they are less likely to blame themselves or to carry stigma, which foster maladaptive coping in the form of life-disruptive, self-destructive behaviors.” Notes reforms initiated within the Catholic Church in the U.S.A. Ends by stating: “...perhaps the litigation’s most valuable contribution was to serve as the impetus for policy reform.” Includes quotations from the research participants. 15 endnotes; 26 references.

Balch, Robert. (1995). “Charisma and Corruption in the Love Family: Toward a Theory of Corruption in Charismatic Cults.” Chapter in Neitz, Mary Jo, & Goldman, Marion S. (Eds.). Religion and the Social Order, Vol. 5. [Annual series. The subtitle of this edition is: Sex, Lies, and Sanctity: Religion and Deviance in Contemporary North America.] Greenwich, CT: JAI Press Inc., pp. 155-179.

Balch is with the Department of Sociology, University of Montana. Presents an ethnographic study of the Love Family, a religious commune that began in the late 1960s and collapsed in 1983. It was founded by Love Israel (née Paul Erdman) in Seattle, Washington. Examines the role of Love as a charismatic authority figure and how his self-aggrandizement grew out of a power-dependency relationship with his followers that goes beyond sociology’s exchange theory. An ideology of submission emerged, including Love’s sexual indulgences with Family members, cocaine use, and extravagant materialism. References.

Baldasty, Gerald J. (2005). Vigilante Newspapers: A Tale of Sex, Religion, and Murder in the Northwest. Seattle, WA: University of Washington Press, 189 pp.

Baldasty is chair and professor of communication, University of Washington. Examines the role of the news media in the 1906 criminal trial in Seattle, Washington, of George Mitchell who was tried and acquitted for the murder of Edmund Creffield (née Franz Edmund Creffield). “The case dealt with a host of issues – religion, sex, gender roles, family values, insanity, morals – that drew sharp reactions from many.” Describes the dramatic story as beginning in 1903 “when a band of [religious] zealots inspired by a charismatic, eccentric leader, Edmund Creffield, developed bizarre, sometimes sexualized religious practices that scandalized and enraged many in the community.” States that Creffield’s “followers came to see him as a great prophet, then as Christ.” The group was started in Corvallis, Oregon, by Creffield after he had left his preaching position in the Salvation Army and “lured the core of local Salvationists to his own teachings,” which included: living simply, e.g., by burning one’s possessions; wearing minimal amounts of clothing; eating sparingly. States: “A number of young women attracted to Creffield came from broken families,” including a younger sister (15-years-old in 1903) of Mitchell. Creffield and his adherents “were best known for their highly emotional and often frenzied services, which included

shouting, praying, hymn singing, and rolling on the floor” for long hours. States: “With a mixture of asceticism and hubris, Creffield proclaimed that he and his tiny sect had been called by God – ‘God’s Anointed’ – to create a new Eden, making way for the next coming of Christ.” The town barred him from conducting loud religious services, and the group relocated outside of town. In late 1903, the group was forced to flee; in early 1904, townspeople tarred and feathered Creffield. After he returned to Corvallis, he was indicted and charged with committing adultery with his wife’s aunt, and again fled. Before his capture, a number of his followers were committed to an Oregon state hospital for people with mental illness or an Oregon facility for troubled youth. At trial, Creffield admitted he “had engaged in sexual intercourse with [his wife’s aunt] as part of a purification rite,” which he claimed was obedience to an order from God. Creffield was sentenced to prison, and upon release, returned to Corvallis where he re-established his group of mostly female followers, including Mitchell’s sister. Mitchell began to hunt Creffield, intending to kill him before Mitchell’s younger sister “would become Creffield’s next sexual conquest.” The search ended in Seattle where Mitchell murdered Creffield. After being acquitted at trial, Mitchell was murdered by his younger sister, who later died by suicide. Endnotes; extensive bibliography.

Baptist Union of Tasmania. (2000; 2002, August 23). Crossing the Boundary: A Response to Sexual Misconduct by Baptist Church Leaders. Kings Meadows, Tasmania, Australia: Baptist Union of Tasmania, 20 pp. [Accessed 04/28/09 at the World Wide Web site of Baptist Union of Tasmania: <http://www.tasbaptists.org.au/assets/files/Respect%20and%20Care/Crossing%20Boundary%20with%20Diagram.pdf>]

The Baptist Union of Tasmania is part of the Baptist Union of Australia. The document, principles and procedures for dealing with complaints of sexual abuse and sexual harassment by pastors and church workers, was adopted by the Baptist Union Council in 2000 “following ‘in principle’ approval by Annual Assembly, October 1999,” and updated in 2002. From Part 1, *Background*: “These procedures outline the appropriate action to exercise discipline and to provide appropriate support and counsel for the people concerned and for the church as a whole.” From Part 2, *Introduction*: “These procedures are provided to facilitate the handling of complaints made against pastors and church workers and to allow for a clear statement of procedures to guide churches and people involved. This should free the victim to proceed with the complaint with confidence and prevent the situation being ‘covered up’.” Part 3 is *Theological Perspectives*; Part 4 is *Ethical Principles & Legal Implications*; Part 5 is *Principles for Development of Procedures*, including protection, privacy, natural justice, forgiveness and reconciliation, and local church; Part 6 is *Definitions*; Part 7 is *Denominational Structures*; Part 8 is *Process and Procedures*; Part 9 is *Review*; Part 10 is *Education*; Part 11 is *Appendix*, and includes a list of misconceptions, do’s/don’ts, source documents and references, and recommended reading.

Barnett, Barbara. (1996). The Truth Shall Set You Free: Confessions of a Pastor’s Wife. Mukilteo, WA: WinePress Publishing, 478 pp.

Barnett was a co-founder, along with her husband, Donald Barnett, of Community Chapel and Bible Training Center, Seattle, Washington, a non-denominational, Pentecostal church and bible college. Autobiographical account that is primarily intended for pastors. Interweaves the story of her marriage with the story of the Chapel/Center’s creation and fall. As a dutiful and spiritually-gifted wife to her husband as pastor, while in their 30s they organize a church, and by the early 1980s it had grown to 2,000 members with satellite churches in the U.S., North America, Europe and Asia. At its peak in the late 1980s, the Seattle base had 4,000 members. Barnett relates her husband’s pattern of sexual behaviors with women in the congregation. At the time, she interpreted his actions, including an arrest for indecent exposure, as her fault due to her inadequacies, demonic possession, Satan, and how he was raised. Her framework describes his behavior as adultery and affairs. Eventually, the women come forward to the Church/Center’s counseling program, and by the late 1980s, his actions become known to the church’s elders and congregation. Civil suits are filed, the media picks up events, and the church is split.

Barnhouse, Ruth Tiffany. (1987). “Personal Problems for Clergy.” Chapter 3 in Clergy and the Sexual Revolution. Washington, D. C.: The Alban Institute, Inc., pp. 27-41.

Barnhouse is a psychiatrist, an Episcopal Church priest, and professor, psychiatry and pastoral care, Perkins School of Theology, Southern Methodist University, Dallas, Texas. The chapter “trie[s] to deal with practical problems [of clergy], isolated so far as possible, from theoretical positions.” A subsection, ‘Problems in Private Life,’ cites as a “common problem... that of male clergy committing adultery,” calling it “frequently a sign of vocational confusion, complicated or caused by stress and burnout.” States: “The clergyman may see the woman involved as a gift of God to relieve his misery. This is *never* true. She is actually being *used* to put off the necessity of squarely facing the real problem... Unfortunately, the social consequences of an affair may ruin the new love as well as break up the old marriage, and the effect on the minister’s congregation may be disastrous. Other kinds of male clergy adultery inspire much less sympathy: I have know men who see their congregation as a happy hunting ground for indulging their sexual appetites, counting on people’s unwillingness to think ill of clergy to protect them from exposure. Most judicatories deal far too leniently with such men when the situation finally becomes untenable. A transfer is often the worst the culprits have to face, and they may start up all over again in the new place. I see this as the old-boy custom of covering up for one another, and I see it as despicable. Just because it happens in the church does not prevent it from being one of the signs of decadent patriarchy. The usual excuse – “let’s keep this quiet to avoid scandal” – does not fool the victims.” Chapter endnotes.

Barrie, Iain A.G. (2002). “A Broken Trust: Canadian Priests, Brothers, Pedophilia, and the Media.” Chapter 5 in Claussen, Dane S. (Ed.). Sex, Religion, Media. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 65-77.

Barrie is a professor of broadcasting, Algonquin College, Nepean, Ontario, Canada. Reports on the Canadian media’s response to the discovery in 1990 of emotional, physical, and sexual abuse of boys at St. Joseph’s Training School, Alfred, Ontario, Canada, that was operated by the Brothers of the Christian Schools, a Roman Catholic lay order. Police investigators believed that at least 177 former students, some as young as seven-years-old, were victims between 1941-1971; eventually, 25 adults had 180+ criminal charges filed against them for their actions at St. Joseph’s and another facility in Uxbridge, near Toronto. His analysis shows that the matter was presented as a “cops and courts” story and did not probe the religious dimensions. Also reports on the media’s treatment of abuse of minors at Mount Cashel residential school, Newfoundland, and the subsequent coverup involving the Roman Catholic Church and the state. Identifies factors as to why the media did not address the religious implications: deference to the Church as a socially elite institution; avoidance of conflict with the ecclesiastical power structure; ignorance about religion and religious institutions; religion as a low priority for utilization of media resources in decisions about coverage; editors’ attitudes about religious stories as “soft, irrelevant, and non-objective”; lack of training of journalists regarding coverage of religion. Concludes: “Media silence rested on an apprehension of resistance or public disbelief – the public appetite for scandal drew the line at the Roman Catholic Church. When respect for the church weakened enough to allow coverage, most of it focused on the secular story – sex, greed, avarice, power, abuse, exploitation, and/or tragedy.” Footnotes. Based on media accounts and interviews with reporters, editors, authors, and commentators.

Bartram, Ann. (1986). “A Response to Pastor-Client Sexual Relations.” Chapter in LeFevre, Perry, & Schroeder, W. Widick. (Eds.). Pastoral Care and Liberation Praxis: Studies in Personal and Social Transformation. Chicago, IL: Exploration Press, pp. 37-50. [The earlier version is: (1984). A response to pastor-client sexual relations. *Chicago Theological Seminary Register: A Professional Journal for Ministers*, 74(2, Spring):34-47.]

By an instructor of pastoral counseling, Toronto School of Theology, and director of training, Toronto Institute of Human Relations, Toronto, Ontario, Canada. Prompted by personal experience and her cases as a pastoral counselor. Constructs an ethical and clinical framework for determining how a pastoral counselor responds to sexual feelings in the counseling context: 1.) “to act sexually with a client would be fraught with my own unresolved needs;” 2.) “expression of sexual relations between a pastor and a parishioner in need significantly changes... the nature of [the pastor-client] covenant and ultimately may violate it completely;” 3.) “the unequal nature of

the contractual relationship between counselor and client, pastor and her parishioner;” 4.) a concern for what constitutes healing, that “to act on sexual feelings with a client would be to rob both the pastor and the client of all the potential for growth.” Follows with a case verbatim to demonstrate an effective and ethical response to a client. References.

Bartunek, Jean M. (2006). “The Sexual Abuse Scandal as Social Drama.” Chapter 2 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 17-29.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. Bartunek is chair and professor, organization studies, Boston College, Chestnut Hill, Massachusetts. Written to “describe social dynamics that typically accompany serious large-scale crises such as revelation of the decades-long cover-up of the child sexual abuse scandal in the [Roman] Catholic Church in Boston [Massachusetts] and elsewhere. These dynamics center on the fact that revelations of the cover-up of sex abuse by priests created a serious disruption in the perception of church officials’ behavior as exemplifying high moral standards.” Using social science constructs, describes people’s and groups’ congruence-seeking processes (sensing, constructing, and attributing meaning) following the revelations. Identifies seven dynamics: events out of the ordinary trigger sensemaking; cultural contexts affects sensemaking, including the constructs of *ideological fortress* and *organizational silence*; motivational basis of sensemaking; sensemaking affect (or emotions); sensemaking, affect, and action; *social drama* (a term from anthropologist Victor Turner); the outcome of social drama will depend on how its tensions and contradictions are handled. Proposes that “recognition of and conversation about the multiple perspectives [motives, perceptions, and emotions of multiple actors] associated with the sex abuse scandal” may open “awareness of ways of moving beyond one-sided perspectives...” 42 footnotes.

Basham, Don. (1986). Lead Us Not into Temptation. Old Tappan, NJ: Chosen Books (Fleming H. Revell Co.), 191 pp.

By a minister, author, national speaker, and leader in the charismatic renewal movement. His concern is “immorality in ministry,” which includes adultery, dishonesty, stealing, slander, heresy, and blasphemy. Addresses the topic of clergy who engage in sexual relationships in the context of role and office. His framework, built on a conservative interpretation of scripture, is that such relationships are immoral, but the framework of exploitation and violation of fiduciary trust is not considered. His reports of victims’ accounts, however, give support to this latter perspective. Lacks references; strong reliance on scripture.

Bass, Ellen, & Davis, Laura. (1988; 1992; 1994; 2008). The Courage to Heal: A Guide for Women Survivors of Child Sexual Abuse (4th edition). New York, NY: Harper & Row, Publishers.

Widely-regarded as a basic resource on the topic. [For a companion volume to a prior edition, see this bibliography, this section: Davis, Laura. (1990).] From the introduction: “*This book is about the healing process – what it takes, what it feels like, how it can transform your life.*” In Part Two, The Healing Process, a section, ‘Spirituality,’ pp. 177-187, includes a subsection, ‘When You’ve Been Hurt by Religion,’ which includes the topic of “[s]urvivors abused a minister, priest, rabbi, or other religious leader [which may lead to a] struggle with confusion and alienation or may feel abandoned by God.” Pp. 552-556 are resources related to *Abuse by Clergy* and *Religious Issues*; pp. 557-558 are resources related to *Ritualized Abuse and Torture*.

Batchelor, Valli Boobal. (2013). “Bathsheba’s Voice.” Chapter 15 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 101-102.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume

illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 2, The Experience of Abuse. Batchelor “is an educator, an intercultural artist and an advocate for gender justice and peace,” and “co-founded Journey towards Hope Projects in Malaysia.” The chapter is a 7-paragraph description of a dance she choreographed that “uses Australian and Indian dance forms to tell the biblical story of Bathsheba as a metaphor for violence against women.” States: “It symbolizes the reclaimed voices of violated survivors of gender-based violence by spiritual leaders in churches.” Lacks references.

Battin, Margaret Pabst. (1990). Ethics in the Sanctuary: Examining the Practices of Organized Religion. New Haven, CT: Yale University Press, 291 pp.

Battin is a professor of philosophy, University of Utah, Salt Lake City, Utah. From the introduction: starting from “applied professional ethics,” an academic field in philosophy, she utilizes its “highly developed critical apparatus for the exploration of concrete moral problems” to examine organized religion in the U.S.A. Focuses on the topics of confidentiality (Chapter 1), risk-taking (Chapter 2), and convert-seeking (Chapter 3). A parallel concern is methodological issues, including the discovery of principles for the moral analysis of a religious practice. Chapter 1, “Telling Confessions: Confidentiality in the Clergy-Church Member Relationship,” pp. 20-73, works with the positions of 3 specific religions – Roman Catholicism, Church of Jesus Christ of Latter-day Saints, Churches of Christ – regarding religious confession and confidentiality. Begins with a true case from each religion.

The Catholic case is that of Jürgen Bartsch, 15 year-old, a butcher’s apprentice in Langenberg, West Germany, who “confessed to his priest that he had committed a murder. The priest attempted to persuade Bartsch to give himself up to the police. When he was unable to do so, the priest followed Roman Catholic church law requiring absolute confidentiality of the confessional and did not reveal information about the murder or Bartsch’s intentions. Bartsch committed three more murders – all of them eleven-year-old boys, all of whom he subjected to sexual torture prior to killing them – before he was caught four years later.”

Discusses: the Catholic justification for confessional confidentiality in relation to its strongest challenges, “where keeping confidentiality will result in serious harm”; 3 counter objections to the challenges which are based on deontological and utilitarian arguments; strengths and weaknesses of the counter objections. 38 chapter endnotes. Chapter 3, “Making Believe: Paternalism and the Ethics of Converting People,” pp. 129-175, “examine[s] the more general ethical issues raised by religious conversion activities.” Describes a “convert-seeking strategy” that employs “the exploitation of human relationships for ulterior religious purposes.” As a “flagrant example of the strategy,” discusses the practice of the Children of God termed *flirty fishing*, introduced by the group’s founder, David Berg, who directed his followers to recruit new members through sexualized relationships. She describes the practice as an aggressive form of proselytism and “duplicitous prostitution.” 33 chapter endnotes.

Baur, Susan. (1997). The Intimate Hour: Love and Sex in Psychotherapy. Boston, MA: Houghton Mifflin Company, 309 pp.

Baur, a clinical psychologist, and lives in New England. Part 1, “A History of Sexual Encounters in Psychotherapy,” is a 3-chapter exploration of “the kinds of relationships doctors and patients, clinicians and clients, pastoral counselors and parishioners, have formed over the past hundred years.” Chapter 3, “Recent Intimacies,” discusses the emergence of reports in the 1970s and 1980s of incidents of sexualized relationships between counselors/therapist/mental health practitioners and their clients/patients, including those of clergy/congregants. States: “...the new concern for sexual misconduct that gathered force in the 1980s has called into question our very definitions of abuse, responsibility, power, and justice.” Among the brief anecdotes of sexual boundary violations is that of a church rector who was counseling “a down-to-earth high school girl.” Cites a source, but not a year, regarding a survey of clergy: “Four percent of clergymen checked ‘yes’ when asked about [sexual] relationships with parishioners.” Cites a source, but not a year, quoting an Episcopal Church bishop “as reporting that ‘between 14 and 24 percent of clergy are involved in sexual encounters with parishioners, staff, members, or colleagues.’”

Among cases presented, she reports briefly on a woman whose Episcopal priest violated his role relationship to her. Part 2, "The Current Situation," examines the "life-cycle" of the practitioner-client/counselee/patient/congregant relationship. Chapter 4 begins with a summary of the character of Fr. Urbain Grandier, a Roman Catholic priest in France, in Aldous Huxley's The Devils of Loudon and Grandier's relationship to a young woman. Baur calls Grandier an "evil opportunist." [She describes the book a biography; it is an historical novel.] Chapter 5 reports that John D. Finch, who led the John D. Finch School of Psychology, "a spiritually oriented program within a seminary," lost his license to practice as a psychologist, was removed from the faculty, and his name removed from the school, reportedly for sexualizing relationships with students whom he was also treating as a psychotherapist. [She does not identify the seminary; it is Fuller Theological Seminary in Pasadena, California; he was a minister in The United Methodist Church.] Chapter 6, "There Oughta Be a Law," discusses a case in which 2 parishioners of an Episcopal Church congregation accused the rector of sexually abusing a parishioner. Differences in perceptions of the events were based on age; differences in the basis of understanding the events were based on facts and logic versus feeling and intuition. Part 3, "Why Can't We Talk About Love," examines practitioners' reluctance to consider the bonds in the therapeutic relationship, and "what constitutes the active ingredients of therapy."

Bausch, William J. (2002). Breaking Trust: A Priest Looks at the Scandal of Sexual Abuse. Mystic, CT: Twenty-Third Publications, 113 pp.

By a retired Roman Catholic priest, Diocese of Trenton, New Jersey. Style is conversational; chapters are very brief. Chapter 1 sketches the incidence of child sexual abuse by priests drawing heavily on media reports. Chapter 2 briefly describes the typical response of diocesan hierarchies as "a pattern of denial and outright deception." Chapter 3 identifies losses that the Church is experiencing as a consequence of recent public awareness of events in the Church, including loss of trust, respect, income, and power and influence. Chapter 4 presents his perspectives on various topics in an attempt to counter what he considers popular misconceptions. [The tone is defensive and his assertions are not backed by precise documentation, e.g., not providing important, specific data from a clinical study, relying on secondary sources, or citing non-clinical sources to back his assertions about clinical matters.] Chapter 5 differentiates between pedophiles and ephebophiles. Chapter 6 attempts to place the sexual abuse of minors by priests in various larger contexts in order "to put things in perspective." Chapter 7 addresses priests who are gay, and concludes: "...the disproportionate number of homosexually-oriented priests and seminarians, not to mention the presence of homosexuals on seminary faculties, statistically increases the actual and potential incidents of male sexual abuse." Chapter 10 focuses on the clerical culture as historically one of "privilege, exemption, status, and secrecy", and reports that it is being dismantled by a galvanized laity. Chapter 11 critiques the process by which bishops are selected. Appendices include a topical discussion in question/answer format, a homily, and comments on the 2002 meeting in Dallas, Texas, of the U.S.A. bishops conference and its Charter for the Protection of Children and Young People. Several questions for discussion conclude the chapters. Lacks references.

Bays, Jan Chosen. (No date). "As I Walked Home: Missteps on the Spiritual Path." In Senauke, Alan. (Ed.). Safe Harbor: Guidelines, Process and Resources for Ethics and Right Conduct in Buddhist Communities. Berkeley, CA: Buddhist Peace Fellowship, pp. 10-21.

Bays, resident teacher, Zen Community of Oregon, was ordained a priest in 1977, and is a pediatrician working in the field of child abuse. In 1996, she began counseling victims of misconduct by Buddhist and Hindu teachers. Begins with a parable about a teacher, his wife, and an exceptional student. Follows by very briefly describing: difficulties arising from misuse of power; problems arising from idealization and isolation of the teacher; problems arising from failure to recognize power archetypal energies at work. Tells a parable of a teacher, her chosen male attendant, and the woman he wants to marry. Very briefly identifies: problems for students arising from justifications based on an appeal to a higher good or authority; abuse of students by spiritual teachers and parallels to the dynamics of child abuse, including inducing students not to tell of their abuse. Lacks references. [Widely-regarded as a basic resource on the topic.]

Beal, John P. (2000). "At the Crossroads of Two Laws: Some Reflections on the Influence of Secular Law on the Church's Response to Clergy Sexual Abuse in the United States." Chapter in Torfs, Rik. (Ed.). Canon Law and Realism: Monsignor W. Onclin Chair 2000, Onclin Chair Ser. Series #6. Leuven, Belgium: Uitgeverij Peeters, pp. 51-74

Beal is associate professor and chair, Department of Canon Law, Catholic University of America, Washington, D.C. From an unspecified lecture. A "brief survey of the [Roman Catholic] Church's response to the problem of clergy sexual abuse in the United States and the role secular law – or, more precisely, misperceptions of secular law – has played in shaping this response..." His premise is that "canonically questionable approaches to the problem of clergy sexual abuse are based on flawed readings of the applicable American law." Part 2 is a short description of the Church's status in secular law based on the framework of U.S. constitutional law, including the application of several secular law theories to whether the Church can be held liable in civil cases for the "tortious actions and omissions of its ministers and employees," especially negligence in "hiring, supervising and retaining sexually abusive clerics..." Part 3 considers the Church's recent responses to dioceses and religious institutes being held liable for damages, and raises concerns from a canonist perspective. The first response is "the use of increasingly invasive methods for screening candidates for ordained ministry and the extension of these methods to those already ordained." His critique is that the "investigative tactics come perilously close to breaching – if, indeed, they do not actually breach – the right to privacy" of Canon Law 220. The second response that concerns him is "efforts to distant dioceses and religious institutes from abusive clerics, including removing them from the clerical state." He is particularly concerned about Canon Law and priests who are denied active ministry, have not "[sought] rescripts from the Holy See releasing them from the clerical state," and are on so-called leaves of absence or administrative leave. Notes various difficulties in applying the Church's judicial penal process and canonical problems with recent implementation of an administrative procedure for dismissal from the priesthood, a procedure he states is based on fear of the U.S. Church being "bankrupted by astronomical liability judgments for negligence," a fear he states that is based on erroneous reading of a Washington State court case. Argues from clinical data regarding treatment of priest offenders and recidivism rates. Concludes with a call for "knowledge of and attentiveness to both [canon and secular law] at the service of the Church" in order to not leave the Church vulnerable to liability and to not compromise its style of governance. Footnotes.

_____. (2004). "'As Idle as a Painted Ship upon a Painted Ocean': A People Adrift in The Ecclesiological Doldrums." Chapter in Ammicht-Quinn, Regina, Haker, Hille, & Junker-Kenny, Maureen. (Eds.). The Structural Betrayal of Trust [*Concilium* series, 2004/3]. London, England: SCM Press, pp. 87-97.

From a collection of articles that is described in the Introduction to the volume as follows: "The title of this volume... is meant to capture two dimensions of the sexual abuse crisis within the Catholic Church: the offences themselves which exploited the attitude of unquestioning trust and good will of children and parents towards their priests, and the subsequent experience of institutional denial, cover-up, hostility and juridical self-protection which they encountered when they had reached the stage, often many years later, of being able to report the crimes to the church authorities." Beal is a Roman Catholic priest, and an assistant professor, School of Canon Law, The Catholic University, Washington, D.C. Very briefly addresses two themes. The first is that the "sexual abuse crisis, which has engulfed the Catholic Church in the United States, especially since early 2002, has become an ecclesial leadership crisis." His position that the "irresponsible handling of complaints of abuse by bishops has been a worldwide phenomenon." States that "at the heart of the crisis is a more pervasive malaise..." His second theme is the ecclesiological climate in which the crisis festered, and he identifies 4 conditions in the Church that "did foster the conditions for the episcopal mismanagement which transformed the tragic and too frequent incidents of sexual abuse into a full-blown crisis." The first is a "truncated 'communion' ecclesiology": "This [post-Vatican II] christomonism of the conciliar communion ecclesiology has resulted in a pronounced tendency to identify the teaching, sanctifying and governing activities of the ordained with Christ himself and to situate the ordained over-against the communion of faithful rather than within it... Little provision is made for the counterflow one would expect to

find in a genuinely trinitarian ecclesiology, upward from the Spirit-filled community of the faithful with its rich endowment of charisms to the church's hierarchical officers and ultimately to the triune God." The second condition is "the existence of large bureaucracies which assist bishops and the Bishop of Rome in the governance, respectively, of their particular churches and the universal Church." This condition reinforces the previous one which "insulate[s] hierarchical authorities from countercurrents arising from below..." States that the bureaucracies "have reinforced the one-directional momentum of the prevailing christomonistic communion ecclesiology and have effectively marginalized consultative structures..." The third condition is that bishops have identified "the good of the church with the good of the institution." Cites as evidence "that bishops almost everywhere attempted to protect the public image of the church by denying, ignoring or minimizing complaint, by exhibiting more concern for the reputation and rehabilitation of troubled priest abusers than for the needs of their victims or the prevention of further abuse, and by withholding information about sexual abuse by priests and particular priest abusers from the faithful in general and from those who would minister with or be ministered to by these clerics in subsequent assignments." His fourth condition is the leadership's unresponsiveness to those who have criticized the way they have dealt with the clergy sexual abuse crisis, including "deligitimizing, marginalizing, and sometimes demonizing the 'voice' of the faithful and blunting its effectiveness as a catalyst for remedial action to arrest decline in and improve mediocrity of the church's performance as a religious organization." 28 footnotes.

_____. (2004). "It Shall Not Be So Among You! Crisis in the Church, Crisis in Church Law." Chapter 7 in Oakley, Francis, & Russett, Bruce M. (Eds.). Governance, Accountability, and the Future of the Catholic Church. New York, NY: Continuum, pp. 88-102.

From proceedings of a conference sponsored by St. Thomas More Chapel, Yale University, New Haven, Connecticut, March 28-30, 2003, convened in response to "the emerging revelations of sexual abuse by [Roman Catholic] priests, as well as the church's administrative response to those revelations." The conference purpose was "to open up for discussion the larger and deeper questions concerning the conditions that had permitted such a crisis to occur." Beal is associate professor, School of Canon Law, Catholic University of America, Washington, D.C. States at the outset: "...the present crisis in the church has ultimately been less about sex than about power. Moreover, at best, the terribly flawed efforts of church authorities to deal with these abuses of power have been redolent of nonfeasance and misfeasance and, at worst, they have reeked of the arrogance of power." Describes the sexual abuse crisis as exposing numerous inadequacies in the Church's canon law which "are symptomatic of a more serious, underlying dysfunction." Cites the failure of "church authorities at all levels" to tell the truth and provide timely and accurate information about the crisis: "...this failure in truth telling has exposed the inability of existing canon law to integrate within its structures and processes the rights of the faithful articulated by Vatican II and incorporated into the revised Code of Canon Law..." Concludes that there is "a deeply ingrained bias in the church's legal system and the mentalities of leaders immersed in it" against "any genuine equality between the ordinary faithful and their ordained leaders or, at least, to give the recognition of such equality any practical effect." States that this inequality is reflected in a restricted role of lay people within the Church, and in the "disciplinary actions [by bishops] of dubious [can] legality" against priests accused of sexual misconduct. Terms it a paternalistic legal system. Offers a brief analysis of the ecclesiological roots of the crisis in canon law, and "suggest[s] some prolegomena for a future canon law." 63 endnotes.

_____. (2006). "Turning Pro: Theologico-Canonical Hurdles on the Way to a Professional Ethic for Church Leaders." Chapter 14 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 169- 177.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. Beal is an associate professor and teaches canon law, The Catholic University of America, Washington, D.C. Context is the "ongoing crisis in the [U.S. Roman] Catholic Church, prompted by revelations that numerous priests had sexually abused minors and vulnerable adults and that bishops, when apprised of these crimes, had dealt

with them in a less than responsible manner...” Recognizes that “the call for a clearer and more stringent professional ethic [for Church leaders] is certainly understandable” and observes that enforcing one “can be successful only to the extent that church leaders can be accurately described as professionals and identify themselves as such.” Written to identify “three longstanding tensions in the understanding of church leadership in canon law and the theology that underlies it, which stand in the way of appreciating church leaders as professionals...” The first tension is between status and function of the priest. Very briefly traces the history and evolution of clergy status, including contemporary gaps between Church teachings and practice. Observes: “A professional ethic cannot be effective in a system that values status over function.” The second tension is between the public and private life of Church leaders. Observes: “...church ministers are not the only public figures for whom private morality impinges on fitness for public office... What is unique about church ministers in [*sic*] the extent to which their private life is a public issue and their personal lifestyle is subject to public expectations and regulation.” Notes the blurring of boundaries between a cleric’s public role as a professional and a private, personal life, and calls for explication and renegotiation of distinctions.” The third tension is between a priest as part of “the predominantly bureaucratic mode of organizing official ministry in the Catholic Church” and “genuine professionalism for ministry.” Concludes that until these tensions are resolved with less emphasis on status, a clearer differentiation between priests’ private and public lives, and less emphasis on the bureaucratic organization of priests, a professional code would in itself not “be effective in enforcing professional standards of behavior for official ministers...” 20 footnotes.

Bean, Philip, & Melville, Joy. (1989). Lost Children of the Empire. London, England: Unwin Hyman Limited, 177 pp.

Authors are not identified. A history of the child migrants from Great Britain. Between 1618 and 1967, about 150,000 children from England, Ireland, Wales, and Scotland were shipped to outposts of the British Empire in Canada, Australia, New Zealand, colonial U.S., South Africa, Rhodesia (now Zimbabwe), and the Caribbean. Child migrants included children who were either orphans, abandoned by families, born out of wedlock, from a broken home, or offered for adoption. The scheme, as it was referred to, was run by the government, private charities, and religious organizations, and was justified by the rationale that the children would be better off starting life anew, and that if left in their current circumstances, they would be unhappy, turn to crime, or be unproductive. Chapter 2 includes a first person account of sadistic physical abuse and sexual abuse at the Roman Catholic orphanage at Bindoon in Western Australia after W. W. II, pp. 18-22. Chapter 9, “Australia: The Lost Souls,” pp. 110-135, includes descriptions of sexual, physical, and psychological abuse in the Western Australian orphanages for boys operated by the Christian Brothers. A brief account of a missionary priest having sex with her is told by a woman who was in the girls’ orphanage system in Australia. Numerous quotes of people and authoritative documents, but no references are cited. [See also this bibliography, this section: Coldrey, Barry M. (1993).]

Bemi, Michael J. (2012). “The True Cost of the Crisis: Piercings to the Heart of the Church.” Chapter 14 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 185-199.

From a book of presentations at the Roman Catholic Church’s International Symposium Against Child Abuse, the theme of which was “Toward Healing and Renewal,” that was held at the Church’s Pontifical Gregorian University, Rome, Italy, February 6-9, 2012.” This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the ‘open wound’ of [sexual] abuse [of minors].” An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Bemi is president and chief executive officer, The National Catholic Risk Retention Group, Inc. A Symposium workshop paper. Begins by dispelling 4 “myths born of the crisis” of sexual misconduct in the international Church: 1.) it is a U.S.A. problem; 2.) it has been exaggerated by an antagonistic media; 3.) it was instigated by avaricious attorneys; 4.) homosexual orientation causes men to offend sexually. Identifies and describes 8

“constituent elements” of the Church’s crisis. 1. *Financial costs*. Categorizes the costs as direct, indirect, and opportunity, i.e., “the value of alternative activities that are foregone.” States: “It is reasonable to estimate that the actual ‘out of pocket’ cost of the crisis to the Church internationally is well in excess of (USD) \$ 2 billion.” 2. *Victimization*. Addresses: estimated number of victims, factors influence their recovery, and aftereffects of abuse, including physical, psychological, and behavioral symptoms. 3. *Family trauma*. Very briefly describes responses of parents and siblings to the discovery of a minor’s sexual abuse. 4. *The Shadow of the Scandal Singeing Faithful Clergy and Lay Ministers*. Very briefly addresses the negative impact on “good priests, religious, and lay ministers.” 5. *Alienation of the Lady*. Quotes a bishop: “Catholics have been hurt by the moral failings of some priests, but they have been hurt and angered ever more by bishops who failed to put children first.” 6. *Reactions of Deeply Wounded Catholics*. Addresses the reality that “the confusion, disillusionment, disappointment, and anger resulting from the sex abuse crisis” has resulted in some people leaving the Church for other denominations, “or, worse still, have abandoned their faith entirely.” 7. *Diminished Moral Authority, Teaching, and Sacramental Life*. Acknowledges “the damage that the sexual abuse crisis has done to the Church’s exercise of its moral authority, its magisterium, and its sanctifying role.” 8. *Damage to the Gospel Mission*. States: “The witness of all the baptized to God’s love has been obscured and compromised by the prominence of the scandal.” 9 chapter endnotes.

Beauchamp, Tom L., & Childress, James F. (1994; 2009). Principles of Biomedical Ethics (6th edition). New York, NY: Oxford University Press.

Beauchamp is with the Kennedy Institute of Ethics and Department of Philosophy, Georgetown University, Washington, D.C. Childress is with the Department of Religious Studies, University of Virginia, Charlottesville, Virginia. See index on the topic of ‘informed consent.’ See also its related components of ‘competence’ and ‘voluntariness.’ See also the index on the topic of ‘fiduciary theory, obligations, and relationships.’ [These topics are important to understanding sexual boundary violations by clergy in terms of power dynamics and informed consent. This book has long been and continues to be the standard reference in the field of bioethics.]

Beck, Martha. (2005). Leaving the Saints: How I Lost the Mormons and Found My Faith. New York, NY: Crown Publishers, 306 pp.

Beck “is a writer and life coach who lives in Arizona with her family.” A memoir that interweaves the story of her leaving the Church of Jesus Christ of Latter-day Saints, her search for an authentic spirituality, and her experiences related to confronting her father, a prominent Church scholar and apologist, about his sexual abuse of her when she was 5-to-7-years old. Chapter 26, “Anger,” pp. 174-182, briefly explores “how my religion had created the context for my father’s behavior.” Sketches the “very colorful, very carefully concealed sex life” of Joseph Smith, Church founder, and the doctrine of polygamy which entitled him to marry multiple women, including “some to girls as young as fourteen.” Reports very briefly on research she assisted with at the Women’s Research Institute at Brigham Young University (BYU), Provo, Utah, regarding “the way modern Mormon leaders, from the illustrious General Authorities in Salt Lake to the local ward bishops, deal with women who come forward with reports of being sexually abused. ... Women who sought advice or help after being sexually abused were most often told to be silent, keep their secrets, and ask themselves whether they were really sure it wasn’t their fault – or their imagination.” Chapter 26, “Personal Priesthood,” pp. 255-262, very briefly reports incidents told to her by female students at BYU, a Church institution: “...the vast majority of the stories I heard had just one, cruelly monotonous theme: sexual abuse.”

Beck, Roy Howard. (1988). “Fidelity.” Chapter 9 in On Thin Ice: A Religion Reporter’s Memoir. Wilmore, KY: Bristol Books, pp. 205-218.

By the Washington, D.C. bureau chief for Booth Newspapers. An account of his 6 years beginning in 1980 with the *United Methodist Reporter*, a publication of the United Methodist Church. The chapter briefly discusses matters he identifies as homosexuality, sexual politics, sexual infidelity among heterosexuals, rumors about United Methodist Church leaders, and inability to discipline Methodist clergy, among other topics. Does not supply specific details

regarding sexual boundary violations by United Methodist clergy, including bishops. Comments: “The lack of sexual fidelity among some in the church certainly was not the only or main reason for the church’s lack of moral power in American society. But it was one.” Lacks references.

Beiler, Anne (with Smucker, Shawn). (2008). Twist of Faith. Nashville, TN: Thomas Nelson, 230 pp. Beiler is “the founder of Auntie Anne’s Hand-Rolled Soft Pretzels, the world’s largest mall-based pretzel franchise.” Spiritual autobiography. Raised in Lancaster County, Pennsylvania, Beiler’s family of origin was Amish-Mennonite; she was educated through the 8th grade. Her husband, Jonas, was from an Old Order Amish family. In 1975, when Beiler was 26, their 19-months-old daughter died in an accident involving Beiler’s sister, “a defining event.” In grief, she went to the pastor of their church for counseling: “It seems nearly impossible for me to describe the complete respect and admiration all of us at our church felt for him. His preaching seemed inspired, his pastoral care for our flock Christ like.” He used the counseling to sexualize his relationship to her, including while she was pregnant. Comments: “I found myself reasoning everything away in order to spend time with someone who comforted me... I was broken, grieving, and extremely vulnerable. I trusted him completely. It’s what can happen when people in that position abuse their power – they can lead people down roads they would never have gone down on their own.” The congregation split over allegations against the pastor regarding misuse of church money and his relationships with women, and he left. He returned to the community and resumed the relationship with Beiler. During the duration of his relationship, 1976-1982, she remained silent about it, perceiving it as an affair for which she was responsible. In 1995, she learned from on her daughters, “Mom, he did it to me too.”

Beintema, William J. (1990). Clergy Malpractice: An Annotated Bibliography. Buffalo, NY: William S. Hein Co., 82 pp.

Beintema is not identified. Compilation of 104 annotated cases, books, journal articles, and legal newspaper articles from 1979 to 1989. Primary emphasis is the California case, *Nally v. Community Church of the Valley*, regarding failure of a church’s counselors to prevent the death by suicide of Kenneth Nally in 1997. Cases related to clergy sexual abuse include: *Destafano v. Grabrian* (1988); *Handley v. Richards* (1987); *Strock v. Presnell* (1988). These cases involved male clergy who sexualized a relation with women who sought counseling regarding their marriages.

Belenky, Mary Field, Clinchy, Blythe McVicker, Goldberger, Nancy Rule, & Tarule, Jill Mattuck. (1986; 1997). “Subjective Knowledge: The Inner Voice.” Chapter 3 in Women’s Ways of Knowing: The Development of Self, Voice, and Mind. New York, NY: BasicBooks, Inc., pp. 52-75.

Belenky “is a consultant on human development and an associate research professor at the University of Vermont,” Burlington, Vermont. Clinchy “is a professor of psychology at Wellesley College,” Wellesley, Massachusetts. Goldberger “is a member of the psychology faculty of The Fielding Institute in Santa Barbara, California.” Tarule “is a professor and dean of the college of education and social services at the University of Vermont.” The 1st edition preface states that the book “describe[s] the ways of knowing that women have cultivated and learned to value, ways we have come to believe are powerful but have been neglected and denigrated by the dominant intellectual ethos of our time. We also describe the multitude of obstacles women must overcome in developing the power of their minds. These descriptions are based on intensive interviews with [135] women...” From the introduction: “...we examine women’s ways of knowing and describe five different perspectives from which women view reality and draw conclusions about truth, knowledge, and authority. We show how women’s self-concepts and ways of knowing are intertwined.” Chapter 3, in a section on ‘The Emergence of Subjective Knowing,’ a subsection states: “A pervasive background theme in the women’s stories of loss of trust in male authority was that of sexual harassment and abuse. ...it became clear to us, after we started interviewing, that women spontaneously mentioned childhood and adolescent sexual trauma as an important factor affecting their learning and relationship to male authority. Midway into the study we began to survey the women systematically on their history of sexual and physical abuse... In our sample of seventy-five women, 38 percent of the women in schools and colleges and 65 percent of women

contacted through the social agencies told us that they had been subject to either incest, rape, or sexual seduction by a male in authority over them – fathers, uncles, teachers, doctors, clerics, bosses... They tended to locate the trauma in time at an earlier period during which they had no sense of voice and an unquestioned trust in the authorities of their life.”

Bell, Sandra. (2002). “Scandals in Emerging Western Buddhism.” Chapter 15 in Prebish, Charles S., & Baumann, Martin. (Eds.). Westward Dharma: Buddhism Beyond Asia. Berkeley, CA: University of California Press, pp. 230-242.

Bell is a lecturer, Department of Anthropology, University of Durham, England. Examines the transmission of Buddhism from the East to the West, the relationship between teachers and Western students, and issues related to teachers who “make persistent use of the power they wield over their followers to obtain material goods and sexual favors.” Argues “that scandals resulting from this kind of conduct by teachers are most likely to occur in organizations that are in transition between the pure forms of charismatic authority that brought them into being and more rational, corporate forms of organization... The discussion will focus on narrative sketches of two Western Buddhist organizations that have faced such issues, the San Francisco Zen Center [SFZC] and Shambhala International [SI] (previously known as Vajradhatu).” SI was founded by Chögyam Trungpa Rinpoche (1939-1978), “the 11th Tungpa Tulku, supreme *lama* of the Surmang group of monasteries in eastern Tibet.” “[At the Boulder, Colorado, center] Chögyam Trungpa was surrounded by an inner circle whose members took a vow not to reveal or discuss his behavior, although it was openly acknowledged that he had sexual relations with a number of his female disciples.” He appointed a U.S. disciple, Thomas Rich, as his Vajra Regent, giving him the Tibetan name of Ösel Tendzin. Upon Chögyam Trungpa’s death in 1987, Ösel Tendzin “inherited his master’s spiritual and administrative authority...” 1988, members of the board of directors of SI revealed that he was HIV positive, and after knowing of his condition, “had continued to practice unprotected sex with male, and some female, members of the Sangha... It also came to light that members of the board had known about the regent’s condition for some time, though they had taken no action.” Richard Baker was made abbot at 36-years-old in 1971 of SFZC, and in 1983 took an indefinite leave of absence following announcement of his sexualized relationships with women students, a violation of precepts he had taught. Baker eventually left SFZC. In the conclusions section, discusses dynamics that can contribute to the power of charismatic Buddhist teachers and the potential for abuse of their status and role. Also discusses corrective measures taken by SI and SFZC toward “more accessible and open institutional forms, based on rationalized forms of organization.” 39 footnotes.

Benbow, William. (1823). The Crimes of the Clergy, or The Pillars of Priest-craft Shaken; with an Appendix, Entitled the Scourge of Ireland; and an Account of the Enormous Rewards Received by the Clergy, to Induce Them to Do Their Duty to God and Man. London, England: William Benbow, Printer and Publisher, 240 pp. not including the appendix. [Accessed 03/03/13 at the World Wide Web site of Internet Archive: <http://archive.org/details/a610503200benbuoft>]

Benbow (1784-1841?) was a Nonconformist preacher, publisher, and active figure in political reform movements in England. “...to save religion by an exposure of those who try to ruin it by their unhallowed ways, is the chief object of this work.” Describes himself as an advocate for “Protestant religion,” the “Established Church,” and the Church of England. States: “The influence of the clergy, and good effect they can produce, materially, if no wholly [*sic*], depends on the respect in which they are held by those within their several churches...” He intersperses accounts of contemporary English clergy’s behaviors “with Anecdotes of characters that have been notorious in past ages” Also cites clergy who are “Methodists” and “Calvinists,” and some Church of England clergy in Jamaica. Among the accounts reported are named individuals that include: a Church of England parish priest who sexualized his role relationship to the parish’s curate; a chaplain at an asylum for female orphans who sexualized his role relationship with a 13-year-old resident, resulting in her impregnation and his dismissal; a Methodist preacher in northern England who sexualized his role relationship to 2 women, resulting in their impregnations; a rector of a church who sexualized his relationship to the daughter of the parish sexton, resulting in her impregnation; a rector of a church who was convicted of sexually violating

a child of 11-years-old who he taught; a “parson” who “attempted what we will term a clerical rape, on a young married woman; he had tried to debauch her mind by anti-scriptural words, widely different from the church of England...,” acts for which he was sentenced to prison; a “parson” who “debauched to his carnal inclinations many of his parishioners’ wives and daughters...”; a Methodist “parson” who sexualized his role relationship to a woman by “bewilder[ing] her sense by his rhodomontacle preaching...” Lacks references; some anecdotes were sent to him by others.

Benjamin, Sophia (pseudonym). (1992). “God and Abuse: A Survivor’s Story.” In Umansky, Ellen M., & Ashton, Dianne. (Eds.). Four Centuries of Jewish Women’s Spirituality: A Sourcebook. Boston, MA: Beacon Press, pp. 326-334.

By a rabbi who was abused in a variety of ways, including sexually and physically. First person account that traces the impact of her experiences on her relationships and on the development of her faith and spirituality.

Bennett, De Robigne Mortimer. (1878). “Sinful Clergymen.” Chapter in The Champions of the Church: Their Crimes and Persecutions. New York, NY: D.M. Bennett, Liberal and Scientific Publishing House, pp. 962-1008.

Bennett is a 19th century U.S.A. author, editor of *The Truth Seeker*, and a critic of religion. From the introduction: “This volume is largely a compilation from standard authorities... The more striking cases have been selected... The main purpose of this volume has been to give, briefly and succinctly, an authentic history of the cruelties and persecutions practiced by distinguished leaders of the Christian Church in the past sixteen centuries.” Regarding the chapter, “Sinful Clergymen,” he states: “This volume, however, would hardly be complete without a chapter on the besetting sins of the American clergy of the present day. Licentiousness seems to have taken the place, to some extent, of the spirit of persecution and cruelty which ruled so generally in the Church two or three centuries ago. ...it does not appear that amorousness and sensuality have yet become obsolete on the part of the Christian clergy... The following have chiefly been taken from current reports from the secular press, with some that have been received from private sources. It is believed that as a whole they are quite reliable.” A list that is usually a sentence or paragraph about clergy in the U.S.A., England, Ireland, and Canada who committed sexual boundary violations with mostly adults and some minors. Most are identified by at least a surname; some are identified by denominational affiliation, title, and/or geography. Some incidents are reported as resulting in cases in secular or ecclesiastical courts. Lacks references.

Bennion, Janet. (2008). Evaluating the Effects of Polygamy on Women and Children in Four North American Mormon Fundamentalist Groups: An Anthropological Study. Lewiston, NY: The Edwin Mellen Press, 213 pp.

Bennion is associate professor, anthropology, and chair, Social Sciences Department, Lyndon State College, Lyndonville, Vermont. A descendant of polygamist Mormons, she was raised as an “orthodox or mainstream Mormon.” Ethnographic study based on anthropological fieldwork. Among her purposes are “encourag[ing] the general public to be aware of the full diversity of experience in polygamy, rather than accept only the blackened media images, “ and “to discourage *polyphobia*, or the abhorrence of polygamy.” States: “This volume is a comprehensive examination of the history, culture, and lifestyles of contemporary Mormon fundamentalists predominantly living in the Rocky Mountain West, including Mexico and Canada. I explore the relative advantages and disadvantages of polygamous living, shedding light on the differences between the four major fundamentalist movements, comprising the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS), the Apostolic United Brethren (AUB), The Kingston Clan (Davis County Cooperative), and the LeBaron Colony (Church of the First Born of the Fullness of Times), all of which were originally one group from 1930 to 1955.” Estimates that about 50,000 fundamentalists practice polygamy. Chapter 4 discusses gender dynamics, family life, and sexuality. Chapter 5 addresses politics and conflict within Mormon fundamentalist churches and families. In Chapter 8, “Positive and Negative Impact of Polygamy on Women and Children,” she applies the concept of *elite polygyny*, “a method of maintaining reproductive and

productive control by a handful of powerful, blood-related patriarchs,” including “patriarchal control of financial stewardships,” as well as the threat of denying women access to their children and of spiritual punishment. States: “Negative consequences affecting women and children with elite polygyny include sexual abuse of children, underage marriage [which constitutes statutory rape], financial abuse (extraordinary obedience in exchange for food and shelter), wife rape and battery...” Chapter 9, the conclusion, identifies 6 factors “most associated with the types of abuses found in polygamous communities: 1) isolation/circumscription; 2) father absence; 3) lack of a female network; 4) overcrowding conditions; 5) economic deprivation; 6) and male supremacy/patriarchy.” Bibliography contains some inaccuracies; lacks complete references.

_____. (2011). “The Many Faces of Polygamy: An Analysis of the Variability in Modern Mormon Fundamentalism in the Intermountain West.” Chapter 7 in Jacobson, Cardell K. (Ed.) (with Burton, Laura). (2011). Modern Polygamy in the United States: Historical, Cultural, and Legal Issues. New York, NY: Oxford University Press, Inc., pp. 163-184.

From the prologue: “This book is about the 2008 raid [by multiple government agencies of the Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS) compound, Yearning for Zion,] in [Eldorado,] Texas, but it is also about the history of the group, its antecedent schismatic groups, and the culture of American polygamy more generally.” Bennion is a professor of anthropology, Lyndon State College, Lyndonville, Vermont. Based on her anthropological fieldwork in Mormon polygamous communities in Montana, Utah, and Mexico; also draws “upon my own history as a descendent of nineteenth-century Mormon polygamy...” Presents her analysis that plural marriage in the context of Mormon fundamentalism is variable, “that polygamy, per se, is not uniformly and directly tied to abuses against women and children... Only when polygamy is paired with other factors is abuse likely.” States that cases of abuse “are still rare in polygamous families.” After presenting her case for the positive impacts of polygamy on women, she discusses the negative impacts, which include physical and sexual abuse of females, both adults and minors. Catalogues negative traits of a polygamous group that contribute to abuse, organizing them by themes of *elite polygyny*, and of physical, sexual, and emotional abuse, and notes that the themes overlap. Defines *elite polygyny* “as a method of maintaining reproductive and productive control by a handful of powerful, blood-related patriarchs.” States: “This device effectively alienates younger, rogue males, while facilitating the control of all marriageable, or fertile, women in the tribe, including a mechanism of wife capture (conversion) that insures a continual flow of fecund women into the community.” Describes the economic structure of this mechanism and the religious rationalizations, including the role of the male, typically a woman’s husband, as vital to her salvation.” Notes that consequences in this mechanism can include sexual abuse of children, and the imposition of marriage on females who are not legally of age. Regarding physical, sexual, and emotional abuse, cites and very briefly describes 6 factors “most often associated with the types of abuses found in polygamous communities: (1) isolation/circumscription; (2) lack of a female network; the combination of (3) father absence, (4) overcrowded conditions, and (5) economic deprivation; and (6) male supremacy/patriarchy.” 74 chapter endnotes.

Bent-Goodley, Tricia B. (2013). “Clergy Response.” Entry in Postmus, Judy L. (Ed.). Sexual Violence: An Encyclopedia of Prevention, Impacts, and Recovery, Vol. 1 A-N. Santa Barbara, CA: ABC-CLIO, pp. 89-91.

Bent-Goodley is a professor, social work, Howard University, Washington, D.C. The encyclopedia-style entry is a concise summary of the topic of clergy “responding to sexual assault victims.” Topics include: victims’ mistrust of faith-based communities (FBCs), FBCs as a place of healing and support, opportunities for clergy to mobilize FBCs for the benefit of victims, educational opportunities; need for clergy to receive training, cultural and social factors, access issues, holding perpetrators accountable, emerging interventions, and religious doctrines and principles. Concludes: “Too many faith based [sic] providers do not use their unique standing to reduce sexual violence in their respective communities. By coming together in a deliberate and targeted fashion, [FBCs] can be more assets to reducing sexual violence and promoting healing

within communities. 5 sources are listed; few statements are referenced; 1 World Wide Web site is listed.

Benyei, Candace Reed. (1998). Understanding Clergy Misconduct in Religious Systems: Scapegoating, Family Secrets, and the Abuse of Power. Binghamton, NY: The Haworth Pastoral Press/The Haworth Press, 197 pp.

By the director, Institute for Human Resources, Redding, Connecticut. From the perspective of the congregation as a family system. Offers intervention strategies and techniques for holistic change. Includes case material, notes, glossary, and index.

_____. (2006). "Systems: Identifying the Roots." Chapter 6 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 37-39.

In the context "of the tragedy of clergy sexual misconduct," uses the model of the congregation as a family to discover the roots of the problem. Very briefly discusses "'family rules' – formal, informal, and tacit – that the group forms in response to its experiences and then passes down from each generation of constituents to the next." Notes how *informal* rules may limit communication and maintain secrecy. *Tacit* rules are described as stemming from "earlier trauma either in the corporate life of the congregation or in the personal lives of the leaders" and later "cripple the faith of the family's ability to act competently in the face of clergy misconduct and predispose it to ignore or coverup unethical behavior." Concludes that the systems model is most helpful as a way to understand the problem of clergy betrayal, identify how the problem occurred, and prevent future misconduct. Lacks references.

_____. (2006). "Whistle-Blowers: Persevering Against Injustice." Chapter 14 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 91-94.

Very briefly discusses the role and responsibility of one who "blow[s] the whistle on a clergyperson who engages in misconduct, especially sexual abuse..." Considers "the interplay of power, ethical perspectives, and personal development with respect to each possible discloser – victim, afterpastor, lay leaders or lay members, paid and unpaid support staff, clergy colleagues, student ministers, and denominational leaders." Identifies "different possibilities for each based on her or his role in the religious system and the power afforded the individual by that system." States: "After disclosure, the job of whistle-blowers is to maintain their mental and spiritual integrity in the face of a certain storm... Whistle-blowing is a form of witness to a faith that strives to persevere against the evil of social injustice." 1 endnote.

_____. (2006). "Psychological and Spiritual Resources for Afterpastors." Chapter 25 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 163-170.

Very briefly identifies support strategies and resources for those "whose task it is to deal with issues of clergy misconduct." Recommends "psychotherapy, noncognitive bodywork, and physical/emotional grounding [as] necessary to withstand and repair the damage caused by systemic reaction to a breached secret." Also encourages use of faith, Christian meditation and contemplative prayer, active imagination, Eastern meditation, spiritual guidance, journaling, and dream work. 1 endnote.

_____. (2006). "Inviting the Presence of God." Chapter 30 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 197-200.

In the context of "the abuse of individuals by clergy," the concluding chapter of the book calls for the church "not merely to punish and demonize the wrongdoers" but also to work "to change our church systems and our theological thinking, so our religious institutions and our belief systems no longer support abuse by members of the cloth." Calls for a variety of changes, including:

reorganizing church systems so that they are congregationally-centered rather than clergy-centered; rewriting church law for the end of preventing power abuse; implementing stringent screening of candidates for ministry; implementing “ethical procedures for reporting, investigating, and processing allegations...”; talking about sex openly; being more realistic about clergy misconduct as occurring in congregations; developing a better theology of forgiveness; admitting the church makes mistakes as the first to correcting them. 5 endnotes.

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. [Reprinted from: Bera, Walter. (1993). *Betrayal: Clergy sexual abuse and male survivors. Dulwich Centre Newsletter*, 3(4):62-75.]

By a licensed psychologist and licensed marriage and family therapist, Minnesota. Although it is not explicitly stated, his focus is minors. Draws from his experience of treating nearly 60 male victims of clergy sexual abuse, most of whom were in a cluster of victims by a single offender. Presents an overview of how adolescent males are victimized: vulnerability; grooming; secrecy; offender characteristics; ecclesiastical culture as a context for access and lack of supervision or accountability. Briefly discusses “fundamental issues facing male sexual abuse victims in general and those in the church in particular,” including: incidence of male sexual abuse; barriers to identification; myths due to stereotyping, erotophobia, and homophobia that lead to underreporting. A brief section on congregational dynamics has a helpful description of the range of responses of a congregation post-discovery: Don’t Believe, Confused, Easy Grace, Believe But Don’t Understand, Anger, Rage. Mentions a workshop model of congregational intervention. Briefly discusses individual and family therapy issues for victims. Recommends therapies of empowerment, curiosity, and narrative. Briefly discusses: identification and assessment issues; assessment strategies; stages of therapy. References.

Bergen, Jeremy M. (2011). “Sexual Abuse, Violence, Injustice.” Chapter 3 in Ecclesial Repentance: The Churches Confront Their Sinful Pasts. London, England: T. & T. Clark International, pp. 87-114.

Bergen is assistant professor, religious studies and theology, Conrad Grebel University College, University of Waterloo, Waterloo, Ontario, Canada. States in the introduction: “Ecclesial repentance is the act in which church/denominational bodies make official statements of repentance, apology, confession or requests for forgiveness for those things which were once official church policy or practice... This book is an attempt to make theological sense of ecclesial repentance. I ask two basic questions: What is this new practice? What does it mean?” He reflects theologically through the discipline of contemporary ecclesiology, which he calls “an irreducibly historical and practical one.” He uses “ecclesial repentance” as his inclusive term for the public church practice of elements that include confession, request for forgiveness, or apology. Beyond verbal or written statements, the larger process of repentance “may include conscientization, dialogue, institutional reform, judicial remedies, amendment of practice or reparations...” Chapter 3 is part of a set of chapters that describes ecclesial repentance by breadth of sins committed. The opening section, ‘Clergy Sexual Abuse,’ examines “how churches have responded to situations in which leaders (often bishops) hid the [sexual] abuse [by clergy and others in sanctioned roles], quietly moved the abuser to another setting, or generally perpetuated a culture of secrecy and cover-up.” His focus is “churches apologies for the way in which the church leadership tacitly enabled patterns of abuse or failed to protect victims. These patterns of cover-up attached to the church, and thus demand ecclesial repentance.” Concentrates on the Roman Catholic Church, beginning with responses by bishops and cardinals in the U.S.A. that “were received [by some constituencies] as qualifying their sincerity.” Noting “the reality of litigation and legal liability,” he states: “Apologies given only when mandated, or when the legal risk to do so has been clarified, are of questionable sincerity and devalue analogies given under different circumstances.” Cites statements by Pope John Paul II and Pope Benedict that were criticized by some survivors as insufficient. He identifies *clericalism*, which “revels in the powers and privileges bestowed on clergy, especially bishops,” as the most prominent factor linked to the hierarchy’s “misunderstanding the nature of abuse, the protection of church interests and assets, [and] avoidance of scandal,” which resulted in “the failure to intervene and protect children.”

States: “If a culture of clericalism is at root of the church’s failure to protect children from clergy sexual abuse, then unless quite profound reforms are implemented to address that culture, the perception will remain that the church hierarchy has failed to truly repent.” 40 section footnotes.

Bermisa, Leonila, V. (2007). “Facing the Reality of Clergy Sexual Misconduct in the Church: A Step Toward Justice and Healing.” Chapter 13 in Brazal, Agnes M., & Si, Andrea Lizares. (Eds.). Body and Sexuality: Theological-Pastoral Perspectives of Women in Asia. Quezon City, Philippines: Ateneo de Manila University Press, pp. 216-233.

Bermisa is “a sister of the Maryknoll Missionaries” and is “currently the academic dean of the Institute of Formation and Religious Studies in Manila.” States at the outset: “This presentation is limited to sexual violence perpetrated by priests and brothers in the Roman Catholic Church in the Philippines.” The brief 1st part clarifies and defines terms based on works of the Catholic Bishops’ Conference of the Philippines and feminist theologians. The 2nd part is a political and socio-cultural analysis of sexual violence against women in the Philippine Catholic Church, beginning with “the larger context of violence in Philippine society including the history of colonialism in the country” and the religio-cultural roots of violence against women. Notes that the Church’s historical “teachings and comments about women reverberate to the present times regarding sexual offenses by clergy and the Church’s response. The 3rd part critiques the response to sexual misconduct by Catholic priests in the Philippines. Concludes briefly with a hopeful theological vision, and states: “A true beginning is facing and not denying the realities in our midst, the realities of injustice, of abuses and misuse of power even within our Church and religious organizations.” 27 endnotes; 18 references.

_____. (2011). That She May Dance Again: Rising from Pain of Violence Against Women in the Philippine Catholic Church. Quezon City, The Philippines: Women and Gender Commission – Association of Major Religious Superiors in the Philippines, 195 pp.

Bermisa, a member of the Maryknoll Sisters of St. Dominic, Roman Catholic Church, is coordinator, Women and Gender Commission – Association of Major Religious Superiors in the Philippines (WGC-AMRSP). Based on her doctoral dissertation. States in the introduction: “Justice seeking by and for women is the overarching theme of this study... The study is primarily narrative and descriptive of this approach.” Discusses “the historical connection of patriarchy and colonization to violence against women in the Philippines,” including their impact on the social, cultural, political, and spiritual life of the Filipino people since Christianity and Western a mindset were introduced. Draws upon a pastoral perspective and feminist hermeneutics. “This study is limited to sexual violence in the Catholic Church in the Philippines, and deals mainly with women victims/survivors of sexual abuse by priests and religious in the Roman Catholic Church in the Philippines. It is based on the documented cases responded to from 2000 to 2004 by the **Talitha Cum** [bold in original],” which was a temporary shelter for women victims and survivors of sexual violence that was operated by the WGC-AMRSP and supervised by Bermisa from 2003 to 2005. Chapter 1 traces her experiences that led to her involvement in advocating on behalf of women who were sexually abused in the Catholic Church in the Philippines, and to the establishment of **Talitha Cum** [bold in original]: “The main goal of this Center is to help the women rise up from their pain, from their seeming entombment, to seek justice and reclaim their dignity.” She exegetes the story of Jairus and his daughter, Mark 5:21-43, in light of the contemporary Filipino church. Chapter 2 describes the social reality of violence against Filipino women, including the violence of poverty, militarism, cultural violence, forms of tribal violence, scripture and Church teachings, and patriarchy. Chapter 3 describes violence against women in the Filipino Catholic Church, including cases documented by WGC-AMRSP through interviews in 19 archdiocese, dioceses, and prelatures in 3 islands, 2001-2002. Nearly ¼ of 30 cases were committed against males. Also reports the response by the Church hierarchy to WGC-AMRSP’s report of its findings. Chapter 4 reports the stories of “two of the women who have borne the pain and suffering brought about by sexual violence perpetrated by the clergy,” including the deleterious psychological, cultural, social, and spiritual impact. Includes the story of a Catholic woman religious who was sexually violated by a priest. Briefly discusses Filipino spirituality, Filipino women’s spirituality, and Filipino women’s resources for surviving sexual

violence. Chapter 5 discusses how WGC-AMRSP “endeavored to create a path to new life for the sexually abused women in the Philippines, particularly those violated by the clergy in the Catholic Church,” and presents “a model for addressing the abused women’s recovery, healing, and new life.” Chapter 6 is a very brief conclusion. 3 appendices. Appendix B is Pastoral Guidelines on Sexual Abuses and Misconduct by the Clergy, issued September, 2003, by the Catholic Bishops Conference of the Philippines. 190 endnotes.

Berry, Jason. (1992; 1994; 2000). Lead us Not into Temptation: Catholic Priests and the Sexual Abuse of Children. Urbana, IL: University of Illinois, 440 pp., 2000 edition.

An important book by a New Orleans, Louisiana, journalist awarded 2 Catholic Press Association prizes for his writing on clergy sexual abuse in the Roman Catholic Church. Part 1 traces in careful detail the notorious Fr. Gilbert Gauthe case in Abbeville, Louisiana, that broke in the early 1980s, involved criminal and civil litigation, and involved the Catholic Church nationally. Part 2 examines the political dynamics of celibacy and gay/straight tensions in clerical culture. Part 3 presents the Church hierarchy’s handling of sexual abuse cases in the U.S.A. and Canada, and the emergence of survivors’ advocates in Chicago, Illinois, the largest archdiocese in the U.S.A. Presented in the style of an investigative journalist. Reports that 400 priests and brothers in North America were reported to authorities between 1982 and 1992 for molesting minors, and that the Church had paid \$400 million in legal, medical, and psychological costs related to those cases. Source notes. The 2000 edition includes a new introduction.

_____. (2011). Render Unto Rome: The Secret Life of Money in the Catholic Church. New York, NY: Broadway Paperbacks (imprint of Crown Publishing Group), 420 pp.

Berry is an investigative journalist, author, novelist, and playwright, and also produced and directed a film. From the prologue: “By failing to show resolve as a ruler and bring the worst [Roman Catholic Church] bishops to justice [for committing sex offenses against minors or for complicity in concealing those clergy who were sex offenders], [Pope] Benedict has invited scrutiny of the Vatican’s legal system, such as it is. Vatican offices have largely rubber-stamped bishops’ financial decisions. How that Vatican legal system functions is the central theme of this book... The world’s largest organization is governed as a monarchy with no inherent structure for accountability, nor a true system of justice.” The book moves between late 20th and early 21st century events in the Church related to sexual offenses against minors and history, interspersing accounts of specific individuals. Chapter 2 describes components that can be identified as part of the global financial system of the Vatican, both its income and expenses. Interwoven is the relationship between the Church in the U.S.A. and the Vatican regarding the economic consequences “of the church’s greatest crisis since the Reformation,” which include bankruptcy filings by dioceses and litigation losses. Chapter 7 discusses Fr. Marcial Maciel Degollado, a native of Mexico, and the Legion of Christ, a religious order he founded and headed. States: “The greatest fund-raiser of the modern church, Maciel used religion to make money, buying protection at the Vatican lest his secret life be exposed,” i.e., the sexual abuse of minors and adults who were within his considerable sphere of religious and ecclesiastical authority and influence. In Chapter 11, Berry states: “The singular lesson undergirding the quarter century of abuse scandals and financial debacles is that cardinals and bishops stand above their severe mistakes or moral crimes.” Chapter 12 describes cases in, and the dynamics of, the diocese of Cleveland, Ohio, archdiocese of Los Angeles, California, diocese of Orange, California, archdiocese of San Francisco, California, and the diocese of San Diego, California. Among the factors were the options and limits of civil and criminal laws, the role of canon law, how the hierarchy and its lawyers responded to the claims and survivors, the role of insurance companies, the role of religious orders, the role of survivors as plaintiffs and their attorneys, the role of the Vatican’s opaque financial system, and the role of specific individuals, among others. 39 pp. of endnotes.

Berry, Jason, & Renner, Gerald. (2004). Vows of Silence: The Abuse of Power in the Papacy of John Paul II. New York, NY: Free Press (Simon & Schuster, Inc.), 353 pp.

Berry is an award-winning non-fiction writer in New Orleans, Louisiana. Renner is an award-winning journalist in Norwalk, Connecticut. The prologue begins with the 1976 accusation by Fr.

Juan Vaca, a Roman Catholic priest in the diocese of Rockville Centre, Long Island, New York, that he had been sexually abused for 13 years beginning in 1949 when he was 12-years-old by Fr. Marcial Maciel Degollado, founder of the Legionaries of Christ, a global Roman Catholic religious order based in Rome, Italy. Maciel recruited Vaca in Mexico to join the Legion was Vaca was 10. Vaca made his accusation to Fr. John Raymond McGann, bishop of the Rockville Centre diocese, and it identified 20 male youths whom Vaca accused Maciel of abusing sexually. McGann and his canon lawyer sent correspondence, including Vaca's accusation, to the Vatican, inviting an "investigation into a man with an established base in the ecclesiastical power structure in Rome." The result was that no Vatican official sought further information, either then or later: "The charges that Vaca and others filed against Maciel in a Vatican court of canon law in 1998 were shelved: no decision." This lack of response by Pope John Paul II forms the book's focus. In contrast to the model of Maciel, the book also "explores the Vatican's cover-up through the life of Fr. Thomas P. Doyle, a Dominican order priest and canon lawyer in the U.S.A. The authors regard Doyle as a prophet and catalyst for seeking justice about "sexual behavior in clerical culture [which] became an international news story and one of the great institutional tragedies of our time." Part 1 consists of 6 chapters that tell Doyle's story, the turning point for whom was the criminal case of sexual abuse of minors against Fr. Gilbert Gauthé, a priest in Lafayette, Louisiana, and Doyle's introduction to Fr. Michael Peterson, head of St. Luke Institute, Suitland, Maryland, and F. Ray Mouton, Jr., the lawyer who defended Gauthé. Traces Doyle's involvement in the global dimensions of the phenomena of priests who sexually abused minors and the lack of the Church hierarchy's accountability regarding its responses to the phenomena. Describes his actions to express solidarity with survivors and their families, including his introduction to Jeanne Miller, founder of Victims of Clergy Abuse Linkup, and Barbara Blaine, founder of Survivors' Network of Those Abused by Priests, and plaintiffs' lawyers. Part 2 consists of 5 chapters, the first 2 of which focus on Maciel and the founding of the Legionaries of Christ, officially commemorated as 1941 in Mexico. The authors describe Maciel as "a case study in disinformation and a cult of personality... The stories that fill out his official biography are of such exaggerated heroism and questionable humility as to exceed the slickest script for a plaster saint." They describe his revisionist autobiographical accounts: "Maciel is making his persona: a heroic, saintly mask to cover his worldly genius at pulling money from the rich while hiding sex with boys in the closet of church secrets." The authors' description of Maciel's cult of personality includes the vow by members of the Legion to never "speak ill of Nuestro Padre and to inform on anyone who did." Chapters 9-11 focus on the efforts of Professor José de Jesús Barba Martín and others to get "the pope to acknowledge what Maciel had done to them and investigate the Legion." The authors trace Maciel's grooming rituals, including religious justifications, and his acts of violation during the 1950s in Spain where the young adolescents attended seminary. Commenting on the experiences of 2 individuals, the authors state: "[Juan] Vaca and Espinosa were like incest victims, sons with natural longings for paternal love twisted into sexual service to Nuestro Padre's narcissistic tyranny." Vaca made appeals to the Vatican in 1976, 1978, and 1989 regarding Maciel's sexual molestation of youths. In 1998, Barba, another victim, and a canon lawyer from Mexico went to the Vatican in order to file charges against Maciel for violations of the Code of Canon Law. In 1999, the Congregation for the Doctrine of Faith "considered their grievance well-founded, and had officially recorded it in its tribunal." As of November, 2002, the Congregation had neither advanced nor dismissed the case. Part 3 consists of 4 chapters and is followed by an epilogue. Chapters 12 and 15 sketch a variety of sexual abuse cases in the Church throughout the world and the Vatican's responses. The authors summarize the pope's response as "...keep quiet, deny, apologize if necessary, and when in doubt, attack the messenger." Chapter 15 also describes Doyle's role in some of the cases. Chapters 13 and 14 describe the nature and adverse functioning of the Legion through anecdotal accounts, focusing on U.S.A. instances. Numerous endnotes and interview source attribution.

Bharati, Agehananda. (1965). The Tantric Tradition. London, England: Rider & Company, 350 pp. Bharati, the monastic name of Leopold Fischer (1923-1991), "has been a member of the anthropological faculty of Syracuse University," Syracuse, New York, since 1961. In 1951, he was the "first Western monk of the Daśanāmi Order of Hindu Sannyāsins," and in 1953 received full Tantric initiation. Analyzes the literary, linguistic, ideological, philosophical, and ritualistic

patterns of trantrism in India and Tibet. Chapter 9 describes the preparation for and performance of the 5 essential parts of “left-handed” tantric ritual: “*madya* (liquor), *matsya* or *mīna* (fish), *māmsa* (meat), *mudrā* (parched kidney bean, parched grain or any other cereal prepared in a manner which is thought to be aphrodisiacal), and *maithuna* (sexual union),” which are not disclosed to non-initiates. *maithuna* is described as involving a male’s prescribed ritualistic, form of sexual intercourse with a female for the spiritual benefit of the male. Chapter 10 “place[s] the tantric tradition into the cultural continuum that was and is India...” States: “...there are many instances of abuse. Meditational subterfuge and ritualistic procedure may have been used as a pretext for sexual indulgence of a considerably more interesting sort than is either permissible or available in a progressively puritanical Indian society, which regards asceticism as the only socially acceptable way towards radical religious emancipation.” Chapter endnotes.

Biele, Nancy. (2006). “Creating Safer Congregations.” Chapter 23 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 147-155.

Biele is convener, Minnesota Council of Churches Committee to End Sexual Misconduct in the Religious Community, and director of a faith-based social service agency, Minneapolis, Minnesota. Notes that achieving safer congregations is less an issue of safety and more about “good ministry and healthy congregations – good practices of congregational care.” Begins with the milieu of the congregation with its “complex structures with constantly changing needs and roles.” Within the milieu, she identifies the church’s mission statement as a tool for reclaiming values and lessening shame in the aftermath of misconduct, and as a prevention tool. Calls for well-trained leaders, “clear committee roles and descriptions, tenures, election procedures, and meeting structures.” Also calls for healthy patterns of communication. Regarding policies and procedures, calls for policies that address: finances; personnel matters, including job descriptions, systems of supervision and evaluation, pay and leave, chemical dependency, cybersex, pornography continuing education, hiring, criminal background checks, and guidelines for working with children and vulnerable adults; sexual misconduct and sexual harassment; physical plant. Concludes by calling for ongoing education of the congregation and boundary training for clergy. Lacks references.

Biele, Nancy, & Miller, Peggy. (2001, January). It’s Never OK: A Handbook for Victims and Victim Advocates on Sexual Exploitation by Counselors and Therapists (Revised edition). St. Paul, MN: Office of Mental Health Practice, Minnesota Department of Health, 35 pp. [Accessed 05/07/10 at: <http://archive.eg.state.mn.us/docs/2007/other/070240.pdf>]

Context is the State of Minnesota. From the introduction: “It is the purpose of this handbook to define sexual exploitation by counselors, to describe options available to victims of sexual exploitation in Minnesota and to present methods of choosing counselors who are not exploitative. This handbook is geared toward persons who have been sexually exploited as adults.” Included in the definition of term *counselor* are licensed and unlicensed roles, including member of the clergy, “who provide or claims to provide psychotherapy, counseling, assessment or mental health treatment.” Discussing unlicensed mental health practitioners, notes the application of Minnesota law to pastoral counselors and spiritual counselors. Practical, action-oriented, and straightforward language written in the second person. Includes a lengthy section on the Client Wheel of Options, which discusses advantages and disadvantages of the options.

Billings, M. E. (1881; 1917). Crimes of Preachers in the United States and Canada (10th edition). New York, NY: The Truth Seeker Company, 228 pp.

Billings identifies himself with Freethinker, or Freethought, and Rationalist traditions. Based on newspaper reports. The preface to earlier editions, included in this edition, states that the record of offenses by clergy proves “that the claim made for Christianity, that it makes men moral, is not true. For if the system is not sufficient to restrain its very teachers, how can we expect their pupils to profit by it?” Cites 50+ denominations, 4,987 offenses, and 3,795 ministers by name. Contains 6 alphabetical lists arranged chronologically, circa 1875 to 1914. Identifies “incontinence” as the “predominant weakness [of the clergy]. While their offenses otherwise, as these pages show,

range all the way from petty larceny to murder, yet with the great majority are such as are committed with or against women and girls. The larger figures in the list number cases of adultery, bigamy, desertion, elopement, and seduction.” States: “In this edition an attempt has been made to shorten the list of terms by which the offenses of the preachers have hitherto been described. Now such breaches of good morals as were variously named ‘Beecherism,’ ‘immoralities,’ ‘lascivious conduct,’ ‘lechery,’ ‘scandalous conduct,’ ‘unministerial conduct,’ and the like have been brought under the head of ‘Immoralities with women and girls miscellaneous and variously described,’ which is as definite as the previously used terms, and saves space.” Pp. 32-34 is a “table [that] condenses the crimes, offenses, etc. with which the ministers have been charged,” which includes a number of terms without definition that are used to indicate or suggest sexual boundary violations of the pastoral role: “Adultery,” “Alienation of affections,” “Assault with intent to rape,” “Bastardy,” “Debauchery,” “Elopement, attempted or accomplished,” “Enticing women and young girls,” “Fornication,” “Immoralities with women and girls, miscellaneous and variously described,” “Rape in general,” “Rape of girls under age of consent or puberty,” “Seduction in general,” and “Seduction of girls under fifteen.” States that the Roman Catholic confessional is as equally a risk for women as “the ‘pastoral visit’ [is] to the Protestant church. Women should not attend the one or receive the other except in the presence of their fathers or husbands. Another institution of the church could also be done away with to the gain of morality – to wit, the lone studies for the minister annexed to the churches. These furnished rooms are the scenes of many debaucheries.” Without attribution, quotes a Methodist minister who cites women tempting clergy, including “‘by the cut of their clothes,’” as “an excuse offered for the two delegates to the Methodist conference of 1912, who were caught with the broken fragments of the seventh commandment on their person, or rather almost in the act of breaking them.” Billings states his position: “In our own minds we are pretty well convinced of the reason why ministers go wrong – they have more opportunities and, among the faithful, are under less suspicion and observation than the laity.” Regarding Roman Catholic priests, refers “to the papal decree, which of late years has shown renewed capacity for mischief, protecting a priest from prosecution by any Catholic without a bishop or other superior’s consent. It is a survival of the ‘benefit of clergy’ law under which the church claimed the right to try the cases of clerical offenders, instead of letting them go before the civil courts.” Lacks references.

Bisbing, Steven B., Jorgenson, Linda M., & Sutherland, Pamela K. (1995). Sexual Abuse by Professionals: A Legal Guide. Charlottesville, VA: Michie/Butterworth, 1,000+ pp. [See also Cumulative Supplement, (1997, 1998, 1999, 2000).] Charlottesville, VA: Lexis Law Publishing.

Bisbing is a licensed psychologist with a doctorate in clinical psychology and a law degree; practices privately in Takoma Park, Maryland. Jorgenson is a lawyer in private practice, Cambridge, Massachusetts, who has handled 300+ cases nationwide involving therapist/patient sexual abuse. Sutherland is a trial attorney in private practice, Boston, Massachusetts, who focuses on patients/clients exploited by professionals in fiduciary relationships. A standard reference on the topic. Comprehensive and essential. Extensive footnotes, case listings, and bibliographies.

- Chapter 6. Clergy and Pastoral Counselors. pp. 237-302. See next bibliography listing, below.
- Chapter 11. The Standard of Care. Section 11-2 (e). Concept of the Standard of Care. Pastoral Counselors. pp. 410-412.
- Chapter 11. The Standard of Care. Section 11-4(b) (3). Ethical Code Provisions. Clergy. pp. 436-438.
- Chapter 13. Damages. Section 13-3 (b) (2). Clergy Cases., and 13-3 (b) (2) (i). Loss of Faith. pp. 499-502.
- Chapter 23. Trends and Concerns. Section 23-5. The Clergy/Pastoral Counselor as a Fiduciary. pp. 947-948.
- 1999 Cumulative Supplement. Updates for Chapter 6 are pp. 35-52; Chapter 23, Section 23-5. pp. 126-127; added to Chapter 5, Employer Liability, a new section, 5-4(e). Miscellaneous Liability Considerations. Clergy. p. 33.

_____. (1995). "Clergy and Pastoral Counselors." Chapter 6 in Sexual Abuse by Professionals: A Legal Guide. Charlottesville, VA: Michie/Butterworth. [World Wide Web: Sexual Assault Information Page: Professional Abuse website. Posted 1996. <http://www.cs.utk.edu/~bartley/index/professionalAbuse/>]

Excellent overview of clinical and legal issues associated with sexual exploitation and misconduct by clergy, especially in the context of counseling. Topics include: power imbalance; nature and scope of exploitation; incidence; profile of the pastoral offender; nature of the harm; third parties as associate victims; damage to the religious institution's integrity; and, fiduciary duty of clergy. Appendices and extensive references: contains 348 footnotes from a wide-range of sources.

Blackburn, Bill. (2013). "Pastors Who Counsel." Chapter 14 in Sanders, Randolph K. (Ed.). Christian Counseling Ethics: A Handbook for Psychologists, Therapists and Pastors (Revised edition). Downers Grove, IL: IVP Academic, pp. 368-381.

Blackburn "recently retired as executive director of Partners in Ministry in Kerrville, Texas." The chapter "address[es] the major ethical issues involved in pastoral counseling." Topics include: pastoral counseling in context; pastor as shepherd; integrity of the pastor; ethics of referral; boundary issues; general guidelines for pastoral counseling. Of the 6 general guidelines, 2 relate to sexuality. The 5th, worded as "Do not be a voyeur.", states: "Seeking information for sexual titillation is inappropriate, unfair and counterproductive." The 6th, "Never become romantically or sexually involved with a counselee.", comments that "this needs to be stated because it is such an important and pervasive issue... Clergy sexual misconduct is a serious problem, and clergy affairs can set off a devastating cascade of effects not only with the victim but also on the perpetrating clergy person's family and church." 11 references.

Blackmon, Richard A., & Hart, Archibald D. (1990). "Personal Growth for Clergy." Chapter 5 in Hunt, Richard A., Hinkle, John E., Jr., & Malony, H. Newton. (Eds.). Clergy Assessment and Career Development. Nashville, TN: Abingdon Press, pp. 36-42.

Blackmon is a founding partner, Pacific Psychological Resources, Pasadena and Simi Valley, California, and specializes in clergy problems. Hart is professor of psychology and dean, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Based on their research and teaching, very briefly discusses 5 areas of "emotional hazard" that all pastors must uniquely face in their ministry. They include: personal relationships, depression, stress and burnout, sexuality, and assertiveness." Regarding sexuality, draws on Blackmon's groundbreaking research on statistical incidence of clergy who crossed professional boundaries in sexual relationships [See this bibliography, Section IX.]. Based on the research, discusses psychological dynamics of transference, including countertransference, as a major component in the rate of incidence. In addition to those who lack training on transference, identifies as susceptible to countertransference those experiencing: marital dissatisfaction; unresolved personal problems/unmet needs; situational pressures; and/or values conflict with a church member. Preventive measures include: training in transference dynamics; dealing with personality problems: "Poor ego strength and a tendency to find one's identity through the pastoral role are strong indicators of potential conflict."; establishing "more clearly articulated boundaries for ministry relationships, especially as they relate to dual roles..."; adopting a code of professional ethics; utilizing an accountability system; knowing when to refer a congregant or counselee to a mental health professional. References.

Blackmore, James H. (1966). "to forget our calling." Chapter 23 in A Preacher's Temptations. Raleigh, NC: Edwards & Broughton Company, pp. 54-56.

Blackmore is director of public relations, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. "This volume is addressed to ministers, seminarians and other religious workers. It is a book about ourselves – our temptations. ...those temptations that are peculiarly ours as ministers." Very brief reflections on 40+ topics. In Chapter 23, states: "Our calling is not something we can turn on and off; our calling and ordination make us ministers of the Lord Jesus Christ – not just for certain hours or places, but for ever and for all places." Quotes John Chrysostom's The Priesthood: "Men are wont to measure sin not by the gravity of the offense,

but the by dignity of the offenders.” [While the topic of clergy sexual misconduct is not addressed, the chapter describes the power of the religious office, position, and role of minister.]

Blaine, Barbara. (2009). “My Cross to Bear: How I Challenged the Catholic Church Hierarchy to Atone for Their Sins Against Me and Other Abuse Victims.” Chapter 7 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 163-193.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book’s] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole.” Blaine is founder and president, SNAP (Survivor Network of those Abused by Priests), a national advocacy group for survivors of clerical sexual abuse. “the [U.S.’s] largest, oldest and most active self-help group for clergy sexual abuse victims, whether assaulted by ministers, priests, nuns, or rabbis.” Begins with her sexual abuse as a child in Toledo, Ohio, by a Roman Catholic priest who taught at her Catholic school and officiated at her parish church, and traces how her efforts to “lighten the burden of the debilitating pain crushing my life” led to the formation of SNAP. Moves chronologically through its stages of development: attempts to meet with bishops based on their assumptions that bishops were not aware of sexual predation in the Church and would want to help survivors; advocacy efforts at National Conference of Catholic Bishops meetings; interactions with media, and responses by survivors; events in 2002 following publication by *The Boston Globe* newspaper of patterns of coverup by archdiocesan and diocesan officials in Massachusetts, and SNAP’s interactions with the U.S. Conference of Catholic Bishops and its National Review Board; SNAP’s support for the elimination of statutes of limitations in U.S. states that impede accountability of those who sexually abused children, and lobbying efforts by Catholic leaders in opposition; critiques of responses of bishops and dioceses in civil actions, including bankruptcy petitions and settlement agreements; critique of responses by Vatican officials, including permitting priests who were sexual offenders to move to, and work in, other countries. 15 endnotes.

_____. (2011). “The Policy Seeks Silence but the Church Needs Prevention.” Chapter 12 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 155-170.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Blaine, a survivor of sexual abuse by a Roman Catholic priest, founded SNAP (Survivors Network of those Abuse by Priests). Her position is that “[t]he most significant development [since the United States Conference of Catholic Bishops adopted the Charter for the Protection of Children and Young People in 2002] has come from outside the Church.” Cites 3 reports by state attorney generals (New Hampshire, Massachusetts, and Maine) and 5 grand jury investigations (Westchester County, New York, regarding the Archdiocese of New York; Suffolk County, New York, regarding the Diocese of Rockville Centre; 3 in Philadelphia, Pennsylvania, regarding the Archdiocese of Philadelphia) that have “remarkably similar and appalling” findings: high-ranking Church officials had “atrocious policies... that allowed established predators to transfer... within the Church while parents or parishioners received no warning. Moreover, these reports emphasized the callous nature of such plans in their design to protect the public image and financial interests of the responsible bishops.” Quotes from the 3 Philadelphia grand jury reports, and the report of the Massachusetts attorney general regarding the Archdiocese of Boston. Also briefly addresses: Church officials’ inadequate responses to victims; the essential role of pressure from outside the Church to move Church officials to remove predator priests from ministry; the poor treatment by Church officials of survivors and their family members who were promised services, e.g., payment for counseling; lack of a mechanism in the Charter to ensure compliance by bishops with policies, bishops’ failure to comply, and the lack of consequences for non-adherence; the exposure in 2003 of a 1962 Vatican policy, *Crimen sollicitationis*, an aim of which “was to keep clergy sex crimes secret.”

Also cites findings from 2 formal, external investigations of the Church in Ireland that show that “the policy of cover-up and deception is followed by European Church officials.” Identifies 6 actions, which, if implemented, would result in substantive change. 37 endnotes.

Blake, Garth. (2003, August 28). To Investigate Policy and Practices in Overseas Churches and Their Agencies of Training Clergy with Reference to, and Dealing with, Child Sexual Abuse. Canberra, Australia: The Winston Churchill Memorial Trust of Australia, 26 pp. [Accessed 04/25/09 at the World Wide Web site of The Winston Church Memorial Trust of Australia:

http://www.churchilltrust.com.au/res/File/Fellow_Reports/Blake%20Garth%2020022.pdf

By a barrister, Sydney, Australia. A report of his work described in the title as a Churchill Fellow in 2002 when he “visited personnel of various denominations with responsibility for child protection, people involved in the insurance of churches and consultants to churches in various initiatives relating to child sexual abuse (training, congregational healing, alternative dispute resolution, policy development, treatment programmes for sex offenders and screening)” in the U.S.A., Canada, England, Scotland, and Ireland. Concludes that “[a] comprehensive approach is necessary that will include the following elements: development and the implementation of child protection policies at all levels of the church; development and the implementation of a rigorous selection process for clergy and for all other paid staff and volunteers who work with children; regular training in child protection by churches for all who work with children; training in professional ethics in ministry and human sexuality as part of clergy formation; programmes designed to promote the personal well-being of clergy. Implementation of these elements should be undertaken primarily because it is necessary to fulfill the church’s moral and legal duty to ensure the safety of children entrusted to its care.” Section 4 addresses prevention of child sexual abuse in churches. Section 5 focuses on care of victims of child sexual abuse, both primary and secondary. Section 6 discusses care of perpetrators of child sexual abuse, including clergy perpetrators, and a contractual approach to known sex offenders who seek to be part of a church.

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. [Reprinted from: Bland, Michael J. (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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Bleichner, Howard P. (2004). “The Challenge of Celibacy.” Chapter 6 in View from the Altar: Reflections on the Rapidly Changing Catholic Priesthood. New York, NY: The Crossroad Publishing Company, pp. 98-110.

Bleichner, a priest in The Society of Saint Sulpice, an order of the Roman Catholic Church, is a systematic theologian at St. Patrick’s Seminary, Menlo Park, California. The book is “on priestly formation and priestly spirituality,” and takes into account the context of “the sexual abuse scandals [that] have struck the Catholic Church in the United States with the force of a tsunami, dealing the Catholic priesthood the worst blow in memory.” Begins the chapter by stating that priestly celibacy “is always practiced against the background of society’s understanding of marriage and sexuality.” Observes: “Priestly lifestyles seriously strengthen the general credibility of the church. They can also seriously weaken it.” States that “the sex scandals of 2002” reversed public presumptions about the conduct of bishops and priests, citing the behavior of Cardinal Bernard Law, head of the archdiocese of Boston, Massachusetts, as reversing the positive perception of bishops, and the behavior of notorious priests John J. Geoghan and Paul R. Shanley from the archdiocese as reversing positive presumptions for priests. Identifies predictable consequences as dioceses and seminaries needing to “be very cautious about accepting the seminary candidates when there are risk factors,” and that “[z]ero tolerance on sexual abuse will make the church as a whole more vigilant and more observant in every way on celibate living.” Calls for seminaries to “talk very frankly about sexuality,” and address to address the subject of sexual orientation. 4 chapter endnotes.

Block, Heather. (1996). Advocacy Training Manual: Advocating for Survivors of Sexual Abuse by a Church Leader/Caregiver. Winnipeg, Manitoba, Canada: Mennonite Central Committee Canada, 123 pp. [The 2000 edition in PDF format is available; accessed 01/21/10 at the World Wide Web site of the Mennonite Central Committee:

<http://abuse.mcc.org/abuse/en/professional/resources/AdvocacyTrainingManual.pdf>]

Block is not identified. While contextually specific to the Mennonites and Canada, this resource is widely applicable to many other settings. A 78 pp. training manual and a 25 pp. resource guide for advocates. The 1st section is designed for advocates and investigating committees and includes: introductory information on the issue of sexual abuse, power, and context of the church; affected persons, their general characteristics, effects of abuse on them, and healing processes specific to each; the institutional church's response. 2nd section gives general suggestions and practical guidelines for advocates, and includes topics on: advocate's role; qualifying skills and knowledge; self-examination; survivor-directed advocacy; confidentiality; supervision; boundaries; dual roles; assertiveness; documentation; self-care. 3rd section addresses confronting the institution and lodging an official complaint of abuse, and topics include: typical investigatory processes; advocate's role at specific points; anger directed toward the advocate; responding to the perpetrator's support person; responding to the media; mediation and its conditions; when things go wrong; working in different settings; working with multiple survivors. Appendices include: brief annotated bibliography with a helpful section on worship/liturgy resources; tools for self-examination; assessment of policies and procedures; 4 components of forgiveness including repentance, based on a model of Lewis Smedes; 3 meditations by Carol Penner on scripture and advocacy; a monologue based on scripture by CM Kathleen Hull; guidelines for suicide assessment and intervention; contact information for denominations. Contains much original material that is not available in the standard body of literature. References. [For the companion volume, see this bibliography, this section: Voices for Non-Violence (No date), [Voices for Non-Violence: A Preventive and Restorative Approach to Domestic Violence and Sexual Abuse: Annotated Bibliography of VNV Resources.](#)]

_____. (Ed.). (2003; 2011). Understanding Sexual Abuse by a Church Leader or Caregiver (2nd edition). Winnipeg, Manitoba, Canada: Mennonite Central Committee Canada, 38 pp. [Accessed 05/02/14 at the World Wide Web site of the Mennonite Central Committee:

<http://abuse.mcc.org/system/files/page/Understanding%20sexual%20abuse%20by%20a%20church%20leader.pdf>]

Context is Mennonite churches. From the introduction: "The vision for this booklet grew out of witnessing the difficulties of survivors and churches in the aftermath of sexual abuse by a church leader... This booklet starts with the Biblical text as our foundation and provides a clear definition of what constitutes sexual abuse by a church leader or caregiver. It includes a composite story of actual abuse experiences, gives tools to help individuals and groups understand some of the dynamics of sexual abuse, and provides a list of suggested resources for further study. The path of healing and justice for survivors of abuse by a church leader and the path of healing and accountability for those who have victimized them is never easy. This booklet is a resource for persons dealing with this difficult issue." 39 footnotes.

Block, Isaac I. (1991). Assault on God's Image: Domestic Abuse. Winnipeg, Manitoba, Canada: Windflower Communications, 128 pp.

Block, "a pastor and professor," resides in Winnipeg, Manitoba, Canada. Based on his Doctor of Ministry thesis/project, Bethel Theological Seminary, St. Paul, Minnesota, which begins with the question, "Is there domestic abuse among people associated with Mennonite churches in Winnipeg?" The study, conducted in 1989, was commissioned by the Mennonite Central Committee. Part 1 is his theological framework, and uses family systems theory as a "link between theology and life." Part 2 is "sociological in its orientation and reports the findings of a survey that was conducted specifically for this project." Questionnaires were completed by 72 students at 2 Mennonite Bible Colleges and 187 people in a random sample from 36 Mennonite churches. Findings are reported for *physical abuse*, *emotional abuse*, and *sexual abuse*. Findings include: "In the student population, 27% of the female population reported that they had been

sexually violated. This figure may be compared with 25% of the females in the random sample population who reported having been sexually violated.” To the question of where sexually abused respondents went for help, the most frequent sources in the random general Mennonite population were: family member (7%), friend (5.9%), minister (1.1%), other (1.1%), and social worker (0.5%). Commenting on the overall findings regarding the 3 types of abuse, he states: “While small numbers of victims of abuse go to their pastors or the church for counsel, the survey of the random sample does not support the hypothesis that persons in abusive situations are turning to the church for help.” Part 3 addresses the survey’s findings “from the point of view of the victims of abuse rather than from the point of view of the church’s structures and theological traditions.” Includes reports of his 41 in-person interviews with Mennonite pastors in Winnipeg regarding their experiences with, responses to, and attitudes about cases of domestic abuse. Identifies 4 general categories which he identifies as new directions for Mennonite churches to take regarding domestic abuse: theology, pastoral care, networking, and professional conduct. Topics related to theology include: patriarchy and hierarchy as the leadership structure of churches and families; the dynamics of forgiveness from the perspective of the victim; guilt which is assigned to victims rather than offenders; self-abasement; submission; obedience; suffering; hierarchy of values re marriage and personal safety. 92 footnotes. [While the topic of sexual boundary violations as committed in the context of a faith community is not addressed, the book is included in this bibliography because of the relevance of its themes.]

Blodgett, Barbara J. (2008). Lives Entrusted: An Ethic of Trust for Ministry. Minneapolis, MN: Fortress Press., 169 pp.

Blodgett is director of supervised ministries, Yale Divinity School, New Haven, Connecticut. From the introduction: “This book is about communities of faith and their leaders, and it argues that they should better learn how to practice trust. I will argue that healthy and prudent trust relationships are indispensable to communities of faith and that many matters of the moral problems that plague communities of faith are related to failures of trust... Recent revelations of ministerial sexual abuse may have heightened our awareness of the virtue of trustworthiness, but we have always claimed it as an important character trait in our leaders. This book instead focuses on the demands of living in relationship – including the relationships community members have with one another. To that end, trust is understood here as a relationship rather than a quality of individuals.” Drawing heavily on philosophy, Chapter 1 explores the concept of *trust* in its meaning as an act of entrusting, which is “a transitive verb, a verb that requires a relationship and an action,” which she terms an interpersonal transaction. Discusses entrusting as a decision that, due to *vulnerability*, entails the *risk* of being betrayed: something of value is given to another who has the *power* to protect or harm it. Emphasizes that “while trust is an action, it is foremost a relationship.” Uses examples from the context of ministry. Regarding professional ethics and vulnerability, comments on clergy maintaining confidentiality: “People tell ministers precisely those things they feel unsafe telling others. They turn to the clergy at times of greater insecurity and need. ...clergy often form deep trust relationships with people at the most vulnerable times of their lives. Mortality, guilt, despair, and other human conditions are the vulnerabilities clergy help others confront and make sense of.” Chapter 2 discusses clergy confidentiality as a form of communication that is a relational practice. Utilizes her application of an ethic of trust. Chapter 3, “Misconduct,” is her analysis and critique of “safe church practices,” which include: screening measures (written application, interview, reference check, home visit, observation, psychological evaluation, fingerprinting, and criminal background check); reconfiguring layout and space of church facilities to reduce isolation; “...adopting a set of rules about who can minister to whom in the church and the conditions under which that ministry will take place.”; rules or guidelines for ministerial misconduct; care-of-self measures by clergy. The critique is based on an extrapolation from accounting that is “[b]orrowed from the worlds of management and finance.” Warns of the problem of misplaced trust, i.e., shifting reliance from relationships of trust to that of systems of policies and procedures, assuming that these are sufficient to prevent clergy misconduct. States: “It might be all too easy for a congregation to agree to the kinds of risk reduction strategies just listed, and ignore all the cultural changes that go into becoming a community that is genuinely safe from misconduct. Sexual misconduct, in particular, is fueled by deeply rooted attitudes about gender, authority, and power, and will only finally be prevented when these attitudes are

challenged and overhauled.” Briefly discusses ways a faith community can effectively prevent and respond to clergy misconduct. Extensive endnotes.

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. [Originally published as: (1990). The special tensions of being ‘the Rabbi.’ *Sh’ma: A Journal of Jewish Responsibility*, 20(386, January 19):41-43.]

Bloom is a rabbi, “Central Conference of American Rabbis (Reform) and the Rabbinical Assembly (Conservative),” and a clinical psychologist in private practice, Psychotherapy Center, Fairfield, Connecticut. From the introduction: “One of my hopes for this book is that it will be used in the education of rabbis, and the laity who care about them and their work.” Describes being a rabbi as meaning: “the inevitable conflict between the rabbi’s life cycle and the congregants’ life cycles”; “not being able to leave a colleague on call – the family is never satisfied”; “discussing endlessly the conundrum, ‘Can rabbis have friends in the congregation?’”; “that others experience you as being something more than human”; “treated as something other than simply human.” Defines as the essential fact about the rabbinate that makes those cited experiences occur: “Being a rabbi means being a Symbolic Exemplar who stands for something other than one’s self.” States: “It is the symbolic exemplarhood which enables the rabbi to be taken seriously in the first place and the myth that surrounds this symbolic exemplarhood provides much of the rabbinic power to touch individual lives and direct the future of the Jewish community.” States that people who enter rabbinical school “must be taught that symbolic exemplarhood goes with them in *all* their rabbinic functioning and is a tool to be used in the service of the people they are a part of and apart from... They need to know that they are never talking only for themselves, that despite what they think or hope, they are experienced as talking for God, for Torah, or for the people Israel. They are expected to be special and different and to act that way.”

Bloomquist, Karen L. (1995). “Sexual Violence: Patriarchy’s Offense and Defense.” Chapter 4 in Brown, Joanne Carlson, & Bohn, Carole R. (Eds.). Christianity, Patriarchy, and Abuse: A Feminist Critique. New York, NY: The Pilgrim Press, pp. 62-69.

By a staff person with Church and Society, Evangelical Lutheran Church in America. A brief essay that examines theologically and ethically the phenomenon of sexual violence against women as “the outgrowth of patriarchal social constructs that define the relationship between women and men as one of subordination and domination. Patriarchy is the complex of ideologies and structures that sustains and perpetuates male control over females.” She observes that there is a tension for “institutions and men of a liberal persuasion” who do not sanction patriarchy publicly, and who support women’s equal rights and its rationale, but “at some less than rational level there still is the gnawing sensation of having to exercise control over someone or something in order to have any sense of dignity or value. The liberation of women is affirmed in the abstract, but many of the old assumptions continue to operate, often unconsciously, in men’s interpersonal relationships with women.” Chapter footnotes.

Blue, Ken. (1993). Healing Spiritual Abuse: How to Break Free from Bad Church Experiences. Downers Grove, IL: InterVarsity Press, 166 pp.

Blue is pastor, Foothills Church, San Diego, California. Defines *spiritual abuse* as “when a leader with spiritual authority uses that authority to coerce, control or exploit a follower, thus causing spiritual wounds,” a definition that omits any notion of intent because “spiritual abusers are curiously naïve about the effects of their exploitation.” Notes that such abuse is a violation of trust, and may include “demands for sex.” Chapter 1 cites a hierarchical structure with authoritarian, controlling leadership in a church as a factor that can contribute to the spiritual abuse of followers who are dependent and expect to “be rewarded for their loyalty and submission.” Chapter 2 addresses religious leaders’ claims to an authority or power that is falsely based on status, e.g., position, title, degree, or authority, or the invoking of the claim that they are “‘the Lord’s anointed’... and so should be treated with special reverence.” Describes these claims

as a means of control and a defense against accountability. States: “Christian authoritarianism confuses spiritual unity with unanimity.” Chapter 3 identifies religious legalism as “the great weapon of spiritual abuse,” stating: “Multiplying religious rules to gain control over followers is authoritarianism’s primary tool... Followers cooperate with this abusive regime because they are told that it is the way to please God and gain his favor.” Chapter 4 discusses the role of guilt in followers that is induced by leaders’ unrealistically high expectations and standards, and thus guilt functions as a means of control of vulnerable people. Chapter 5 describes cultures of denial, gossip, shallow unity, and self-promotion in a church, factors that promote dysfunction and allow abuse to go unnamed and unchallenged. Chapter 7 examines “who gets hooked by abuse and why; what causes leaders to fall into patterns of abusive behavior; and what makes their followers put up with it.” Chapter 8 discusses shame, stating that in many abusive relationships, “the common denominator between victim and abuser is shame.” Chapter 10 focuses on forms of church discipline that are abusive, and forms that are healthy. The basis for his position is a Christian reading of scripture. Endnotes.

Board for Social Responsibility, The Church of England. (1999, August). Meeting the Challenge: How Churches Should Respond to Sex Offenders (2nd edition). London, England: Board for Social Responsibility, The Church of England. [Accessed 05/06/10 at the World Wide Web site of the Church of England:

http://www.cofe.anglican.org/info/socialpublic/homeaffairs/leglandcriminal/meeting_the_challenge.doc]

From the introduction: “This paper is intended to help congregations in their response to those offenders who have committed serious crimes but now seek a new start in their lives... The aim of this paper is to encourage parishes by offering some guidelines which may help them to find ways in which they can assist the healing of those who stand in need of God’s forgiveness and grace.” Brief topical sections include: Why is this issue of concern to the churches? What offences do sex offenders commit? What are the facts? The churches – what have we done so far? Theology and the pastoral situation. What is the response of the churches? Appendices include: legislation relating to sex offenders; information about the availability of the Church of England’s House of Bishops’ *Policy on Children Protection*; an information sheet, How to plan the integration of known offenders.

Bohmer, Carol. (2000). The Wages of Seeking Help: Sexual Exploitation by Professionals. Westport, CT: Praeger Publishers, 209 pp.

By a lawyer and sociologist. The book “examine[s] the construction of professional sexual misconduct as a social problem and explain[s] some of the reasons for its lack of salience. The issue is tied into the current ambivalence in our society about sexual behavior, as well as about seeking help for psychological problems. Professional sexual exploitation is examined from the perspective of the individual victim, the organizations, and the legal system.” Chapter 2 traces the social construction of professional sexual misconduct and identifies two major sources for the frame of reference, the women’s movement and the medical consumer movement. Notes that expansion of the construct integrated power and power imbalance constructs. Interspersed through the discussion are specific references to clergy sexual abuse and the context of religion. Comments: “[an] expanded medical/professional/power frame offers social movement strategists the hope that an effective frame will be accepted by the public as well as the legal and regulatory audiences on whom the claims-makers depend for recognition and remedies.” Chapter 3 uses social psychology’s understanding of cognitive schemata and a sociological-type description of a 3-stage process of transformation by which a victim moves toward resolving a dispute by making a legal claim. Notes that “the number of victims who go through the entire transformation process and take their complaint to a legal or administrative conclusion is minuscule” and identifies contributing factors. Chapter 4 “examines the role of the self-help group in professional sexual misconduct and the meanings of failure and successes in these groups.” Proposes a continuum of functioning as the means of assessing a group’s success. Pp. 57-58 present a very brief description of the support group in Chicago, Illinois, of Linkup, an organization for survivors of clergy sexual abuse. Identifies endemic and idiosyncratic problems of the self-help groups. Chapter 5 discusses what sociological literature terms *social movements*

that are “specifically set up to make claims about professional sexual misconduct...” In particular, she briefly profiles three groups that “primarily cater to those who have been exploited by members of the clergy...” – Survivors Connections in Rhode Island, Linkup based in Chicago, Illinois, and SNAP (Survivors Network of Those Abused by Priests) in Chicago, and St. Louis, Missouri. Uses resource mobilization theory to comment on the role social movement organizations play in mobilizing members to take collective action, and cites examples from SNAP, Survivor Connections, and Linkup. Chapter 6 “describes the several components of the framing and reframing of professional sexual misconduct within the law” and “shows the ways in which legal developments in professional sexual exploitation continue to take place within the patriarchal model described by feminist legal theories.” Notes occasional relevance to clergy sexual misconduct cases, and pp. 99-101 comment specifically. Observes: “...many activists believe in the power of the law, especially in clergy abuse, to a greater extent than they do in the power of the church to respond to their claims of clergy sexual abuse.” Chapter 7 discusses successful and unsuccessful attempts to pass criminal legislation by U.S. states in order to prohibit professional sexual misconduct. Includes attention to the role of clergy sexual abuse cases and religious entities. Proposes 8 factors possibility associated with a successful outcome, including: “4. The absence of opposition from legislators and institutions (especially the clergy).” Also discusses results following passage of misdemeanor and felony statutes. Chapter 8 “addresses the regulation of professional sexual misconduct by the professional associations and licensing boards. For the most part, it focuses on regulation of professions other than the clergy, as each religious denomination has its own policies and procedures, about which very little information is available.” Focuses specifically on complaints to licensure entities and professional association ethics committees. Chapter 9 analyzes “professional sexual exploitation as a social movement in an effort to explain why it has not been much of a success, especially when compared to other social movements.” Chapter 10 briefly “summarizes the achievements of the efforts for public recognition and change in professional sexual misconduct” and “looks to the future to see where the movement is headed.” 16 pages of references; citations do not usually contain page numbers.

Boland, Brendan (with MacIntyre, Darragh). (2014). Sworn to Silence: A Young Boy. An Abusive Priest. A Buried Truth. Dublin, Ireland: The O’Brien Press, 289 pp.

Boland lives in England and “works with a multinational media group.” Macintyre “is an award-winning investigative reporter and published author.” Memoir told in chronological order. Boland, born in 1961, was raised in a practicing Roman Catholic family in Dundalk, County Louth, Ireland, states: “You could set the clock by God in our house.” Describing the role and status of priests, he comments: “When they were nice to you, it was like being blessed by God himself. They were impressive, too, and I suppose I was in awe of the way they were held in such high regard. You noticed things. There was a clear deference to them, which, at the time, meant that they were important people... It was drummed into you that they were God’s emissaries on earth, so not really people.” In 1973, he meets Fr. Brendan Smyth, a member of the Norbertine Order from Kilnacrott Abbey in County Cavan, who actively ingratiates himself to Boland and Boland’s family, as well other children and their families: “His visits became part of the family routine... My father has told me that he thought the friendship with Fr Smyth was the start of me taking a serious interest in the priesthood, which would have been a really great thing as far as he and Mammy were concerned. Me, I was like any child, happy to be spoilt by this nice man... My parents, too, were in his trap. As good, God-fearing, righteous people, they felt they had been chosen to be bestowed with the sanctified gift of Fr Smyth’s visits.” That summer, Smyth took Boland and 3 other children, “average age eleven,” on a trip during which he sexually abused Boland and another boy. Smyth continued to abuse Boland, including during visits to Boland’s home. “[My parents’] devotion to him was part of the locking device he had on the truth getting out. My parents were so in awe of him, and what he represented, that I felt had no choice but to continue to obey Fr Smyth. I knew that I wasn’t to speak about it to others. Fr Smyth told me it was ‘our secret’.” Smyth also abused Boland at Boland’s Catholic school and in Smyth’s car. In 1975, just after Boland turned 14, he ended Boland’s abuse of him. Chapter 4 describes the effects of the abuse on Boland at that time: distancing himself from priests, no longer going to confession, and internalizing blame. He disclosed the abuse to a priest, Fr. Oliver McShane, whom he had learned to trust; McShane believed him, declared Smyth’s actions wrong, and, with

Boland, informed Boland's father of the abuse. Because McShane was under the direct supervision of the diocesan bishop, Francis McKiernan, and Smyth belonged to a religious order, McShane reported the abuse to McKiernan. Boland attributes McShane as saying that McKiernan informed McShane "that this was not the first time that Fr Brendan Smyth's inappropriate activities with boys had been brought to his attention." Soon after, McKiernan initiated a canonical inquiry which was conducted by 2 priests, including Fr. John B. Brady who later became "Cardinal Seán Brady, Primate of All Ireland." Boland testified under oath, which included the promise to talk to no one about the inquiry except authorized priests. He described his abuse and identified the names and residences of 5 other children "who were being abused or who were at risk of abuse." [The book includes images of the original handwritten and typed transcripts of the inquiry.] Brady also conducted an inquiry with a boy named by Boland, as abused at the same time in 1973, and submitted 2 reports to McKiernan, who reported the findings to the abbot who supervised Smyth. The result was that "Smyth was barred from his priestly duties, in the Abbey and in the diocese of Kilmore, for an unspecified period. Bishop McKiernan also advised psychiatric intervention." Chapter 7 describes more of the enduring effects of the abuse on Boland, including being confused about his sexuality, and, as a father, being overprotective of his sons. Chapter 8 reports that in 1994, Boland discovered through a television documentary, Suffer Little Children, that Smyth "had been convicted in Belfast of 17 charges of abuse against 5 girls and 2 boys over a period dating from 1964 to 1988," was in prison. Smyth had abused in Ireland, England, and the U.S.A., and his order had continued to reassign him: "The Church knew but simply moved the culprit on. Parents were not told." Boland reports various sources as describing rumors about Smyth in the 1940s and knowledge of his abuses of minors in the 1950s; the order sent him at least 3 times for treatment. Following the discovery, reported his having been abused to the Dundalk police. In 1995, in another case in Belfast, Smyth admitted to abusing 9 girls and 4 boys between 1969 and 1988 in Northern Ireland, and was sentenced to 3 years in prison. In 1997, Smyth was extradited to Dublin, and "pleaded guilty quickly, to a total of 74 charges against 20 children, boys and girls, including me. The offences were committed across seven different counties and, think about this one, included charges as recent as 1993." Boland then opened a civil case against the Norbertine Order and the Church. The Order settled with Boland and others in 2005; the Church settled with Boland in 2011, but "[t]here was no admission of liability nor an apology on the terms I wanted." When the British Broadcasting Corporation (BBC) approached him at this time about taking part in a documentary, Boland was not interested. However when the *Irish Independent* newspaper ran correction to its coverage of the story, stating that Brady, now a Cardinal, had not made Boland take an oath in 1975 as originally reported, Boland was angered: "My truth was being undermined. It was making me out to be a liar..." He contacted Darragh MacIntyre, a journalist at the BBC, and agreed to participate. During filming, Boland learned that Brady never informed the family of the 2nd boy whom Brady interviewed after Boland in 1973. The failure to warn allowed Smyth to continue to abuse the 2nd boy, the boy's sister for 7 years, and 4 of the boy's cousins. Boland told the story of his experiences with Smyth and Brady, and the 2nd boy also participated. The result was This World: The Shame of the Catholic Church, an episode of the documentary series, which was broadcast in May, 2012, in Northern Ireland and the United Kingdom; in 2013, it won an annual award from the British Academy of Film and Television Arts. Eventually, Boland received what he repeatedly had asked of Brady, a public apology for Brady's failure to act to prevent Smyth from harming other children.

Bolen, Rebecca M. (2001). "Extrafamilial Abuse." Chapter 6 in Child Sexual Abuse: Its Scope and Our Failure. New York, NY: Kluwer Academic/Plenum Publishers, pp. 91-112.

Bolen is with the Boston University School of Social Work, Boston, Massachusetts. Written for use as a textbook and as a resource for practitioners. Chapter 6 is part of the book's second section which "review[s] the empirical knowledge base that defines the scope of the problem of sexual abuse... [and] considers the prevalence and incidence of child sexual abuse, extrafamilial and intrafamilial abuse, factors associated with the risk of abuse and offending, and nonoffending guardians. It is argued throughout this section that child sexual abuse is an epidemic fueled by sociocultural structures and values." The second part of Chapter 6 reviews the major types of extrafamilial abuse, "including abuse by acquaintances, authority figures (including abuse by

unrelated caregivers), friends of the family, friends, and dates...” Relies heavily on her secondary analysis of a community prevalence study of female violence. [Russell, D.E.H. (1983). The incidence and prevalence of intrafamilial and extrafamilial abuse. *Child Abuse and Neglect*, 7:133-146.] Discussing Russell’s data, Bolen describes the category of *authority figures*, which included medical personnel, teachers, clergy, employers, and babysitters. Reports: “[This type of abuse] was the most likely category to have the abuse reported to the police (0%). It was also the least likely to involve penetration or force, and it also had the oldest offenders.” Regarding clergy, she reports: “In situations in which the victims were abused by officials of the church, they were at greatest risk when they were being transported by the perpetrator, most often to or from church-related activities.” References.

Bonavoglia, Angela. (2005). “Sex, Priests, and Girlhoods Lost.” Chapter 4. “Women, Priests, and the Myth of Celibacy.” Chapter 5. In Good Catholic Girls: How Women Are Leading the Fight to Change the Church. New York, NY: ReganBooks, pp. 58-85, 86-108

By a journalist, Westchester County, New York, who was raised in the Roman Catholic Church. The book examines contemporary women in the Catholic Church, with an emphasis on the United States. Chapter 4 combines a variety of stories. Begins with Rita Mills, a Latina from Los Angeles, California, whose priest, Fr. Santiago Tamayo, began to sexualize his relationship with her when she was 16-years-old in 1977, starting when she was in the confessional. He “facilitated sexual liaisons for her with six other priests” and after she became pregnant, he suggested she have an abortion and sent her to his homeland, the Philippines. In 1984, Mills filed a civil suit against the 7 priests and the Los Angeles archdiocese, but the suit was dismissed. However, in 1991, Tamayo publicly apologized to her and her family, and released documentation regarding how archdiocesan officials had handled the situation. Bonavoglia reports on female victims who were overlooked in media reports in the U.S. in 2002 of sexual abuse of minors by priests in Massachusetts, and presents some reasons for the differences between how male and female victims have been regarded. Reports briefly on the case of Nancy Sloan who was abused at 11-years-old by Fr. Oliver O’Grady in California. Critiques Church hierarchy’s attitude as expressed in commentary regarding female victims of priests. Reports briefly on Catholic women in the U.S. taking leadership roles to call the Church to accountability, including Constance Sweeney, Mary Gail Frawley-O’Dea, Kathleen McChesney, Anne Burke, and Anne Barrett Doyle. Reports on the story of Barbara Blaine, a survivor, and the founding of Survivors Network of those Abused by Priests (SNAP), and the role of SNAP in support and advocacy on behalf of victims. Briefly reports on trends since 2002 on behalf of survivors and systemic change in the U.S. In Chapter 5, while discussing violations of the vow of priestly celibacy and the Church’s requirement of mandatory celibacy, she includes a number of references to: the Call to Accountability Campaign and priests who sexually abuse women religious throughout the world; victims of priests in Massachusetts and New York; Susan Archibald, a survivor, and president of The Linkup; Judy Ellis, a Texas survivor; Cait Finnegan and the work of Glad Tidings. While notes are included at the end of the book, the text is not footnoted.

Booker, Janet A. (1993; 1996). UnHoly Orders: Abuse of Power that Tempts Us All: The Identification and Recovery Process from Sexual Harassment and Assault by Clergy and Other Religious Leaders (Revised edition). St. Catherine’s, Ontario, Canada: FreedomLine Enterprises, 187 pp. [First edition was published under the title, Combatting Unholy Orders.]

Booker is not identified. Addresses clergy sexual malfeasance, including how to identify it and how to effect healing. Intended as a manual. Primary, but not exclusive, context is the Roman Catholic Church and Canadian society. Draws from a wide range of sources, but coherency is not always achieved: a chapter on societal norms moves from Sigmund Freud to the 1st century church’s values to pornography to Nazi physicians. Use of an addiction model leads to explorations of behaviors of denial, collusion, and co-dependency. Also applies an addiction recovery model to healing of victims. Final chapter encourages taking action. References.

Borgman, Erik. (2012). “Theological Aspects of the Sexual Abuse Crisis.” Chapter in Borgman, Erik, Murray, Paul D., & Queiruga, Andrés Torres. (Eds.). Sacramentalizing Human History: In Honour of

Edward Schillebeeckx (1914-2009) [*Concilium* series, 2012/1]. London, England: SCM Press, pp. 123-129.

Borgman is a professor of systematic theology, Department of Religious Studies and Theology, Tilburg University, Tilburg, The Netherlands. Comments on the 2011 report “on sexual abuse of minors by representatives of the Roman Catholic Church in the Netherlands,” *Seksueel misbruik van minderjarigen in de Rooms-Katholieke Kerk: Rapport van de commissie van onderzoek*. Popularly referred to as the Deetman Report, it was the result of an independent investigative committee chaired by Wim Deetman. Borgman comments on 3 topics. Regarding victims and perpetrators, he states that the Report’s finding “that cases of sexual abuse were known by those responsible: bishops and superiors in Institutes for the Religious Life... However, the emphasis was never on the victims of the abuse, but always on the perpetrators and their moral spiritual state.” He then considers why the Church did not focus on its victims, which, he states, that to a large extent, it still does not. States: “The problem is, I believe the tendency in Roman Catholic ecclesiology to see the Church as by nature representing divine redemption.” Cites historical stances of the Church, as well as a more recent pastoral letter of Pope Benedict XVI in which the message “is that the root of the sexual abuse crisis – and at least partially responsible for it – is a turning away from the traditional Catholicism and its practices, to the values of modernity, both in society and in the Church.” Regarding the Church’s self-understanding “as being exempted from the works of evil and sin,” he comments that the problem is whether the Church is “free from the sin and evil with which all other bodies are contaminated,” and states that it has never been pure. Beyond the Church needing to be reformed, he states that the Church needs to be renewed by “the Living Christ.” Among the ways he sees that renewal as occurring is through the complaints of the victims and “through new ways of healing that victims’ advocates are finding with representatives of perpetrators.” Regarding the Church as a sinful institution, calls for Church representatives to be “with unequivocally identifying themselves as representatives of a sinful institution. Staring from there we could also start thinking of what it means that sexual abuse of minors is so common in a lot of our societies – in the Church and church-related institutions,” and throughout non-religious communities. 7 endnotes.

Born, Marilyn. (1990). “Sexual Harassment in the Church: The Kiss of Betrayal.” Chapter in Ellem, Elizabeth Wood. (Ed.). (1990). The Church Made Whole: National Conference on Women in the Uniting Church in Australia 1990. Melbourne, Victoria, Australia: David Lovell Publishing, pp. 200-205.

The book is a compilation of presentations made and resources utilized in *The Church Made Whole*, a national conference in 1990 on women in the Uniting Church in Australia (UCA), which was based on the conviction “that the church could be made whole only when women considered themselves to be and were treated as equals in the church.” Born has been active with UCA congregations at the parish level and the UCA at the synod level. The chapter describes a workshop she co-led, the aim of which “was to help ourselves and our church to respond more justly and adequately to women who are sexually harassed” in the Church. It “began with the reading of first-hand accounts of women’s experiences of sexual harassment and assault in the church,” and included “some of the feelings and longer-term effects experienced by the women.” Typical “reactions from well-meaning but unhelpful individual church members and various church authorities and committees on being told of sexual harassment in the church” were dramatized. Small groups reflected “on the attitudes and messages implicit” in the responses by using a set of questions. 14 messages and attitudes are listed with examples: e.g., sympathy goes to the harassing pastor, the need is to protect the minister rather than female parishioners, and “harassment is about lack of affection and intimacy rather than power, exploitation, and violence. Lists 7 themes expressed by workshop participants. States: “It was frighteningly obvious that sexual harassment is not rare. It happens on all levels of our church.” Lists 7 publications as resources on the topic.

Bornstein, Brian H., & Miller, Monica K. (2009). “Religious Figures and Institutions As Litigants.” Chapter 9 in God in the Courtroom: Religion’s Role at Trial. (2009). New York, NY: Oxford University Press, pp. 163-192.

Bornstein is a professor of psychology, Department of Psychology, University of Nebraska-Lincoln, and courtesy professor of law, Nebraska College of Law, University of Nebraska, Lincoln, Nebraska. Miller is an assistant professor, the Department of Criminal Justice and the Interdisciplinary Ph.D. Program in Social Psychology, University of Nevada, Reno, Reno, Nevada. From the book's acknowledgments section: "This book is our attempt to cover much of the ways in which religion affects the behavior of various courtroom actors [in the U.S.A.]" From Chapter 9: "The central question that this chapter addresses is whether litigants are treated differently by virtue of their religious identity." A section, 'Special Cases: Clergy Sexual Abuse, Religiously Motivated Terrorism, and Cults,' covers 4 pages and consists of 2 book endnotes for the chapter, plus numerous section references. They state: There is a rapidly growing literature on the American Catholic Church sexual abuse scandal. It is not our purpose here to address the causes or consequences of such abuse; rather, we concentrate on that portion of the literature relevant to the legal disposition of cases." 1 paragraph concerns the scope of incidence. 1 paragraph concerns civil cases, including lawsuits, settlements, diocesan bankruptcies, extension of statutes of limitations, and a 2003 case in which "the archdiocese of Cincinnati was convicted of five misdemeanor counts of failure to report a felony." They state: "...we are aware of no studies that have systematically compared trial outcomes for priests (or other clergy) versus lay defendants," noting that "the literature suggests competing hypotheses."

Boswell, John. (1980). Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century. Chicago, IL: University of Chicago Press, 424 pp.

Boswell was the A. Whitney Griswold Professor of History, Yale University, New Haven, Connecticut. A scholar's highly acclaimed historical study of attitudes toward homosexuality in the Christian West, ranging from the Greeks to Thomas Aquinas, that draws from legal, literary, theological, artistic, and scientific sources. Cites a treatise by Saint Peter Damian, Liber Gomorrhianus (The Book of Gomorrah), composed around 1051, "in which he declaimed vituperatively against the evils of sexual relations between males, particularly among the clergy. He described in lurid detail several varieties of homosexual intercourse and charged that they were extremely common. He accused priests of having sexual relations with their spiritual advisees..." (pp. 210-211; 182).

_____. (1988). "A Christian Innovation." Chapter 5. In The Kindness of Stranger: The Abandonment of Children in Western Europe from Late Antiquity to the Renaissance. New York, NY: Vintage Books, pp. 228-255.

Chapter 5 examines a form of child abandonment "in the West during the early Middle Ages" by which parents would leave children with Roman Catholic monasteries as oblation (donation, in Latin, from *oblatio*, "offering). He differentiates this practice from families who sent children to monasteries temporarily for education, or permanently due to financial hardship or the child was unwanted, e.g., due to physical deformity. Notes that the Rule of St. Benedict, 6th Century C. E., had established a detailed pattern of monasticism that explicitly included the oblation of children. Argues that oblation as a religious act did not exclude it from functioning as a social means of families divesting children and conserving resources. After stating that "Oblation absolutely precluded the more horrifying possibilities of other forms of abandonment: the child could not be harmed by wild animals, enslaved, or unwittingly drawn into an incestuous relationship," he comments, based on historical sources, that "Oblates might have sexual relations with other members of the monastic community," which could include being "the object of erotic attention from older monks..." 92 footnotes; references.

Bottoms, Bette L., Shaver, Philip R., Goodman, Gail S., & Qin, Jianjian. (1999). "Religion Can Foster Child Abuse." Chapter 4 in Hurley, Jenifer A. (Ed.). Child Abuse: Opposing Viewpoints. San Diego, CA: Greenhaven Press, Inc., pp. 43-53. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Boucher, Sandy. (1988; 1993). Turning the Wheel: American Women Creating the New Buddhism (Updated and expanded edition). Boston, MA: Beacon Press, 387 pp.

Boucher is a feminist and writer, Oakland, California, who, in her 40s, was introduced to Buddhist meditation. Wrote the book to explore the “phenomenon of women’s participation in Buddhism in the United States today...” and to create a “segment of history and a tool for change.” Considers a number of themes and topics, including: a basic understanding of Buddhism for readers with no background; feminist visions for new Buddhist practices; role of nuns and women teachers; the problem of abuse of power, including sexual, as experienced by women; Buddhist practice and political activism; integrating Buddhist practice with family life, job, and community. Draws from numerous interviews with women throughout the U.S. See especially Chapter 5, “Conspiracy of Silence: The Problem of the Male Teacher,” pp. 210-258. Based on interviews, she tells the stories of: Jan Chozen Bays and her experiences with Maezumi *Roshi* of the Los Angeles Zen Center where she was living in 1983, the year his sexual relationship with her was disclosed; Sonia Alexander who left the Cambridge, Massachusetts, Zen Center after the news that the head, Master Seung Sahn, called Soen Sa Nim by students, had had long-term sexualized relationships with women in the Center; Loie Rosenkrantz, formerly director of the Empty Gate Zen Center in Berkeley, California, that was also founded by Soen Sa Nim, and her analysis of the spiritual atmosphere after learning of his sexual activities; Carla Brennan and her thoughtful analysis of these issues [See this bibliography, this section: Brennan, Carla, (1986).] Also interviews students of the Tibetan Buddhist teacher, Chögyam Trungpa Rinpoche, former head of the Vajradhatu religious community in Boulder, Colorado, who was known for sexualized relationships with students, and students of the San Francisco Zen Center which was severely affected by the discovery in 1983 that Richard Baker, the head, sexualized relationships with students. See also ‘Painful Lessons,’ a section of Chapter 6, “Living Together,” pp. 351-357. Mentions a series of incidents from California, Rhode Island, New York, Maine, and Canada. Some sources are cited, not always completely.

_____. (1997). Opening the Lotus: A Woman’s Guide to Buddhism. Boston, MA: Beacon Press, 194 pp.

Describes herself as having “pursued the practice of *Vipassana* meditation,” being most knowledgeable about Theravada Buddhism, having a feminist perspective, and earning a living as a writer and teacher of writing. Written to respond to questions and concerns of women “about Buddhist practice, about the people who pursue it, and the teachings on which it is based.” Brings a feminist perspective to her practice of Buddhism. Includes personal anecdotes. A brief section, pp. 50-52, discusses how feminists have affected American Buddhism. States: “One particularly dramatic contribution of feminism to Buddhism has been the shift in perspective on sexual power abuse by teachers.” Notes that the prior veil of secrecy that obscured the issue has been drawn aside, there is lively public debate about incidents and more openness in confronting and dealing with incidents, and codes of conduct are being developed. Pages 144-145 refer briefly to revelations in the early 1980s of sexual abuse by male Buddhist teachers who used female students for sexual pleasure.

Bouclin, Marie Evans. (2006). Seeking Wholeness: Women Dealing with Abuse of Power in the Roman Catholic Church. Collegeville, MN: Liturgical Press, 130 pp.

Bouclin works as a freelance translator of theology and ethics, and lives in Sudbury, Ontario, Canada. Based on her work and contacts with women who have experienced abuse of power by clergy, including sexual abuse, in the Roman Catholic Church, particularly in Canada. Includes anecdotes from victims of clergy sexual abuse. Chapter 1 presents two composite stories based on 18 women who had been sexually exploited by a priest or abused by an employment situation in a parish or diocese. Identifies codependence of the women on clergy as a primary issue that is typically unnamed and unaddressed. Chapter 2 describes the phenomena of codependence using the work of Anne Wilson Schaef and her analysis of “the psychological, social, and political realities of women’s lives in today’s society.” Identifies signs of codependence in women abused by clergy as: lack of grounding from within, denial, lack of self-esteem, lack of personal

boundaries, a compulsive need to please, compulsion to control, self-centeredness, loss of integrity, and health problems. Chapter 3 discusses power and the Catholic priesthood, stating it is “crucial for women who wish to recover from an abuse of power to understand the *sacred power* conferred by holy orders at ordination.” Identifies components of the power as: church teachings, including the 1993 catechism; status of the priest’s position of leadership, including its prestige and people’s reverence for it; spiritual power, especially in confession and spiritual direction; power of the priest to preside over mass and the eucharist. Discusses power differential between a male priest and female layperson, and the inability of laywoman to meaningfully consent to sex with the priest. Gives an example of priest distorting Church teachings while using his authority to interpret the teachings as a sign of the power of the priesthood. Chapter 4 discusses the Church’s teaching and practices regarding women’s nature, gender, and role in the Church and society, and the spiritual implications of these for women: “It points to a systemic problem in an androcentric religion – one that keeps women silent and invisible at the institutional level and vulnerable targets of violence at the personal level.” Describes the harm of sacralization of clerical power, including the lack of accountability of priests for sexual misconduct with women. Chapter 5 briefly surveys issues discussed by contemporary feminist theologians to show their consistency with the experience of abused women. Chapter 6 very briefly describes how she and others were able to create a support group for women sexually abused by priests. Chapter 7 discusses the impact of abuse experiences on spirituality, and working with spiritual issues in recovery. Chapter 8 presents scripture passages topically organized “that have served as a springboard for meditation and discussion to help women move forward in their spiritual journey.” Also presents several brief, first person accounts by women regarding their abuse and process of recovery. The concluding chapter is a call for significant change in the Church. Appendix 1, “Are You in An Abusive Relationship with a Priest?”, is a set of 15 questions regarding a sexualized relationship with a priest. Bibliography; footnotes; suggested readings.

Bourland, Smith, Wall & Wenzel; Church Administration – Pastoral Ministries and Church-Minister Relations and Annuity Departments of the Mississippi Baptist Convention Board; Mississippi Baptist Church Action Commission; & Mississippi College. (1997). Keeping Your Church Out of Court: Legal Issues Affecting Pastors, Staff and the Local Church. Jackson, Mississippi: Church Administration – Pastoral Ministries and Church-Minister Relations and Annuity Departments of the Mississippi Baptist Convention Board and Mississippi Baptist Church Action Commission. OCLC #: 49839162.

Loose-leaf notebook. Context is the state of Mississippi. Topics include: child abuse/neglect; sexual misconduct; theories of liability; hiring practices; disciplinary policy and employee termination; child abuse prevention policy checklist; letter/telephone reference check form; criminal record check; sex offense criminal history information. [Not examined; based on WorldCat academic database description.]

Bouvier, Virginia Marie. (2001). “Sexuality and Marriage.” Chapter 6 in Women and the Conquest of California, 1542-1840: Codes of Silence. Tucson, AZ: University of Arizona Press, pp. 108-139.

Bouvier is an assistant professor of Latin American Literature, Department of Spanish and Portuguese, University of Maryland, College Park, Maryland. The book is “[a] gender analysis of the narratives of exploration, colonization, and evangelization [by Spanish colonialists] in California [from 1542-1840]” and “reveals numerous codes of silence regarding the use of force at the [Roman Catholic Church’s] missions, the treatment of [indigenous] women, ceremonies, sexuality, and dreams.” Chapter 6 describes the efforts of missionaries in the Franciscan order to change the indigenous people’s beliefs and practices regarding marriage and sexuality. Pp. 134-138 discuss the friars’ abuse of indigenous women based on published accounts by “[t]wo indigenous narrators – Lorenzo Asisara and Fernando Librado Kitsepawit – [who] broke the silence surrounding the abuse of female neophytes.” Bouvier comments: “The gender hierarchy that granted men power over women provided a paradigm for Spanish-Indian relations in the context of the mission system.” Noting the lack of more concrete evidence of specific priests’ abuse of women who were part of the mission, states: “What is perhaps more important than the accuracy of the specific charges is that these accounts documented female indigenous vulnerability...” 139 chapter endnotes.

Bowers, Margaretta K. (1963). "Samson." Chapter in Conflicts of the Clergy: A Psychodynamic Study with Case Histories. Edinburgh, Scotland, and New York, NY: Thomas Nelson & Sons, pp. 133-148.

Bowers is a psychiatrist and is affiliated with the Protestant Episcopal Church. Based on her clinical practice – “psychoanalytically oriented psychotherapy and group therapy” – with clergy and rabbis, seminarians, missionaries, wives of clergy, and monks and nuns who failed in their novitiate. Part 1 is a brief overview of the book’s primary concern, “sick clergy.” Topics include self-image, primary process thinking, unconscious motivations, psychodynamic implications of communion, and the nature and goals of clerical psychotherapy. Part 2 is 13 case histories, one of which is entitled, “Samson.” In euphemistic terms, refers to an Episcopal priest and the “problem of his relationship with a young acolyte” and his “misbehavior” with “indiscreet young ladies” which brought him unwanted attention from clerical supervisors and a vestry, and ultimately resulted in his being deposed by his bishop.” In the concluding chapter, discusses some psychoanalytic themes of this case. Some use of references.

Boyajian, Jane A. (1984). “Toward Greater Accountability in Ministry.” Chapter in Boyajian, Jane A. (Ed.). Ethical Issues in the Practice of Ministry. Minneapolis, MN: United Theological Seminary of the Twin Cities, pp. 76-94.

Boyajian is president, WORKETHICS, and a minister, Unitarian Universalist Association. From a volume “addressed to the practitioners of ministry” that presents “a richly ecumenical discussion of ethical issues in the work of ministry.” Explores a number of topics related to the broad theme of the chapter’s title. Begins with the question: “What should we expect of ourselves as ministers?” Provides a series of brief illustrations that raise issues, including: “At denominational meetings, they watch him survey the new blood. All his colleagues know – some wink while others nudge one another as they recount his sexual conquests over the years. Privately they marvel at his skill in managing serial affairs in his congregation. How does he pull it off?” In response, she writes: “Who has or should take authority to challenge such behavior? What are the limits of clergy collegiality? What are the special responsibilities people in positions of power should observe with their clients, patients, parishioners? Respect for the vulnerable is part of ministerial mission. In 1983, Minnesota enacted legislation which now describes sexual abuse by an individual in authority as an offense even when the victim is consenting; the power of office is, after all, coercive, and those in our care, vulnerable.” Topics include: ministry’s distinctiveness and professional accountability; trends in monitoring professionals; a new agenda for ethical ministry, including selection, training, and evaluation. 13 endnotes.

Boyle, Patrick. (1994). Scout’s Honor: Sexual Abuse in America’s Most Trusted Institution. Rocklin, CA: Prima Publishing, 397 pp.

Boyle is a journalist. Based on his work as a reporter. Draws upon court records, confidential files of the Boy Scouts of America (BSA), and interviews, which include: former BSA leaders who sexually violated BSA minors; persons who were victims and family members; a lawyer who represented a survivor in a civil suit; a defense attorney for an offender; an investigator; experts on the sexual abuse of minors. From the prologue: “...the records on sex abuse in Scouting offer not only a stunning look at how child molesters operate, but show us how American society has inadvertently helped them get away with it.” In tracing the history of Scouting, states that it has “been a magnet for men who are sexually attracted to boys” since it was founded in England in 1908. States that the growth in enrollment of boys in the U.S.A.-based BSA led to attempts to find a sufficient number of male leaders, which led to lax practices regarding screening of applicants. A primary story throughout the book is that of Carl Bittenbender, a BSA leader whose pattern of perpetration typified many BSA offenders. In addition, the responses of adults to discovery of Bittenbender’s actions typified many BSA-related adults. In Chapter 4, after Bittenbender is forced to resign from his job at a public school, he informs the pastor of the Episcopal Church where his BSA troop meets that he was leaving, “explained that he had this life-long problem with boys,” and identified 2 boys with whom he had sexually violated. The pastor informed the boys’ parents, but “did not inform anyone from the troop, however, feeling it was not

his role (the church did not sponsor the troop) and that troop leaders knew anyway,” which they did not; Bittenbender left the community and went on to offend again in BSA roles. Chapter 8 regards Robert Coakley, a brother in the Franciscan order of the Roman Catholic Church, who taught at a parish church’s parochial school in Emerson, New Jersey, and was Scoutmaster of the parish’s BSA troop. He used religious symbolism in a BSA context to violate a 12-year-old boy in the troop who was also active in the parish and an altar boy. Coakley used his multiple relationships with the boy’s family to molest the boy’s younger brother who was a student of Coakley’s. A collector of guns, Coakley threatened to kill the younger brother if he told. Describes the emotional and behavioral reactions of the boys to their experiences and discusses the clinical typicality of those reactions. When the parents discovered the violations of their children, they chose to report it to their parish church and local BSA representatives, but not the police. When the father confronted Coakley with the youngest son’s allegations, Coakley said that “the boy had seduced him.” After the son’s death, possibly from suicide, the parents were stymied by law from seeking legal prosecution of Coakley, and were rebuffed by both the BSA and their archdiocese regarding financial support to cover the costs of counseling for the family. They sued their church, but the suit was dismissed on the basis of *charitable immunity*. 30+ pp. of endnotes.

Bradlee, Ben, Jr., & Van Atta, Dale. (1981). Prophet of Blood: The Untold Story of Ervil LeBaron and the Lambs of God. New York, NY: G. P. Putnam’s Sons, 350 pp.

Bradlee is a reporter for *The Boston Globe* daily newspaper, Boston, Massachusetts. Van Atta is an associate of Jack Anderson, a nationally syndicated newspaper columnist. They trace the story of Ervil LeBaron (1925-1981), son a polygamist father, and his involvement with Mormon polygamist fundamentalist sects in the U.S.A. and Mexico, culminating in LeBaron’s trial and conviction for actions that led to the murder in 1977 of Rulon C. Allred, head of another Mormon polygamist sect based in Utah. Provides a general historical context of aligned and independent Mormon polygamist groups in the 20th century in North America. Regarding the status and role of women, states: “Women are conditioned to be sweet and submissive [to men] and to bear all the children a man wants. To not submit to a husband’s request is to risk damnation in the afterlife.” Communal living arrangements for polygamist families typically involved the leadership holding title to properties and homes, and tithes being paid to leadership for administrative purposes. LeBaron’s father established Colonia LeBaron, a small agrarian community of polygamist followers near Galeana, Mexico. Upon his death, LeBaron’s brother, Joel, successor to the father, started a new church in 1955, Church of the Firstborn of the Fulness [*sic*] of God, and sought to bring other fundamentalist Mormon groups under his leadership. LeBaron, who rose to second in command, is described as having a “commanding manner and charismatic personality,” which he used to assert his influence. Members of the Church are described “as possessors of what they thought was the world’s only path to truth and enlightenment.” LeBaron began to preach “that the coming of the Son of Man is drawing near. It is now expedient to make preparations for this great event before Babylon is laid waste in one general ruin.” He carried guns and used a bodyguard, declaring that outside groups had conspiracies against him and the Church. LeBaron tried to institute “Civil Law,” which would give him religious authority to judge people according to religious-based commandments and statutes, and to enact punishments, including that of death. States that “Colonia LeBaron women [were] generally treated like chattel and needed the promise of a hereafter to make this life – wherein they were doomed to pay for Eve’s transgressions – the least bit palatable.” Men in the Church are reported as beating their wives; LeBaron beat 1 of his wives, who was 7 months pregnant, with a belt. LeBaron maintained “that the Virgin Mary had become the mother of Christ at the age of fourteen,” which justified him marrying girls of Colonia LeBaron who were young; at 38, he married a 13-year-old, his 7th wife, and later married a 15-year-old. He operated “a marriage brokerage service” to the end of enhancing his power and influence throughout the Church, and lectured female members “on the minutest aspects of orderly life, outlining the preferred style of dress and eating habits, and rearing children.” LeBaron discouraged and hindered sources of information other than those that came from the Church, e.g., there was no community library and the Church schooled the children. After ongoing tensions, Joel removed LeBaron from office. Eventually excommunicated from the Church, LeBaron started a new

church, Church of the Lambs of God, exercises authoritarian leadership, orders attacks that result in the deaths of those not part of the Lambs and those he deems as enemies. Lacks references.

Bradley, Martha Sonntag. (2011). "A Repeat of History: A Comparison of the Short Creek and Eldorado Raids on the FLDS." Chapter 1 in Jacobson, Cardell K. (Ed.) (with Burton, Laura). (2011). Modern Polygamy in the United States: Historical, Cultural, and Legal Issues. New York, NY: Oxford University Press, Inc., pp. 3-39.

From the prologue: "This book is about the 2008 raid [by multiple government agencies of the Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS) compound, Yearning for Zion,] in [Eldorado,] Texas, but it is also about the history of the group, its antecedent schismatic groups, and the culture of American polygamy more generally." Bradley is dean of honors and professor of history, University of Utah, Salt Lake City, Utah. The chapter compares and contrasts the 2008 Eldorado raid with the similar, but different, 1953 raid on the FLDS community in Short Creek, Arizona. Describing the differences in context, observes that in the period after 1953, the FLDS faced internal pressure from "a significant dissenter community" and external pressure from federal and state governments. States: "Both types of pressure have caused the group to retrench and to become more isolated and suspicious of interaction with the world outside." Regarding "the position of women and the particular strictures on female lives [in the more recent FLDS]," cites a complexity of factors by which "the culture of fundamentalism feels the pressure and responds to the stress of a range of sources," including: "'the power structure of patriarchy, the intervention of governmental agencies in the private lives of polygamous families, the abuse of prophetic leadership on the part of the leaders of the various groups, and finally human frailty.'" Describing the role of Warren Jeffs, FLDS prophet in 2008, states: "It is clear that [he] pushed the lines of propriety within the context of the FLDS community and demonstrated a sense of extraordinary entitlement that wrapped around his role as a prophet and patriarch of his own family kingdom." Her analysis concludes: "It is patriarchy rather than plurality that creates conditions that harbor abuse and obscure its view from outsiders." In describing the patriarchal system, she includes "underage marriage," a phenomenon that prompted the 2008 raid and led to criminal charges and convictions of FLDS males, including Jeffs. Briefly describes "the kind of sexual power that the leaders do hold over their followers," and the religious rationalizations that were used to inculcate the followers. 111 chapter endnotes.

Brady, Stephen. (2009). "The Impact of Sexual Abuse on Sexual Identity Formation in Gay Men." Chapter 9 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 162-179. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Brag-phug Dge-bśes Dge-'dun-rin-chen. (1998). The Divine Madman: The Sublime Life and Songs of Drukpa Kunley (2nd edition). (Dowman, Keith, & Paljor, Sonam, Trans.). Clearlake, CA: Dawn Horse Press, 160 pp. + 2 introductions. [Translated from Tibetan]

Both translators live in Kathmandu, Nepal. From the editor's introduction: The book "recounts the life and exploits of Drukpa Kunley, a sixteenth-century Tibetan crazy madman... Formally trained within the Tibetan monastic system as a young man, Drukpa Kunley (1455-1570) [sic] soon became an itinerant wanderer, who spent the remainder of his life moving as divine freedom carried him." The book "is one step in the education of all in the greater orientation toward the genuine spiritual process that is desperately needed in today's society. One sign of this great need is the way in which the media scrutinizes the lives of high profile individuals, waiting to 'expose' them for any behavior (including sexual) deemed 'inappropriate' by the popular culture. Because of this 'system' of reinforcing cultural ideals, greater wisdom regarding mature sexuality and a truly human life – not to mention religion and spirituality – is not allowed. We demand that our religious and spiritual leaders conform to the most conventional of moral standards... 'Crazy wisdom' is the English term (based on the traditional references for the Tibetan 'divine madmen') that has been used since the 1970's to refer to the full range of behavior and speech of such

extraordinary adepts in various traditions.” The book “is a ‘secret’ biography. ‘Secret’ is used in the special sense that even what is said or portrayed cannot be understood unless one holds the ‘key’. That ‘key’... is the recognition of the adept himself.” Dowman’s introduction calls the book a biography “in the form of an anthology of anecdotes and songs culled from literary and oral, Tibetan and Bhutanese, sources.” Notes that by making “a ‘secret’ biography available to western readers,” the book is disclosing information about the Tantric tradition, contrary to “the reformist oriented holders of the Tantric Lineages [who] have observed the strictures adjuring secrecy of Tantric literature... The stories of Drukpa Kunley’s philandering should be read with [the nature of positive aspect of his mystic path] in mind, and it will become evident why the craft with which he expressed his desire is irreproachable. To impute prurient motivation to the Adept [“one who has gained both relative magical powers and realization of reality’s ultimate nature”] is to totally misconstrue the dynamic of his existence, and a prurient delight or disgust on the reader’s part will indicated a failure to understand one of life’s great mysteries and an essential message of the *Tantras*: the blissful nature of all phenomena is realized in the union of duality (subject/object, consciousness/sensory stimuli, male/female)... His sexual activity is only a part of his craft of releasing people from ignorance – the universal psychosis that occludes the Buddha-nature inherent in us all – and eradicating the fixed notions of who we are and what we should and should not do. The genius of his therapeutic craft lies in spontaneous speech and action that awakens awareness of an authentic existential reality.” States that the book “is full of stories which are of varying degrees of literal truthfulness.” The publisher “is served by devotees of the unique God-Man Avatar Adi Da Samraj.” States that his “‘crazy-wise’ manner is in an inherent aspect of His incarnation purposed solely to serve His devotees.” [For another view of Adi Da Samraj, see this bibliography, this section: Feuerstein, Georg. (1991). and Stoeber, Michael. (2002).]

Bramham, Daphne. (2008). *The Secret Lives of Saints: Child Brides and Lost Boys in Canada's Polygamous Mormon Sect.* Toronto, Ontario, Canada: Random House Canada, 464 pp.

Branham is a columnist for the *Vancouver Sun* newspaper, Vancouver, British Columbia, Canada. The book, an account of the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS), “the largest polygamous sect in North America,” focuses on FLDS adherents in Bountiful, British Columbia, Canada, and their leader, Winston Blackmore. (The FLDS settled in Lister in the 1940s and unofficially adopted the name of Bountiful.) Sets the context tracing the history of the FLDS, beginning with its origins in the U.S.A. Focuses on the contemporary FLDS head, Warren Jeffs, the titular Prophet, who “controls every aspect of the lives of more than eight thousand people, from where they live to whom and when they marry... Along with his trusted councilors, Jeffs has arranged and forces hundreds of marriages,” some of which she reports involve pre-teenage females and “men as old or older than their fathers and grandfathers.” Cites the religious basis for polygamy as the teaching of Joseph Smith, the 19th century founder of Mormonism, “the Principle of Celestial Marriage,” which holds that “men must have multiple wives to enter the highest realm of heaven.” (Warren Jeffs’ father, Rulon Jeffs, whom Warren succeeded as Prophet, decreed during his tenure that men needed at least 3 wives to gain “the Celestial Kingdom,” which created the problem of “far too many men for the number of available women... Boys and young men needed to be culled from the flock.” She states that government officials in Canada and the U.S.A. have failed to prevent FLDS “leaders [from acting] to intimidate, control, and abuse their followers.” Reports that although Canada has allowed polygamy since 1890, British Columbia officials have refused to prosecute adherents in Bountiful due to the possibility of guarantees of freedom of religion and association in the national Constitution and the Charter of Rights and Freedoms. Describing the Bountiful community, cites the failure of officials to prosecute Blackmore, until recently was the bishop of Jeffs’ FLDS local group, stating that Blackmore “has publicly confessed to having sex with girls who were old fifteen and sixteen years old” when he took them as his wives. (Reports that 14-years-old is the age of sexual consent in Canada and that 18 is the age of consent for legal marriage, but 16 is permitted with a judge’s consent.) States that underage Bountiful girls are 2-7x more likely to become pregnant than other girls in British Columbia. As bishop, 1984-2002, Blackmore expanded his influence by moving followers to Utah and recruiting in the U.S.A. and Mexico for people to join him; he also had followers in Bonner’s Ferry, Idaho. Part of his power derived from FLDS families living on

property held in a trust, the United Effort Plan (UEP) owned by the Church; Blackmore was a UEP trustee. His power base also included considerable wealth and assets he amassed as the FLDS bishop. As head of the core leadership, Blackmore could decide whether an FLDS man would get land or a house, a wife, or a job. He also became the superintendent of the FLDS school in Bountiful. Warren Jeffs is introduced at length in Chapter 7, including his history of sexually abusing boys at school during Sunday religious instruction, per a civil suit filed in 2004. In 2002, Warren Jeffs “thwarted Blackmore’s attempt to become the prophet, and ex-communicated him. States that about 800 adherents in Canada remained loyal to Blackmore, and about 500 to Jeffs, a division which split family members’ relationships. [In another place, she states 700 of 1,200 stayed with Blackmore.] In Bountiful, each group lives in the midst of the other, each operating a government-funded school. Following the 2002 conviction in Utah of Tom Green, a self-proclaimed prophet, for the rape of a minor, actions of law enforcement officials in Utah and Arizona increased by intervening in cases of fundamentalist polygamists’ sexual abuse of minor. Pressure by activists, citizen groups, and survivors in Canada led the attorney general of British Columbia to direct the Royal Canadian Mounted Police (RCMP) to investigate the treatment of female minors. Throughout the book, brief stories are told of young females who were assigned to various men. (E.g., Debbie Oler, born in 1995, was wed at 15-years-old as the 6th wife of Ray Blackmore, Winston’s father, who had 30+ children. Chapter 14 reports a 13-years-old girl who was married in Bountiful to Blackmore’s nephew in 1999, and exchanges of “young girls” between Canadian and U.S.A. FLDS communities. Chapter 9 reports that Brenda Williams Jensen, as a girl, was molested by FLDS boys in Bountiful. Rather than complete their education, boys were forced to work for FLDS-owned businesses under arrangements that violated child labor laws in Canada. Chapter 12 describes the “lost boys” – hundreds of males expelled from FLDS communities at ages as young as 12-years-old as a way to reduce the competition for wives. Declared apostate by the leadership, their families were forced to shun them. (Winston Blackmore received expelled youth from the U.S.A. and put them to work for cheap wages at his businesses.) In contrast to networks of assistance in the U.S.A. for the “lost boys,” she states: “In Canada, very little help is available for the lost boys or anyone else leaving polygamy.” States: “One of the extraordinary things about this group is that, in the name of God, the [FLDS] prophets have forced women to cede the very essence of motherhood. They do not protect their children. In deference to the prophet’s will, fundamentalist mothers have allowed their daughters to be reaped, abused, traded, humiliated. They have allowed their sons to be abused, exploited, and even cast out alone into the world when they’re barely teenagers.” Chapters 16 through the Epilogue trace civil and criminal actions against the FLDS and its leadership, 2004-2007, in the U.S.A., and the RCMP investigation and the responses of Canadian law enforcement officials. The Epilogue is a long account of the conviction of Warren Jeffs on 2 criminal counts as an accomplice to rape of a 14-year-old FLDS female. Lacks references, e.g., she quotes individuals without indicating whether she is citing an interview. Based on: interviews with FLDS members; members’ diaries, letters, and family albums; court documents; interviews with law enforcement officials.

Brennan, Carla. (1986). “Sexual Power Abuse: Neglect and Misuse of a Buddhist Precept.” Chapter in Hopkinson, Deborah, Hill, Michelle, & Kiera, Eileen. (Eds.). Not Mixing Up Buddhism: Essays on Women and Buddhist Practice. Fredonia, NY: White Pine Press, pp. 55-61.

Brennan is a visual artist living in western Massachusetts. Briefly discusses Buddhist teachers in the U.S. who initiated sexual relationships with their students. Analyzes these relationships as violations of the third Buddhist precept, but qualifies that analysis: “...not every instance of sexual relations between teachers and students constitutes sexual misconduct... It is the motivation behind a sexual act that determines whether the precept has been broken.” Reports on an instance of her being sexually harassed by a Zen teacher during a seven-day retreat, and its impact on her, both during and afterwards. Identifies some factors that give Zen teachers power in Western communities that can lead to sexual abuse: hierarchical organization structures adopted from the East that reflect feudal systems of class division and authoritarian control; myth of the spiritual teacher’s infallibility and the notion that a teacher exemplifies perfection; role of women in Western culture. Calls upon women to examine the many reasons why they get involved in unhealthy sexual relationships with spiritual teachers: “To consciously stop this cycle of abuse,

we, as women, need to explore our illusions of teachers and practice, our dependency needs, and our unconscious actions that create pain for ourselves by stepping out of patterns that perpetuate sexual abuse, while at the same time, confronting teachers on their sexual misconduct. We need to replace complicity with truth.” Concludes that “the serious self-examination that is taking place in several Buddhist communities in the West is helping to heal the damage that has been done, and to bring to light the issue of sexual misconduct.” Footnotes.

Brennan, Carol. (2015). “Trials and Contestations: Ireland’s Ryan Commission.” Chapter 4 in Sköld, Johanna, & Swain, Shurlee. (Eds.). Apologies and the Legacy of Abuse in ‘Care’: International Perspectives. Basingstoke, Hampshire, England: Palgrave Macmillan, pp. 55-69.

From the book’s introduction: “The book is designed to place the international responses to abuse [of children] in out-of-home care within the broader context of human rights and particularly children’s rights violations. It is a result of an international and interdisciplinary collaboration... The apology politics around victims of historical child abuse can be depicted as the latest development within so-called restorative, reparative or transitional justice where children’s rights are also taken into consideration.” Part 1 consists of 6 chapters which place formal inquiries into historical abuse of children’s rights “as a new area within the broader scholarship around transitional justice.” Part 2 consists of 5 chapters which examine “the effectiveness of transitional justice in relation to historical abuse from the global context...” Part 3 consists of 4 chapters which “looks specifically at the different professional groups that have become involved in inquiries and the impact of their work.” Brennan is a Senior Lecturer in Law, University of Buckingham, Buckingham, England. Presents a case study of the Irish government’s Commission to Inquire Into Child Abuse (CICA), popularly referred to as the Ryan Commission after its second chairperson, Seán Ryan. Beginning in 1999 and the release of its report in 2009, CICA investigated child abuse, including sexual abuse, in residential institutions (orphanages, reformatories, and industrial schools) which were funded by the government and mostly operated by Roman Catholic Church orders. “This chapter argues that the time is right for a rigorous review and reform of the position of all victim participants in such inquiries, particularly in respect of those aspects which claim to be therapeutic.” Begins by providing a brief overview. Notes: “What has not been recounted, other than anecdotally, are the after-effects of the CICA process on victims, particularly upon those who were participants. How can we be sure that testifying does not cause further harm to those who come forward?” Utilizes the perspective of transitional justice’s truth commissions to analyze the CICA. Concludes that for some survivors who participated in the inquiry, the inability to confront their perpetrators was a structural weakness. Very briefly analyzes the strengths and weaknesses of the CICA’s utilization of “a ‘therapeutic’ story-telling mechanism,” which was a confidential committee (CC), “a story-telling forum with a therapeutic objective.” States that the primary function of the CC “was to provide a sympathetic and private environment in which victims could tell their story.” Concludes: “Empowerment and respect for their autonomy are not yet being made available to victims of historical institutional child abuse.” Calls for application of “[e]thical therapeutic principles..., requiring, for the benefit of victim participants procedures of informed consent and provision of support equivalent to those required for patients in physical and mental health contexts.” States: “Where therapeutic story-telling is a component of such an inquiry framework it should be implemented as one intermediate and well-integrated step in a multi-faceted process.” References.

Breslin, Jimmy. (2004). The Church that Forgot Christ. New York, NY: Free Press, 239 pp. Breslin is a Pulitzer Prize-winning journalist, columnist, and author of non-fiction and fiction books. Following U.S.A. media stories in 2002 regarding acts of sexual abuse against minors by Roman Catholic priests and the actions of Church hierarchy upon discovery, Breslin, raised a Catholic in Queens, New York, interviewed victims and family members, bishops, priests, lawyers, and others about the events. In addition to his outrage over these incidents, he also expresses his general critiques of the Church. Mostly a first person point of view; portions read like a memoir. Part of Chapter 1 presents the story of the sexual abuse of a man who is now a lawyer and a staff person to a state senator in New York. Beginning in 1987 when he was 10-years-old and an altar boy in Greece, New York, his parish priest in charge of the altar boys

molested him during trips to a rural cottage the priest owned. The chapter also includes very brief portions of Breslin's conversation with Bishop Wilton Gregory, Belleville, Illinois, head of the U.S. Conference of Catholic Bishops. Chapter 2 includes a brief exchange between Breslin and his daughter about two priests from a parish in Forest Hills, New York, who molested young males when she attended the parish. Although she had previously told Breslin about the incidents, he did not remember. Also includes portions of a conversation Breslin had with a nurse at a veterans home in Stony Brook, New York, where she discusses a priest described in a Suffolk County, New York, grand jury report who raped two friends of hers, adolescent females who were sisters, for 6 years beginning when they were 13-years-old. Chapter 4 very briefly mentions offenses of priests in Ireland, including Fr. Séan Fortune and Bishop Eamonn Casey. Also presents brief excerpts, not cited or documented, from the deposition of Cardinal Edward Egan, archbishop of New York, in a civil case in Bridgeport, Connecticut. Includes a brief description of Breslin's conversation with a New York City attorney who sued the New York archdiocese on behalf of a youth molested at 12-years-old by a nun. In Chapter 5, he briefly tells of Fr. Bruce Ritter, acclaimed founder of Covenant House in New York City, a home for minors, who was discovered to have sexually abused children he rescued from the streets of Manhattan. Prints the text of 1983 note from a priest to the mother of a victim whom he had abused in the parish of Breslin's daughter's childhood, as reported in Chapter 2. Briefly describes the arraignment 2002 in Queens County, New York, of a French missionary priest from Kenya who is accused of sexually assaulting a 12-year-old boy. Chapter 7 reports on Breslin's conversations with Diana Williamson, a physician and director of a medical center, Brooklyn, New York, who at 6-years-old was a victim of the notorious Fr. James Porter who was convicted and imprisoned in Massachusetts from crimes against minors. Reports her experiences, including repeated suicide attempts, involuntary psychiatric admission, and acquired sexually transmitted disease. Chapter 10 recounts his conversation with Helen Wolf who describes the attempted sexual molestation of her by a priest, and how he molested her friends, both female and male, as children and adolescents. That priest's pattern of offenses is also reported to Breslin by a man whose sister was molested by the priest, and who was himself a victim of the priest. Reports on Jane Burke, mother of three sons who were molested by a priest, and includes letters from one of their sisters to Church hierarchy. Breslin also reports briefly on the scene at a deposition of bishop by a plaintiff's attorney from Boston, Massachusetts, who represents victims of the notorious Fr. John Geoghan. Quotes excerpts from a report by the Massachusetts state attorney general about two bishops in relation to Geoghan. Also quotes a letter by a mother of a victim of Geoghan's to Cardinal Bernard Law of Boston. Chapter 11 reports on the death of Raymond Trypuc at age 28 who, beginning around 1978, was molested as a minor by his parish priest, Fr. James Bergin. Includes a report of the diocese's financial settlement as arranged by Monsignor Alan Placa, vice chancellor. Also reports on a father whose son died from suicide at 15-years-old after being molested by a priest. Also briefly discusses the notorious Fr. Paul Shanley who lived and worked in Manhattan in 1995. Chapter 17 focuses on the Long Island, New York, diocese, the sixth largest in the U.S., and a priest who pled guilty to sodomizing a 13-year-old boy. The priest accused the pastor of a significant parish of molesting boys, which the pastor admitted to a Suffolk County, New York, grand jury. The priest also accused the pastor of molesting him when he was a minor. Breslin tells of going to court in Brooklyn, New York, for the hearings of two priests. One from Nigeria was accused of a raping a woman in a Catholic church. One from India was accused of molesting a 12-year-old girl in her grandmother's home in Brooklyn when he made a pastoral call to the ill woman. Lacks references.

Broderick, Joe. (1992). *Fall from Grace: The Life of Eamonn Casey*. Kerry, Ireland: Brandon Book Publishers Ltd., 192 pp.

Broderick is a writer and former priest, Howth, Co. Dublin, Ireland. A simple biography of Eamonn Casey, Roman Catholic bishop of Galway, Ireland. Prompted by the disclosure by Annie Murphy to Irish media in May, 1992, that Casey had fathered her son 17 years prior. Casey resigned his his bishopric a week before the public disclosure. Broderick fleetingly reports Murphy's perspective on the interweaving of Casey's priestly and bishop role and his sexualized relationship with her that results in him assigning the moral responsibility to her, pp. 92-93. Cites

sources but does not provide complete reference information. [See this bibliography, this section: Murphy, Annie (with DeRosa, Peter). (1993).]

Bromley, David G., & Cress, Clinton H. (2000). "Narratives of Sexual Danger: A Comparative Perspective on the Emergence of the Clergy Sexual Violation Scandal." Chapter 3 in Shupe, Anson, Stacey, William A., & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 39-68.

Bromley is professor of sociology, and Cress is a graduate student in sociology, Virginia Commonwealth University, Richmond, Virginia. They summarize the chapter: "The recent clergy sexual violation scandal has been treated by the media as an anomalous episode of deviance, in an unexpected location, that requires explanation... We offer a different perspective, a comparative perspective that seeks the structural sources of discovery in the forms of narratives of sexual danger. We examine clergy sexual violations in the context of 4 other behavioral patterns based on coercive sexuality – harassment, exploitation, abuse, and molestation. In each case the behaviors have long-standing histories, have been relatively pervasive, were known within but not outside the arenas in which they occurred, were defined as problematic at about the same time, and initially involved women or children as victims." Their structural analysis leads them to conclude that "religious organizations are simple one site at which new forms of deviance are being constructed as a part of a reconfiguration of dominant forms of social relations." Their particular focus is "the [Roman] Catholic priest scandal..." 85 references.

Bromley, David G., & Silver, Edward D. (1995). "The Davidian Tradition: From Patronal Clan to Prophetic Movement." Chapter 3 in Wright, Stuart A. (Ed.). Armageddon in Waco: Critical Perspectives on the Branch Davidian Conflict. Chicago, IL: The University of Chicago Press, pp. 43-72.

Bromley is professor of sociology, Virginia Commonwealth University, Richmond, Virginia; Silver is a Ph.D. student in sociology, University of Virginia, Charlottesville, Virginia. Written after the U.S. government intervention that climaxed on April 19, 1993, when the Bureau of Alcohol, Tobacco, and Firearms was ordered to assault the Branch Davidian compound at Mt. Carmel, near Waco, Texas, that was headed by David Koresh. The assault, which ended a 51-day standoff, killed 74 children, women, and men who died when the compound burned. Written to: "...understand the religious tradition out of which the contemporary Branch Davidians evolved, the theological system through which the group symbolically constructed its identity and purpose, the organizational structure of the community, the motivations of ordinary Branch Davidians for affiliating with and participating in the community, and the context in which David Koresh and his followers understood his leadership and authority." Traces the Branch Davidian's religious roots from the 19th century Millerite movement's premillennial prophecies to the Seventh-day Adventist Church to Victor Houteff's Davidian community, organization established in 1935 as the Shepherd's Rod at Mt. Carmel, near Waco, Texas, to Benjamin Roden's emergence at Houteff's successor to David Koresh, née Vernon Howell, as Roden's successor in 1987. Koresh improved the community's finances, successfully recruited new members, built a communal infrastructure, and moved the group to profess prophetic beliefs that he uniquely taught as revelations from God to him as the spiritual descendant of King David. In his self-described messianic role, he taught the doctrine of New Light, that he was to create "a new lineage of God's children from his own seed" by selecting female adherents whom he deemed worthy, including minors and those who were married. These he termed his spiritual wives, in contrast to the 14-years-old daughter of a longtime Branch Davidian couple whom he married in 1984. Reports cases of specific individuals beginning in 1987 with whom Koresh sexualized a religious leader/adherent relationship, including minors, and how he justified it. He rewarded loyalty to himself and moved the group to a survivalist orientation based on an impending religious apocalypse. Footnotes; references.

Brooke, Tal. (1982). Avatar of the Night: The Hidden Side of Sai Baba. Sahibabad, Uttar Pradesh, India: Vikas Publishing House Pvt Ltd, 392 pp.

Brooke is a writer who later became president of Spiritual Counterfeits Project, an evangelical Christian organization, Berkeley, California. A spiritual memoir about a 2-year period when he

was a follower of Sri Saythya Sai Baba, “the most powerful spiritual personage in India... claiming to be God incarnated as the world saviour...” After graduating from college in the U.S.A., Brooke went to India in 1969: “In essence, I had come to India with the impassioned intent of reaching the highest goal that the mystics, yogis, and religious masters had spoken about: ‘Enlightenment, Samadhi, Nirvana,’ all the anmes of unity and oneness with god...” In 1970, he met Baba, describing him as “the most magnetic human form I had ever seen... When he talked or acted, it was merely the meeting point of the impersonal godhead tuning down to the comprehensible personal aspect of diety.” Like others in India had reported, Brooke describes witnessing miracles performed by Baba, e.g., producing material objects out of his empty hands. Brooke describes Baba focusing an unusual amount of personal attention on him compared to other followers, including private interviews, in which Brooke says, “I want to love you with all my heart, soul, and mind, Baba. I want your will to be mine.” In another private interview, Brooke tells him, “Baba, I offer you my life as a son, as a servant, for your direction, to have completely and do whatever you will.” Brooke reports that during this interview, Baba fondled Brooke sexually, which Brooke experienced as disturbing, but did not resist, rationalizing it as part of a test to show the “essential non-difference in all actions and things,” or a test of Brooke’s trust of Baba’s integrity or “the depth of my faith.” Brooke tells himself: “...just contradicts Baba’s nature. Therefore it does not exist in him. He cannot sin, because it is not him to do so. Blind faith, a new generalized optimism enters the horizon. The verdict – Baba is innocent.” Chapter 24, set in June, 1971, describes Brooke learning of other adult male followers whom Baba violated sexually in a similar pattern. When informed, Brooke responds that he, too, was violated, and states: “I have pretty much sworn the whole thing to secrecy, believing fully that it was form [*sic*] of *tantric* purification, or if nothing else, a test, of allegiance.” When Brooke considers informing other followers of Baba’s actions, he observes: “The main obstacle in reaching the others was the impermeable blind faith closed system of belief, fundamental to the whole bhakta [a religious devotee’s intense participation and sentiment] path.” In September, 1971, Brooke left India. In the Epilogue, he states that after the book’s initial 2 editions, reports emerged of others “that they personally had been sexually approached by Baba in the same way...”

Brooks, Douglas Renfrew. (1992). “*Śrīcakra: The Transcendent Aspect of Devi.*” Chapter 6 in *Auspicious Wisdom: The Texts and Traditions of Śrīvidyā Śākta Tantrism in South India.* Albany, NY: State University of New York Press, pp. 115-146.

Brooks is assistant professor of religion, and director, Asian studies, University of Rochester, Rochester, New York. A study of texts and traditions of Śrīvidyā, “or ‘Auspicious Wisdom,’ a pan-Indian goddess-centered or Śākta cult whose roots are traceable to the sixth century.” Śrīvidyā is among the esoteric Tantric traditions of Hinduism. His focus is “primarily to the task of describing and analyzing Śrīvidyā’s texts and traditions as they have been received in contemporary south India, particularly in Tamilnadu.” Chapter 6 is 1 of 3 to “examine the core of Śrīvidyā theology: the ideology, myth and worship of the goddess Lalitā Tripurasundarī who manifests in three hierarchical forms.” He observes: “The ritual identification of the *trikōna* [a triangle symbol] with the female organ [vagina] is at the basis of *kāmakalā* meditation (*dhyāna*) [i.e., “the practice of sexually explicit ‘meditation on the aspect of desire’”]. As a spiritual discipline, it is both sharply criticized and enthusiastically supported. Its supporters claim it encourages yogic restraint and embodies in ritual the divine activity; detractors maintain that it creates moral suspicion and is given to misuse and misunderstanding by both insiders and outsiders.” [In a previous book, *The Secret of the Three Cities: An Introduction to Hindu Śākta Tantrism* (1990), Brooks defined *kāmakalā* (*dhyāna*) as “a technical reference to a complex form of meditation in which the female organ becomes literally or figuratively the center of ritual attention. This is a central part of the Kaula tradition’s worship and is performed in order to emphasize the overcoming and restraint of sensual pleasures and the proximate bliss of sexual relations in relation to the final realization of the Absolute.”] 107 endnotes.

Brotherhood Mutual Insurance Company. (20119, August). [White Paper: Tough Issues]. *Registered Sex Offenders in Ministry Activities.* Fort Wayne, IN: Brotherhood Mutual Insurance Company, 7 pp. [Accessed 08/07/12 at the World Wide Web site of Brotherhood Mutual Insurance Company:

<http://brotherhoodmutual.com> Go to Resources section, Children & Youth subsection, Abuse Prevention category, & take the link “Sex Offenders in Ministry Activities.”]

Per the company’s Web site, its roots are Mennonite, it serves 40,000+ churches, and is owned by the policyholders (i.e., not shareholders). From the Executive Summary: “Generally, sex offender attendance policies: • Launch a response team for handling allegations and information regarding a sex offender who is currently attending or who wishes to participate in ministry activities. • Establish a chaperone team to provide security and accountability for sex offenders during ministry activities. • Create provisions for a participation agreement with individual sex offenders, establishing the conditions of their participation in ministry activities. This white paper details these elements and the procedures needed to assess the background of individual sex offenders and supervise their behavior while on church property. The appendix includes a sample Sex Offender Attendance Policy and other sample forms that you can refer to as you develop such a policy for your organization.”

Brower, Sam. (2011). Prophet’s Prey: My Seven-Year Investigation into Warren Jeffs and the Fundamentalist Church of Latter-Day Saints. New York, NY: Bloomsbury USA, 323 pp.

Brower is a private investigator and licensed bounty hunter living in southern Utah. First person account of his work over 7 years beginning in 2004 on civil and criminal cases related to “Warren Steed Jeffs, the notorious leader and self-proclaimed prophet of the Fundamentalist Church of Jesus Christ of Latter-Day Saints (FLDS), the largest polygamous religious organization in North America,” estimated at 10,000+ members. Sources include the daily journals of Warren Jeffs that were recovered by law enforcement in Texas at the FLDS compound, Yearning for Zion (YFZ). Because Brower was raised in the Church of Jesus Christ of Latter-day Saints (LDS), and after leaving it as an adolescent, returned to become an active member, he “knew my religion, its traditions, its history, and its texts well, so I could cut through the blather of the FLDS when they tried to wrap their criminal activity with a sacred cloth of piety.” At the time of publication, Warren Jeffs was in a Texas jail, waiting “to stand trial on charges of sexual assault of a child, aggravated sexual assault of a child under the age of fourteen, and bigamy.” The belief in polygamy, inherited from the founders of the Mormon church in 1850s, taught, “God requires a husband to have numerous wives while on earth in order to ascend to higher positions in the celestial hereafter... FLDS doctrine teaches that it takes three wives to reach the highest kingdom of heaven... The FLDS believe that the only way a woman can reach heaven is with her husband or ‘priesthood head,’ so women are eager to ensure their place in eternity... Women and children are considered chattel and the measure of a man’s success.” The Church taught “that sexual contact was solely for the purpose of procreation,” and “children, boys and girls alike, [were kept] ignorant of sex education and normal marital intimacy. Sex was and is never discussed with FLDS children...” Describes FLDS members as “zealous believers for whom absolutely nothing is more important to their religious tenets and priesthood leaders.” End-of-the-world prophecies with a promise of deliverance of the FLDS were taught, emphasizing their survival as contingent upon the strength of their faith. Through a separate corporation, United Effort Plan Trust (UEP), the FLDS owned the land and houses where members lived, assigning and removing members to residences at the discretion of Church leadership. The leadership collected a tithe, 10%, of members’ income. Rulon Jeffs and Warren Jeffs both taught the doctrine of *blood atonement*, introduced in Mormon leader Brigham Young in the 1850s, which “says that some sins are so heinous that there can be no redemption for those who commit them – not even redemption from Christ himself. The only way to obtain forgiveness for such a sin is for the transgressor to die, thereby spilling his own blood in atonement. Rulon Jeffs and his son Warren used the threat of this archaic rite for revenge and extortion against their own people. Who would disobey, when the prophet might declare that a disobedient act was forgivable only by death?” Sketching the history of Warren Jeffs, the father and preceding Prophet, or head of the FLDS Church, is introduced. After he became Prophet in 1986, Rulon Jeffs promoted a policy of “‘One-Man Rule,’” which diminished the power of the 7-member Priesthood Council, a high leadership entity, “leaving no system of checks and balances” to the role of the Prophet. In 1973, Rulon Jeffs established Alta Academy, a private FLDS school in Utah. Warren Jeffs worked there as a teacher and soon was promoted to be the principal; in his roles, he physically punished students by beating them with a

yardstick. Total obedience was mandated. Academy “instructors taught that the outside world was devoid of honor and not to be trusted...” While Rulon Jeffs’ health was declining and before he died in 2002, Warren Jeffs assumed control of the Church, justifying his non-formalized status as acting to implement his father’s directives. Warren Jeffs then maneuvered to assume control of the management of the UEP holdings, which included assets and property in Canada, as well as the U.S. The Prophet had authority in the Church to assign females, including minors, as wives to a husband. Warren Jeffs used his power as Prophet to excommunicate male members for acts of disobedience, which he termed apostasy, and then reassign their wives and children to other males. Disobedience to the Prophet’s directives was equated with lacking faith: “[Males’] standing in the priesthood would be in question, which could lead to expulsion from the church and community.” He adopted a practice of excommunicating males of minority age for any number of reasons, which resulted in their being banished by their family and shunned by the community upon penalty of punishment if contact was made. This practice reduced the pool of males seeking multiple wives, and reinforced the status of the older male Church hierarchy. It created a pool of homeless adolescents, popularly known as the Lost Boys. In 2004, he expelled from the Church 17 males, including 4 of his brothers and 4 in a rival family, cutting them off from their families and the community. He ordered them to confess and rents, and their wives and children were reassigned, stating, “...people needed to understand what happens to those who dared to challenge the Lord’s self-anointed leader.” Within a month after his father’s death, Warren Jeffs had taken for himself 7 of the most desirable wives and “the rest [were] reassigned to loyal men whom he selected...” In 2005, he increased his number of wives from 25 to 42 in an 8-day period. He married numerous girls who were 12-, 13-, 14-, 15-, and 16-years-old. In 2006, he married a girl, 12-years-old, in a 3-bride arrangement in which a 15-years-old daughter of his, and a 15-years-old stepdaughter of the First Counselor were married to a son of the Second Counselor. Calling it “a power-sharing tribal ritual,” Brower writes: “None [of the parents] could accuse another without implicating themselves.” Reports that shortly afterwards, Warren Jeffs audiotaped himself “in a ritualistic rape” of his 12-years-old bride on a ceremonial bed in the FLDS temple in Texas, assisted by at least 2 of his wives. Brower notes: “Most young girls considered it an honor to marry the prophet, and it meant added prestige for her mother and father.” He assigned young girls to husbands as “a test to the parents,” i.e., testing their loyalty to him. Gradually, former FLDS members cooperated with state civil and criminal investigations into the activities of Warren Jeffs and other FLDS males, and were eventually joined by federal authorities. Describes trials in Utah, Arizona, and Texas that resulted in a number of criminal convictions, including of Warren Jeffs, related to the sexual abuse of minors. Reports that at Alta Academy, Warren Jeffs and several of his brothers, “repeatedly raped and sodomized” Brent Jeffs, a nephew, who was a young child. It was justified as “part of the boy’s secret initiation into the priesthood.” Secrecy was imposed about “their ‘sacred rite of passage,’” warning Brent Jeffs that he “and his entire family would be plunged into hellfire” if he told. Reports that a daughter of Rulon Jeffs, who was a sister of Warren Jeffs, was sexually molested by both as a child. She died of a drug overdose “that many thought may have been suicide.” Describes incidents for which Warren Jeffs was tried as an accomplice to rape for his role in forced, underage marriages. Lacks references.

Brown, Christa. (2009). This Little Light: Beyond a Baptist Preacher Predator and His Gang. Cedarsburg, WI: Foremost Press, 223 pp.

Brown is an attorney from Texas, and founder of StopBaptistPredators.org, a World Wide Web site. A first person, remarkably detailed account that utilizes a significant degree of personal disclosure. Carefully documented with some use of pseudonyms. From the introduction: “I hope that, by sharing my memories, it may help others to reclaim their own memories with a new understanding that the shame does not belong to them. I also hope this book may serve as a tool to help Baptists themselves reforge their faith group into one that fosters clergy accountability.” Part 1 begins with her being sexually abused as an adolescent by the minister for youth and education at her Southern Baptist Church (SBC) congregation in Texas in the late 1960s. [SBC is the larger Protestant denomination in the U.S.A.] Describes his manipulation of her, including use of religious language, imposition of secrecy, and holding her responsible for his behaviors. Part 3 begins with her beginning to understand that what happened was not an affair for which she was culpable, but was his abuse of her. A significant part of the narrative is her repeated attempts to

report the abuse to officials of the Baptist General Convention of Texas, the largest SBC state association, congregations where the minister had served or was serving, and SBC national leadership, and the responses she received. In the 10 months since filing a formal complaint, she informed a total of 18 Baptist leaders in 4 states, but received no adequate response regarding her concern for the safety of minors. In 2006, she took her story public with the assistance of SNAP (Survivors Network of those Abused by Priests), seeking that the SBC “provide (1) a safe and welcoming place for victims to report clergy sex abuse, (2) an objective, professionally trained panel for responsibly assessing victims’ abuse reports, and (3) an efficient means of assuring that the assessment information reaches people in the pews – i.e., a database.” [The effort was nationally significant for its attempt to ensure that leaders of *autonomous congregations*, an essential element of SBC polity, would act to protect minors and hold clergy offenders accountable.] The book covers her efforts through 2008. In what is effective summary of SBC responses, she concludes the book by stating: “Clergy predators wreak hurricane havoc, and Southern Baptists are leaving the windows wide open.” Themes include symptoms of trauma, abuse-related therapy issues, collusion and cover-ups by SBC ministers and deacons, strategic purposes served by a civil suit and a criminal complaint, and use of the media as a way to attempt to influence church officials. 286 footnotes.

Brown, Erica. (2009). “Straying the Course: Can Jewish and Secular Leadership Archetypes Rein in Religious Leaders?” Chapter 3 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 60-73.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book’s] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole.” Brown is scholar-in-residence and managing director for education and leadership, The Jewish Federation of Greater Washington, Rockville, Maryland. States at the outset: “Three related issues are at the core of any discussion of Jewish leadership and clergy [sexual] abuse: the problem of charisma in religious leaders, the difference between public and private morality and its relationship to the clergy, and the importance of creating Jewish institutional environments that deal comfortably with error.” Discusses each issue, drawing upon diverse sources, e.g., authors on business leadership and poetry. Concludes: “We must blame ourselves when we allow a religious leader to remain in place who has the power to break hearts and shatter souls.” 26 endnotes.

Brown, H. H. (1835). Trial of Elder Eleazer Sherman: before an ecclesiastical council held at the meeting-house of the Christian Society in Providence, July 20 and 21, 1835. Providence, RI: H. H. Brown. [A PDF format of the original publication was accessed 04/16/17 at the World Wide Web site of Cornell Univeristy Law Library, Cornell Law School:

Lawhttp://hydrastg.library.cornell.edu/fedora/objects/sat:2811/datastreams/pdf/content]

A trial pamphlet version of the religious tribunal proceedings in the case against Eleazer Sherman, an elder in Christian Connection, an early 19th century revivalist denomination in the U.S.A. [For a description and analysis of the proceedings, see this bibliography, Part Section IIa.: Dorsey, Bruce. (2015). “Making men what they should be”: Male same-sex intimacy and evangelical religion in early nineteenth-century New England. *Journal of the History of Sexuality*, 24(3, September):345-377.]

Brown, Judith C. (1986). Immodest Acts: The Life of a Lesbian Nun in Renaissance Italy. New York, NY: Oxford University Press, 214 pp.

Brown is associate professor of history, Stanford University, Stanford, California. Presents the story of Sister Benedetta Carlini of Vellano (1590-1661), a village in the Appennines of Italy. She was abbess of the Theatine nuns of Pescia, Italy. A scholar’s account based on archival documents of a series of ecclesiastical investigations, 1619-1623. Sister Benedetta was the first abbess, or mother superior, of the newly established closed convent. She was quite literate and demonstrated considerable administrative skills. She joined the convent at 9, and at age 30 was elected abbess. She experienced divine visions and ecstatic trances, and experienced stigmata. In 1619, shortly after being elected abbess, the provost of Pescia, the leading ecclesiastical official,

investigated her claims of mystical experiences and concluded that their authenticity was probable. A second and more serious investigation was conducted by higher authorities between 1622-1623. The first part concluded that her experiences were probably demonic. The second part conducted later records her two-year sexual relationship with Sister Bartolomea Crivelli. Sister Bartolomea reported that Sister Benedetta used spiritual rhetoric to justify the relationship as sinless, and to her induce her secrecy (p. 119). The power differential between abbess and nun was reinforced by Benedetta's use of her literacy to teach the illiterate Bartolomea as another context for sexualizing the relationship (p. 121). An age difference also reinforced the asymmetrical power (pp. 122-123). The third part conducted later reports that Benedetta was no longer abbess and no longer claimed to be a mystic, and attributed her earlier experiences to demonic possession. Numerous citations.

Brown, Mollie. (1994). Victim No More: Ministry to Survivors of Sexual Abuse. Mystic, CT: Twenty-Third Publications, 67 pp.

Brown, a Sister of Mercy, Roman Catholic Church, is co-director, Spirit House Therapeutic Community, Rochester, New York. Writer as a primer to teach and encourage people in positions "to be 'early listeners,' to walk with known survivors of [child] sexual abuse and with those who do not as yet 'know' their terrible truth." Context is Roman Catholic, in general, and women religious, in particular. Addresses "the reality of sexual abuse of girls and woman," noting that the book applies as well to male boys and adults. Chapter 1 presents stories of 3 women who are composites of people with whom she worked as a counselor of sex abuse victims; all 3 were abused by family members, and 2 are women religious. Chapter 2 describes the depth of the child's pain and injury. Chapter 3 is about a survivor's movements of growth toward wholeness. Chapter 4 is about survivors relating to other survivors. Chapter 5 "describes the persistence required for healing, the step-by-step advance in therapy." Includes a brief list of recommended readings. 10 endnotes.

Brown, Peter. (1988). The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity. New York, NY: Columbia University Press, 504 pp.

Brown is Rollins Professor, Department of History, Princeton University, Princeton, N.J. A scholar's examination of the Christian "practice of permanent sexual renunciation – continence, celibacy, life-long virginity as opposed to observance of temporary periods of sexual abstinence – that developed among men and women in Christian circles in the period from a little before the missionary journeys of Saint Paul, in the 40s and 50s A.D., to a little after the death of Saint Augustine, in 430 A.D." In Part 2, he examines "the traditions of spiritual guidance associated with the Desert Fathers, who came to flank the churches of the settled land, in Egypt and elsewhere, from the reign of Constantine to the last days of the Roman Empire in the East." In Chapter 11, he describes ways that the Desert Fathers' monasteries and ascetic spiritual guides addressed sexual desire and temptation, and notes: "Regrettable though they were, sexual lapses were a fact of desert life. Monks were known to have become the fathers of sons: the hero of one such anecdote eventually brought his child back with him to the cell, resuming his handicraft just as he had left before his escapade in to the world. Older men harassed the novices [and quotes a source]: 'With wine and boys around, the monks have no need of the Devil to tempt them.'" Extensive use of footnotes; bibliography.

Brown-Nolan, Virginia A. (1994). Toward Healing and Wholeness: Facing the Challenge of Sexual Misconduct. Cincinnati, OH: Forward Movement Publications, 24 pp.

By an Episcopalian vicar, Church of the Holy Communion, Maywood, Illinois, who is a member of the Episcopal Church's Committee on Sexual Exploitation. A concise, thoughtful booklet in an educational/study guide format written for the Episcopal Church. Briefly explores 6 topics: scripture as the context for understanding covenant relationships; definitions of sexual misconduct; responding to the commission of sexual misconduct; justice in relation to the victim, offender, and community; healing and reconciliation; and, prevention. Each section suggests advance readings in preparation for group discussion and reflection questions. Bibliography.

Brundage, James A. (1982). "Rape and Seduction in the Medieval Canon Law." Chapter 13 in Bullough, Vern L., & Brundage, James A. (Eds.). Sexual Practices and the Medieval Church. Buffalo, NY: Prometheus Books, pp. 141-148.

Brundage is a professor of history, University of Wisconsin – Milwaukee, Milwaukee, Wisconsin. The book presents a comprehensive, overall view of sexuality in the Middle Ages. Section II, "Sex and the Canon Law," considers the role of the Roman Catholic Church's canon laws "as an important force in shaping the sexual mores of medieval society." Chapter 13 "argues that the canon lawyers of the medieval Church between about 1140 and about 1500 played the leading role in shaping the law from which our own notions of rape and seduction derive." After describing the canonists' treatment of rape as a juristic category with 4 elements – use of violence, involve abduction, involve coitus, and be accomplished without free consent, he considers seduction, "in a sense, a more modern and more sophisticated offense than rape. ...it takes a keener insight and a more acute sensitivity to the notion that women should have an independent choice of sexual partners for a society to outlaw the wilier practices of the seducer." Notes that medieval canon law adopted a definition of sexual corruption from Roman law, and in the late 13th century began to distinguish "between sexual corruption in general and illicit coitus achieved by arts and blandishment." Cites a 1271 commentary by Cardinal hostiensis whose "description of sexual conquest achieved by flattery, lies, and false promises verged upon modern notions of seduction. The gravamen (substance) of the offense lay in the frustration of the victim's free choice through the deception practiced by the seducer. Later writers introduced the the further notion of the misuse of authority to achieve sexual corruption, as, for example, when a jailer seduces a prisoner under his control or a guardian seduces his ward." 82 footnotes.

_____. (1987). Law, Sex, and Christian Society in Medieval Europe. Chicago, IL: The University of Chicago Press, 674 pp.

Brundage is with the University of Wisconsin – Milwaukee, Milwaukee, Wisconsin. "The focus of the book is on the triangular relationship between sexual practices, theological values, and law... This book aims first and foremost to explore the historical development of medieval law dealing with sex, both within and outside of marriage... The first 5 chapters survey the development of Christian ideas about sex and society up to the mid-twelfth century... Chapters 6-9, dealing with the classical period of the canon law, constitute the core of the book... Chapters 10 and 11 resemble the first 5 chapters in that they are based primarily on published sources and draw largely on studies by specialists in the period." Chapter 12 summarizes the book and draws conclusions. The book is "directed in part to specialists in the history of medieval law, society, and religion" and also to "sexologists and practicing therapists who may be interested in the origins and development of law and public policy relating to sexual behavior." In Chapter 3, one brief subsection describes 4th and 5th century policies and attitudes by Roman imperial and ecclesiastical authorities regarding clerical marriage and celibacy. In Chapter 4, 1 brief subsection describes efforts by the early medieval Church to restrict clerical sex, efforts that were not uniformly applied and not always successful. Another brief subsection notes the emergence of moral prescriptions regarding sexual behavior in the penitential literature, a genre of Roman Catholic moral literature that provides guidance for priests who hear confessions regarding those who make the confessions. The largest single category addressed was sexual offenses. In Chapter 5, a brief subsection discusses 11th and early-12th century reform efforts in the Church to abolish clerical marriage and suppress all sexual activity by clergy. The efforts were based on doctrine and practical concerns that were mostly economic. In Chapter 6, a brief subsection discusses a mid-12th century textbook of canon law, the *Decretum*, in relation to clergy, celibacy, and the consequences of violations. In Chapter 7, a brief subsection discusses later-12th century applications of the *Decretum* to attempts to enforce clergy celibacy. In Chapter 8, 2 brief subsections discuss late-12th and early-13th century efforts to enforce clergy celibacy. In Chapter 9, 1 brief subsection discusses efforts in the 13th and 14th centuries to enforce clergy celibacy. In Chapters 10 and 11, the ongoing failure to achieve clerical celibacy is discussed in a brief subsection. A rich source of original manuscripts and secondary sources. 2,700+ footnotes.

_____. (2001). "Sin, Crime, and the Pleasures of the Flesh: The Medieval Church Judges Sexual Offences." Chapter 17 in Linehan, Peter, & Nelson, Janet L. (Eds.). The Medieval World. London, England: Routledge, pp. 294-307.

Brundage is professor of history and law, University of Kansas, Lawrence, Kansas. The essay "examines[s] the ways in which medieval [Roman Catholic] Church authorities tried to implement [its] teachings [on sexual behavior] and to regulate the sexual activities of the Christian faithful." One section describes the situation of clerics who committed sexual violations, including penalties prescribed in canon law and sporadic and ineffective enforcement of Church laws. Procedural obstacles made it difficult to convict clergy offenders, e.g., the *ordo iuris* required public accusation, imposed penalties for failure to prove an accusation, and required a high standard of proof for conviction. This led Pope Innocent III (1198-1216) to modify criminal procedure in 'notorious,' or *Tua nos duxit*, cases, i.e., misbehavior in public or that "seemed likely to subvert the morals of the community at large." It also led him to introduce inquisitorial procedure. These 13th century compromises of procedural safeguards were intended as means to hold accountable those for whom it was difficult or impossible to do so under the conventions of *ordo iuris*.

Bruni, Frank, & Burkett, Elinor. (2002). A Gospel of Shame: Children, Sexual Abuse and the Catholic Church. New York, NY: Perennial, 310 pp.

The authors' names are in reverse order in the 2002 edition. For the 1st edition, see this bibliography, this section: Burkett, Elinor & Bruni, Frank. (1993).

Bryan, Jocelyn M. (2011). "Teaching Human Sexuality in a Ministerial Formation Course." Chapter 22 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 499-526.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." Bryan is a psychologist and lay United Methodist preacher, is postgraduate director, St. John's College, University of Durham, Durham, England, who "work[s] in an ecumenical ministerial formation community" for Methodists, Anglicans, and Roman Catholics in which she "teach[es] a [2-week/10-days] course on Human Sexuality, Gender and Christian Ministry." The chapter "explore[s] the challenges [that she and a co-teacher, "a male Roman Catholic colleague"] faced and how we addressed these issues with particular reference to child sexual abuse." Their "overarching aim was to provide students with a sound knowledge basis from which to evaluate and respond to sexual issues appropriately and with personal integrity." Topical sections include: sexuality, managing student expectations, creating a safe environment in which trust and peer-group learning are fostered, recognizing the significance of prior sexual experiences, ground rules, and course content. States: "...the significance of one's personal sexual behaviour and managing boundaries and relationships in ministry was a key component of the course." Context sessions included boundaries and sexuality, and "internet pornography amongst the clergy." She discusses in greater detail the unit on child sexual abuse, "one component of a two-week teaching block that aimed to *explore issues of sexuality and gender and to evaluate their theological, ethical and pastoral significance for Christian ministry.*" [italics in original] The unit consisted of 4 sections: 1.) What is child abuse? Listening to the abused. 2.) What are sexual abusers like? Why and how do they do this?, which included the subset of clergy offenders. 3.) Treatment of offenders. 4.) Sexual abuse and Christian ministry. In the concluding section, she states: "By working with those in ministerial formation to cultivate an approach to human sexuality which takes its cognisance of the psychological evidence, rapidly changing sociological context and different theological perspectives, we hope to foster a maturity which would ultimately lead to the complex sexual nature of our God-created humanity... In summary, by teaching child sexual abuse in the

wider context of human sexuality our course enabled those in formation for ordained ministry to engage with this painful issue from a broad knowledge base.” 16 footnotes.

Bryant, Curtis. (1999). “Psychological Treatment of Priest Sex Offenders.” Chapter 6 in Plante, Thomas G. (Ed.). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CT: Praeger, pp. 87-110.

By a Jesuit priest in the Roman Catholic Church and licensed psychologist who is clinical assistant to the vicar of clergy, Archdiocese of Los Angeles, Los Angeles, California. He formerly was director of inpatient clinical services, Saint Luke Institute, Suitland, Maryland, 1989-1995. In a broad overview, he considers the “research of, education to and about, and treatment of priest sexual offenders” in order to prevent sexual abuse. Sections include: terminology; research issues, including the difficulty in obtaining representative samples of offending priests, multiple theories of etiology, and shifts in treatment programs; criticisms of the research; typologies of sex offenders based on different models; clinical assessment issues and methods in relation to the purposes of risk assessment, suitability for treatment, and possibility of change as a response to treatment; treatment goals and phases; cognitive behavioral therapy; addiction model and sexual addiction; relapse prevention; the mixed findings of the effectiveness of treatment of sex offenders [Note: the studies he reviews do not include clergy offenders.]. Concludes with a call to respect “all the parties in the tragedy of sexual abuse,” noting that society has been unwilling to show compassion for perpetrators. References.

_____. (2004). “Collaboration Between the Catholic Church, the Mental Health, and the Criminal Justice Systems Regarding Clergy Sex Offenders.” Chapter 11 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 115-122.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” Bryant is a Jesuit priest and clinical psychologist in California; he died before the book appeared in print. “The purpose of this chapter is to argue that the Catholic Church, the criminal justice system, and the mental health system can find common course and collaboration in the goal of protecting the vulnerable from clergy sexual abuse. The Church in particular needs to bring about reconciliation and healing at a level that the criminal justice and mental health systems cannot.” Very briefly summarizes what the criminal justice system, the mental health system, and the Church do, and do not do, well regarding clergy sex offenders. 2 references.

Buckley, Helen, & Buckley, Roni. (2015). “The Sins of the (Irish) Fathers: Is Mandatory Reporting the Best Response?” Chapter 13 in Matthews, Ben, & Bross, Donald C. (Eds.). Mandatory Reporting Laws and the Identification of Severe Child Abuse and Neglect. Dordrecht, Netherlands: Springer, pp. 275-294. [Child Maltreatment: Contemporary Issues in Research and Policy, Volume 4].

Helen Buckley is associate professor, School of Social Work and Social Policy, Trinity College, Dublin, Ireland. Roni Buckley is a researcher, Office of the Attorney General, Dublin, Ireland. Based, in part, on empirical research conducted for Roni Buckley’s doctoral thesis. “This chapter will consider the likely impact of imminent mandatory [child abuse] reporting legislation in Ireland and ask if, given the intelligence available to us, it is likely to achieve beneficial outcomes. It will deal with the question principally from the viewpoint of professionals from the various sectors who are likely to be scheduled as reporters.” The pending legislation is described. 3 contextual factors are identified: 1.) “The recent move towards adopting a mandatory reporting law in Ireland was heavily motivated by consecutive revelations of child abuse scandals within the [Roman] Catholic Church about which not only the actuality that priests and members of religious orders had sexually abused children, but the denial and feeble efforts of the Church authorities to deal with the problem caused considerable disquiet.” After very briefly sketching changes

instituted by the Church, concludes the section by stating: “As a consequence of their previous insubordination, the child protection measures operated by the religious in Ireland are subject to far greater levels of formal surveillance and audit than any other organisation in the state.” 2.) The Irish government, which had been constitutionally linked to the founding of the republic, was likely “provoked by the recalcitrance of the Catholic Church” to act to protect children, and leadership, in introducing the legislation, is likely to be acting to distance itself from the historic relations, a trend “that had been building up for at least a decade as more instances of abuse by Church members were uncovered.” 3.) The current, “fragile system” of Irish children’s health, education, and welfare services, which likely has “a limited capacity not only to respond but to fully investigate children protection reports.” States: “In summary, then, the setting in which mandatory reporting is to be introduced is one where there is a strong political desire to show that action is being taken, but also one which is brittle, under pressure and teetering between a child protection and welfarist orientations.” The chapter’s next part reports findings from Roni Buckley’s research with 129 persons who are professionals “from the sectors of health, education, social work, childcare and youth services including sports organisations and youth justice” who would be affected by the legislation’s adoption. She “focused on their level of awareness about child harm and of their own responsibilities in that regard, on the basis that these were essential precepts that would determine the effectiveness or otherwise of any regulation. It also examined in some depth how professionals experienced the trajectory from the awareness of its probability to the identification of its existence through to reporting it to the authorities.” Summarizing the findings, they state: “...whilst the introduction of reporting legislation is likely to result in increased awareness about child abuse and a higher rate of engagement of families and professionals with the statutory child protection system, it will not eradicate the factors that currently challenge professionals in their ability and willingness to take what is perceived by many as a critical step in reporting a suspected child abuse to the authorities.” 56 references.

Buckley, Pat. (1994). “Sex – the Gateway to Hell.” Chapter 7 in *A Thorn in the Side*. Dublin, Ireland: The O’Brien Press, pp. 144-179.

Buckley, born in 1952, raised in a Roman Catholic family in Tullamore, County Offaly, Ireland, was expelled from Holy Cross College, a Catholic seminary in Dublin, Ireland, operated by the Archdiocese of Dublin, transferred to St. John’s College, a Catholic seminary in Waterford, Ireland, and was ordained a priest in 1976 by the Archdiocese of Cardiff in Wales. He served parishes in Wales before being released from the Archdiocese of Cardiff, and served parishes in Northern Ireland before being removed by the diocesan bishop. Calls himself “the unofficial chaplain to Ireland’s liberal or alienated Catholics.” The book is part memoir and part critique of the Roman Catholic Church. Chapter 6 addresses a wide range of topics related to sexuality. States: “On a number of occasions, I have had to comfort and counsel women who were solicited in confession by priests.” Pp. 153-160 very briefly present “four stories I have heard from women who have been in touch with me” regarding clergy/congregant role relationships that were sexualized by the priests. Pp. 160-161 very briefly discuss Fr. Eammon Casey, the bishop of Galway and Kilmacduagh, who was discovered by the media in 1992 to have sexualized his pastoral role relationship with a woman “just getting over a bad marriage and a divorce trauma.” Casey told her father to send her “to him for help and healing.” Lacks references.

_____. (2005). *A Sexual Life, A Spiritual Life: A Painful Journey to Inner Peace*. Dublin, Ireland: The Liffey Press, 205 pp.

Memoir. Buckley was ordained a Roman Catholic priest in 1976, and served as a parish priest in Wales and Northern Ireland. “In 1986 he was removed from ministry by Cardinal Cahal Daly because of his liberal views and his expression of those views in the media.” In Chapter 4, “Sex in the Seminary,” he describes sexual activity in the 2 Irish seminaries he attended, and includes an account of experiences he received from a man “who trained in an [unidentified] Irish seminary.” The account reports that an extremely attractive and popular new student, 18-years-old, was very fond of buying gifts for other students, and could afford this because he “was the sexual partner of an older priest and several times a week the priest would arrive at the seminary and he and the seminarian would be locked into the seminarian’s rooms for three or four hours.”

They went on expensive holidays and weekend breaks. Reports that the sexual relationship was an open secret, and was “either unnoticed or not acted upon by seminary authorities and the priest and members of the college staff were friends. But it came to a head when there was a danger of the story getting into the national press and the seminarian was removed from college.” In Chapter 8, “The Catholic Church: Sex, Lies and Guilt,” he describes incidents of what he terms *pastoral abuses*, including: women in an Irish support group he coordinates, called Bethany, for women who are or have been in sexual relationships with priests; a priest in the Diocese of Clogher who sexualized his relationship with a married parishioner; and, men and women whom priests “seduced” during confession.

Bugliosi, Vincent (with Gentry, Curt). (1974; 1995). Helter Skelter: The True Story of the Manson Murders. New York, NY: Bantam Books, 713 pp.

Bugliosi was the Los Angeles County, California, deputy district attorney who was the lead prosecutor of Charles Manson and members of his Family who were convicted for murdering seven people in 1969 in a savage and grisly manner in what was popularly known as the Tate-LaBianca murders. At the time, the trial was the largest and most expensive in U.S. history. First person account. Extensive use of trial and law enforcement transcripts. When the murders were committed, Manson was 34-years-old and head of a group based at a ranch outside of Los Angeles, California. The group originated in San Francisco, California, in 1967. While the core consisted of 25-30 people, the group ranged up to 100 members, and included female minors as young as 13-years-old. The group committed minor and serious crimes and used psychedelic drugs. Manson exerted a strong influence over the Family through personal charisma, instilling fear, and his teachings of a coming racial apocalypse. He promoted the practice of multiple sexual partners and group orgies, physically abused women, made death threats, used guns and knives to intimidate people, taught amoral beliefs and values, and interpreted the Bible to fit his schemes. He sexually abused minors. Manson’s significant influence over his followers was reinforced by his fostering the belief within the Family that he was Jesus Christ: see pages 47, 107, 121, 129, 169, 173, 261, 290, 315-317, 321, 324-325, 328, 333, 349, 437, 449, 460, 514, 546, and 656. In his 1974 epilogue, Bugliosi writes: “...it does not take a prophet to see at least some of the potentials of [Manson’s] madness in the world today. Wherever people unquestioningly turn over their minds to authoritarian figures to do with as they please – whether it be in a satanic cult or some of the more fanatic offshoots of the Jesus Movement, in the right wing or the far left, or in the mind-bending cults of the new sensitivity – those potentials exist.”

Bullis, Ronald K. (2001). Sacred Calling, Secular Accountability: Law and Ethics in Complementary and Spiritual Counseling. Philadelphia, PA: Brunner-Routledge, 210 pp.

Bullis has a Ph.D. in clinical social work, a law degree, and a Masters of Divinity degree, and is in private practice, Virginia. The book is written “for a professional discussion of legal issues facing counselors, and counselors using complementary [or spiritual] therapies in particular. This book is intended to be a legal prophylactic against lawsuits, criminal actions, and ethical inquiries against counselors.” Chapter 2 “reviews how the criminal law may impact upon spiritual and alternative interventions.” Includes a brief description of the case of Juan Espinosa Cardenas in Superior Court of Los Angeles County, California. Cardenas appealed his conviction of 6 counts of grand theft and seventy counts of sexual misconduct. He had presented himself as a *curandero*, a faith healer, a role which the Court recognized as having the status of a holy man. The Court also noted sexual proscriptions associated with *curandero* healings, creating a background against which the Cardenas case could be tested: “The central issue in this case was whether or not Cardenas used his position to coerce or to otherwise undermine his patient’s ability to consent to his sexual activity with them.” The Court examined the nature of the consent, Cardenas’ use of physical deprivations and psychological coercion, rejected his appeal, and upheld his convictions. Pages 20-22 briefly examines *therapeutic deception* and *therapeutic exploitation* as matters in recently enacted U.S. state laws that address forms of aggravated sexual assault, and can apply to counselors, including ones without counseling credentials, who make spiritual interventions. Among the topics mentioned are vulnerability and dependency, transference, and religious power. Pages 25-26 briefly address criminal sexual conduct during counseling. Chapter 3 concerns

liabilities under civil law. Pages 63-68 discuss sexual harassment and the legal concepts of vicarious liability and *respondeat superior*. Includes a very brief reference to a Wisconsin case, *LLN v. Clauder* (1996), in which a “female plaintiff alleged that a hospital chaplain used his position as her counselor to instigate and further a sexual relationship with her.” She alleged that his Roman Catholic diocese negligently supervised him, and should be held accountable under *respondeat superior* theory. References; lacks footnotes.

Bullis, Ronald K., & Mazur, Cynthia S. (1993). “The Expanding Vulnerability of Religious Counselors to Legal Action: Sexual Misconduct and the Duty to Protect Third Parties.” Chapter 3 in Legal Issues and Religious Counseling. Louisville, KY: Westminster/John Knox Press, pp. 33-43.

Bullis is associate pastor, Tuckahoe Presbyterian Church, Richmond, Virginia, and is a licensed professional counselor and certified sex educator. Mazur is a United Church of Christ minister who is an attorney at the Federal Emergency Management Agency, Washington, D.C. From the introduction: “This volume describes, analyzes, and organizes the three types of legal issues most encountered by religious counselors... There are three particular categories of behaviors for which religious counselors are being sued... (3) religious counselors are sued based on allegations of sexual misconduct.” [Chapter 3 is a very brief and dated treatment of issues that deserve more thorough consideration.]

Burkett, Elinor, & Bruni, Frank. (1993; 2002). A Gospel of Shame: Children, Sexual Abuse and the Catholic Church. New York, NY: Viking, 310 pp., 2002 edition. [The 2002 edition has a new introduction and afterword. The authors’ names are in reverse order in the 2002 edition.]

Burkett is a journalist with the *Miami Herald*; Bruni is a reporter for the *Detroit Free Press*. Begins with the notorious case of Fr. James Porter’s abuses of 125+ children in North Attleboro, Massachusetts, and three other states, and paints the picture of the extent of Roman Catholic priest/child abuse in the U.S.A., primarily, and elsewhere. Based on interviews with 6 priest abusers, 12 bishops, lawyers, detectives, judges, survivors, survivors’ families, and mental health professionals. Presents numerous incidents in sufficient detail to show: impact of this abuse on victims; patterns of responses by Church hierarchies; legal remedies; advocacy groups; treatment programs for offending priests; impact on parishioners’ attitudes toward the Church. Epilogue is the story of Jeanne Miller of Chicago, Illinois, mother of a victim, who founded Victims of Clergy Abuse Linkup, Inc. (VOCAL), later known as The Linkup. The introduction and afterword in the 2002 edition are both specific to the global attention generated by *The Boston Globe* newspaper series on the Archdiocese of Boston that year and also offer a retrospective on the period since the original publication: the book “is the document of a sadness that never lifted, a denial that never abated and an intransigence among many Church leaders that never faltered.” Extensive notes. [Well-researched and well-written in an accessible style.]

Burns, Robert I. (Ed.). (2001). Las Siete Partidas, Vol. I: The Medieval Church: The World of Clerics and Laymen. (Scott, Samuel Parsons, Trans.). Philadelphia, PA: University of Pennsylvania Press, 266 pp. [Translated from Spanish.]

Burns is a professor of history, University of California, Los Angeles, Los Angeles, California, and director, Institute of Medieval Mediterranean Spain, Playa del Rey, California. The text, a 1931 translation by Samuel Parsons Scott (1846-1929), a lawyer and scholar, “is the only such rendering in English; considering the size and complexity of the project, it is likely to hold the field alone into the indefinite future.” Accompanied by updated introductory material, presents volume 1 of a 5-part, earlier English translation of a 13th century law code that was written in a vernacular form under the patronage of Alfonso X el Sabio, or the Learned, (1221-1284), king of Castile-León, “a key founder of Spanish culture by his astonishing patronage of letters, law, music, art, and science, by his relentless imposition of Castilian rather than Latin in all state business, and by his production (through teams of experts – Muslims, Christians, and Jews) of seminal works such as his histories, his astronomical tables, and his law codes.” The Siete Partidas, or Seven Divisions, “an intricate architecture of Roman legal concepts, systematic and unified,” was Alfonso’s response to the “Roman law renaissance transforming Europe in the twelfth and thirteenth centuries... Knowing that his custom-law feudal kingdom would resist the

professional, sophisticated, and academic nature of the *Partidas*, but also realizing that the modern world then bursting upon Castile would make such a law inevitable, Alfonso drew up his code as a vast program in essay form.” Alfonso combined Medieval Roman law, or natural law based on reason, and the canon law of the Roman Catholic Church, or divine law based on revelation. States that Alfonso in responding to “the need to overcome the prevailing diversity of laws [throughout his kingdom] and to introduce reason into the administration of justice, [he] firmly asserted his right to make laws so as to fulfill his obligation to maintain peace, justice, and law.” States that Alfonso saw himself “as at once a subject of [the Catholic Church] and an independent religious sovereign endowed directly by God with transcendent responsibilities for his intertwined church and realms. He prepared his code with both these convictions in mind.” Each “*partida* is subdivided into titles and laws; a prologue to each title explains the theme of that title and the specific topics discussed in the laws that follow.” The 1st *partida* “presents 24 titles or general topics, divided into 517 laws or small essays.” The 30 essays for the 1st 2 titles address “the nature, necessity, and purpose of law; how and by whom laws are made, amended, interpreted, and enforced; and how custom differs and is established.” Essays on Catholic Church matters address theology and practical matters of Church practices: “Many essays are less laws than extended catechetical instructions. Some incorporate brief histories...” There is a focus “on the clerical world, the sacraments and basic creed it promulgated, and the more obvious confrontations with the lay population as in tithes, burial, liturgy, or penitential practice, marriage, and pilgrimage.” States: “Hidden away within this larger architecture are small museums of medieval values and viewpoints.” Laws that pertain to sexual boundary violations by priests include the following:

- □ Title IV., Concerning the Seven Sacraments of the Holy Church: Law XXVI., What Things Confessors Must Ask Those Who Come to Them to Confess. Provides proscriptions for priests regarding how to behave when performing the sacrament of penance, or confession, including directing “him who confesses to seat himself humbly at the feet of the priest who confesses him every time he comes to perform Penance.” However, Law XXVI requires that when “the Penitent is a woman, [the priest] must direct her to seat herself at one side of the confessor, and not very near him, nor in front of him, but so that he can hear her and not see her face; because the prophet Habbakuk says that the face of a woman is like a coal of fire which burns all who look closely at it. Wherefore, a priest, who should be on guard against committing any offence with women, must not see their faces, or anything else, for fear he may be induced to commit sin.”
- □ Title VI., On Priests and the things Which It Is Their Duty to Do, and Those Things Which Are Forbidden Them. Laws XXXVII-XLIV address how ecclesiastics are to behave, particularly in relation to women. Law XLII., On the Oath Which Ecclesiastics and Other Men Must Take When They Separate from Their Wives, states: “And if any ecclesiastic should commit adultery with a married woman, his bishop must expel him forever from his bishopric or cause him to be shut up in some monastery where he may perform Penance for his entire life, and this is the case because the sin is very great and disreputable.”
- □ Title IX., On Excommunications, Suspensions, and Interdicts: Law III., How Many Things There Are, and of What Kinds, on Account of which Those Who Lay Violent Hands on Ecclesiastics Are Not Excommunicated. Lists 14 reasons for an exception to a portion of the preceding Law regarding excommunication incurred by a specific act: “... where anyone wounds, or lays violent hands on, or strikes, as he should not do, any priest or monk; or any other man or woman belonging to a holy order.” The 7th reason for an exception “is, if any person should find an ecclesiastic with his wife, his daughter, his mother, or his sister, and strikes him, he in excommunicated on that account.”
- □ Title XVIII., XVIII., On Sacrilege: Law VII, What Penalties Those Who Take Nuns From Monasteries, in Order to Sleep With Them, Deserve. Describes the penalties when “a man, for himself, or for any other man, takes a nun, or any other woman belonging to a religious order, in order to sleep with her, removing her by force from her monastery, or from any other place, or has intercourse with her by force, or with her consent,” stating that by these behaviors “he commits sacrilege.” [Law I. of the section defines *sacrilege*, stating that it “is the injury of something sacred... Priest, and persons belonging to religious orders, whether they are men or women, are called sacred; and this is on account of the orders which they have taken, and the religion they maintain.”] Law VII. continues: “Where an ecclesiastic acts in this manner, he should be deposed...” The 3 introductory essays are footnoted.

Burroughs, Margaret G. (1992). The Road to Recovery: A Healing Journey for Survivors of Clergy Sexual Abuse. Chatham, MA: Island Scribe, 31 pp.

By a survivor. A booklet in clear, direct language addressed to women who have been victimized by male clergy. Her ecclesiastical frame of reference is the Episcopal Church. Chapter 1 defines clergy sexual abuse as a violation of fiduciary power, trust, responsibility, and professional role. Chapter 2 is a non-clinical description of the resultant losses and grief. Chapter 3 describes disclosure steps to: therapist, friend, peer group of victims of professional boundary violations, family, and denominational authorities. Offers practical advice regarding a reconciliation meeting. Epilogue offers reflections on her experiences. Brief lists of useful resources, including books, programs, and organizations.

Burton, M. Garlinda. (2013). "Protecting the Vulnerable." Chapter 33 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 161-163.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 4, Stopping Abuse for Good. Burton is a minister and "the General Secretary of the General Commission on the Status and Role of Women of the United Methodist Church." Reprinted from a United Methodist News Service source that is not identified. In 1 paragraph each, lists 6 steps "that every Christian community – its leaders and everyday members alike – must take... to reclaim moral authority" in the wake of sexual abuse in religious communities: "Confront sexism, ageism and racism."; "Remove errant pastors."; "Support and reward good pastors."; "Engage laypeople in prevention."; "Uphold nonnegotiable binding churchwide policies procedures and adjudication."; "Confess our sins publicly and then make it right."

Bush, John C., & Tiemann, William Harold. (1989). The Right to Silence: Privilege Clergy Communication and the Law (3rd edition). Nashville, TN: Abingdon Press, 272 pp.

Bush is executive director, Kentucky Council of Churches, Lexington, Kentucky. Tiemann is assistant executive, Mecklenberg Presbytery of the Presbyterian Church (U.S.A.), Charlotte, North Carolina. "This new edition contains summaries of all [U.S.A.] statutes dealing with child and elder abuse or protection, as they affect the matter of privileged communication with clergy." Part 1 consists of 10 chapters that provide a background historically and by specific Christian and Jewish faith communities regarding the intersection of civil law and religion in relation to clergy confidentiality. Part 2 consists of 8 chapters addressing a variety of topics. The topic of *child abuse* is briefly mentioned at pp. 126-128 by inclusion of a 1959 federal circuit court decision involving a Lutheran church, and at pp. 178-180 in Chapter 15, "Some Special Ethical Questions." 3 appendices; 12 pp. of endnotes.

Bush, Jr., Joseph E. (2006). "Confidentiality in Care." Chapter 6 in Gentle Shepherding: Pastoral Ethics and Leadership. St. Louis, MO: Chalice Press, pp. 106-126.

Bush is associate professor of Life and Leadership of the Congregation, United Theological Seminary of the Twin Cities, St. Paul, Minnesota, and is an ordained minister, The United Methodist Church. From the preface: "The purpose of this book is to equip seminarians and pastors with some conceptual resources that will be useful for clarifying moral responsibility in the practice of ministry." He places "moral principles that are employed within society for thinking about the moral life" into "a Christian context and examine[s] [those principles] with regard to their applicability for Christian ministry." In Chapter 6, he "examines the importance and the limitations of pastoral confidentiality. Veracity and confidentiality are presented here in apparent tension – veracity seeming to require the sharing of information and confidentiality seeming to require the keeping of secrets." Pp. 114-121 is section on 'Ownership of Information,' which includes a brief subsection on the "sacrament of reconciliation and the seal of confession" with the understanding of a penitent's formal religious confession to a priest as absolutely

confidential. Quotes the work of William Rankin in the context of the Episcopal Church regarding qualifications to the absolute, stating: “Rankin also argues that, when necessary, a confessor might withhold absolution from a penitent to urge that person to disclose the matter being confessed or to allow the priest greater freedom to make the necessary disclosure.” Also quotes the position of Marie Fortune regarding “ensur[ing] children’s safety from abuse while still respecting the inviolability of a confession.” In pp. 121-124, a section on ‘Protection of Power’ quotes the work of Richard Gula who “contrasts the duty of confidentiality as an expression of fidelity with the duty to prevent harm as an expression of justice. Should they come into conflict in a situation with potential for serious harm, he suggests giving priority to justice.” Quotes the work of Marie Fortune who “understands pastoral confidentiality to be based on a sense of trust... It is within the parameters of such trust to share information with other professionals for the sake of protecting the vulnerable, but not for protecting those in power – whether abusers themselves or even helping professionals... At the very least, though, insists Fortune, ‘*Do not use confidentiality as an excuse not to act to protect a child from further abuse.*’” [italics in text] He concludes the section: “Our duty to keep confidence heightens as confidentiality is consistent with the trust of the vulnerable, and it diminishes to the degree that it is not.” 64 chapter endnotes.

Butler, Francis J. (2006). “A Professional Code of Ethics Reflecting the Nature of a Christian Vocation and an Understanding of Leadership in the Church.” Chapter 11 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 137-145.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. By the president of a national consortium of Roman Catholic, private philanthropies. Begins by very briefly reflecting on the need for a code of ethics for leadership of the Roman Catholic Church which was “damaged so seriously by the harmful practices of its leaders...” Offers “five aspects of church life that the clergy abuse crisis accentuated...”: the church is a communion; church leadership is a vocation, not a job; authority is about empowerment; communication is reciprocal. Proposes then pledges and rationales “that could comprise a Catholic code of ethics for church leaders, whether clergy or lay.” 9 footnotes.

Butler, Katy. (1991). “Encountering the Shadow in Buddhist America.” Chapter 29 in Zweig, Connie & Abrams, Jeremiah. (Eds.). Encountering the Shadow: The Hidden Power of the Dark Side of Human Nature. Los Angeles, CA: Jeremy P. Tarcher, Inc., pp. 137-147. [Excerpted from: Butler, Katy. (1990). Encountering the shadow in Buddhist America. *Common Boundary*, 8(May/June):14-22.]

For a description, see the annotation for the article in this bibliography, Section IIa.

Butterfield, Stephen. (1994). The Double Mirror: A Skeptical Journey into Buddhist Tantra. Berkeley, CA: North Atlantic Books, 261 pp.

Describes his experiences as a student of Chögyam Trungpa Rinpoche, a Tibetan guru of tantric or Vajrayana Buddhism, who established Vajradhatu, an organization in the U.S.A. and several other countries. (Trungpa was born in 1940 in eastern Tibet, left as a refugee in the late 1950s, and began teaching in the U.S.A. in 1970. He was associated with the founding of Naropa Institute in Boulder, Colorado, in 1974, and died in 1987.) A preceptor of Butterfield was Ösel Tendzin, Trungpa’s *dharma* heir, who “had AIDS, kept it secret, and infected one of his many unknowing student lovers” (p. 6). The book is a critical reflection on Butterfield’s experiences of Vajrayana teachings and practices, and his teachers. Chapter 9, “No Big Deal,” (pp. 103-117), reflects on sexuality and love in relation to Trungpa’s teachings. While Trungpa and Tendzin “were both notorious for the number of sexual partners, or ‘consorts,’ as they were called,” including their students, his opinion is that only Tendzin violated the Mahayana commitment and the *Hinayana* precepts of *Vajrayana* Buddhism. He does not criticize either for sexualizing the teacher/student relationship. Lacks references.

Buzzard, Lynn R., & Brandon, Jr., Thomas. (1987). Church Discipline and the Courts. Wheaton, IL: Tyndale House Publishers, Inc., 271 pp.

Buzzard teaches Constitutional law, School of Law, Campbell University, Buies Creek, North Carolina. Brandon, a lawyer, is a regional director for the Christian Legal Society. Chapter 2 describes the contemporary cultural environment as a period in which “the whole concept of discipline, accountability, judgment – even guilt – is not simply passé but is perceived as unhealthy, if not dangerous. The spirit of our age is hostile to the very principles that underlie the biblical concepts of the church, including moral absolutes, spiritual accountability, and individual responsibility.” Identifies a “sweeping, narcissistic individualism [which is] rampant in Western civilization today,” and points to churches being co-opted by secular culture when they lose their “biblical perspectives.” Chapter 3 traces a chronological history of church discipline in scriptures and the “post-apostolic,” Medieval, Reformation, and post-Reformation periods. Chapter 4 describes *church discipline* as “part of discipling” and “predominantly preventive, educative, enabling.” Discussing factors for the contemporary decline of its utilization, cites: abuses in its application; uncertainty about pastoral role and identity; lack of conviction about values and principles; ignorance of scripture; fear of criticism and conflict. Cites factors in a contemporary reconsideration of *church discipline* as its relevance as: a matter of obedience; a means of preserving integrity and witness; part of the church’s nature; meaningful for church membership; empowering for one’s personal identity; creating a redemptive community. Chapter 5 provides an overview of legal issues in church discipline cases. Chapter 6 examines the topic of confidentiality in the context of seeking counseling or help from a pastor versus the context of disclosing to lay leaders or the congregation for the purpose of discipline. Discusses *clergy-penitent* privilege in relation to rules of evidence in legal proceedings, noting that a majority of state statutes negate the privilege in cases of child abuse, including child sexual abuse. Differentiates between violating clergy confidentiality as clergy malpractice and as evidentiary privilege. Very briefly considers a duty to warn others of danger as a public policy justification for a pastor violating confidentiality. States: “The most critical legal issue today regarding traditional protections of clergy confidentiality in regard to ‘testimony’ [in a legal proceeding] is balancing the interests in protecting such communications (for reasons of both public policy and religious liberty) against concerns for protecting third persons (e.g., abused children). This may well create severe tensions for clergy to whom abusive parents come for help. If the clergyman promises help but advises he must first call the police, the number of such persons seeking help will surely diminish. On the other hand, failure to take action may result in tragedies for children.” Chapter 7 discusses the tort of defamation (slander and/or libel). Chapter 8 concerns the modern tort of invasion of privacy. Chapter 9 concerns the modern tort of intentional infliction of emotional distress. States that contemporary courts “have increasingly provided a remedy for emotional distress under certain narrow conditions where the acts of the defendant are so ‘outrageous’ as to overcome the reluctance to entertain such claims and where the victim has as a result suffered severe emotional distress.” Describes the 4 typical elements required of a plaintiff to make a case, including intent. Comments on the factor of shame. Chapter 10 argues that in the case of a person who resigns, or renounces, voluntary membership in a church, the church has a legal right to pursue disciplinary proceedings against the person. Identifies 5 factors regarding the “legitimate interest” of the church to exercise its discipline. Chapter 11 is a lengthy examination of the free exercise of religion clauses of the First Amendment of the U.S. Constitution. Takes the position that court involvement in internal discipline matters is a “serious breach of the wall of separation.” Chapter 12 makes practical recommendations to churches regarding policies and practices to minimize the risk of lawsuits, including: giving notice to members of how the church disciplines; developing a religious rationale for the discipline; implementing discipline consistently’ utilizing proper procedures; disclosing to the community of interest; disclosing what is relevant; planning. 4 brief topical appendices: a biblical basis for church discipline; guidelines and practical advice; sample forms; authors’ theological position on the exercise of discipline. Hundreds of chapter endnotes.

Byrne, Gerard Fieldhouse. (2011). “The Voices of Secondary victims of Clergy Sexual Abuse.” Chapter 13 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 279-296.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the

sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Byrne “is a priest of Salford diocese in England,” and “is the director of St[.] Luke’s Centre in Manchester,” which “involves candidate and clinical assessments, counselling, seminary teaching and consultation, and support work with the Church in England[,] Scotland, Ireland and Wales, and the English-speaking world.” Presents a “brief review of the experiences and thoughts of some secondary victims [that] highlights the complexity and far-reaching nature of the waves of influence that clergy sexual abuse of minors instigates... This review of secondary victims shows that the Church is affected structurally and spiritually, with officials, clergy and laity seeking to work through conflicting feelings and complex relationships as a direct result of the trauma of clergy sexual abuse.” States that the term “‘secondary victim’ provides a name for the inchoate distress felt by Catholics who have gradually learned about the child sexual abuse crisis among the clergy... It is also becoming clearer that ‘secondary victims’ also demand a response from Church officials responsible for the aftercare of communities previously served by a priest-predator.” Reports brief comments from several Catholic laity, including a woman from a parish whose priest was convicted of child sexual abuse. He states that the “painful effects are felt internally on an emotional and psychological level, and experienced externally in their roles as members of the wider community, within their faith community context and within their families. The abuse also affects their faith life and relationship with God... This is an overwhelming need of secondary victims for appropriate transparency around the facts, with a clear response plan in addressing primary victims’ needs and the Church’s pastoral plans for the future.” Also reports brief comments from several priests and religious brothers. Concludes by “offer[ing] some suggestions on how we may respond” to secondary victims.

Cada, Laurence J., & Ramsey, Carol. (2016). “Chaminade’s Last Years.” Chapter 9 in Basic Handbook of Marianist Studies (4th edition). Dayton, OH: North American Center for Marianist Studies (NACMS), pg. 132. [Accessed 10/13/18 at: <https://www.nacms.org/system/files/g9%20Chaminade%20Last%20Years.pdf>]

Fr. Guillaume-Joseph Chaminade (1761-1850), of France, was a Roman Catholic priest who in 1817 founded the Society of Mary, popularly known as the Marianists. He was beatified by the Church in 2000. The chapter contains a listing of people, a chronological outline from 1818 to 1850, and is followed by a reading list. On pg. 132, the entry for 1838 states that in September, a member of the Society, Narcisse Roussel, was appointed director of the Society’s college in St. Hippolyte which was started by Chaminade in 1826. States: “The dismissorial letters obtained from the St. Claude Diocese make no mention of the fact that Roussel had been expelled from the seminary for sexual misconduct. Roussel’s sexual misconduct became known later through two confidential letters to Archbishop Mathieu...” The entry for 1839 states that in March, Roussel “dismisses his brother Philippe from staff at St. Hippolyte for molesting several students at the school.” The entry for May states that “Father Prost reports from St. Hippolyte that, like his brother, Narcisse Roussel, too, has been molesting students at the school. Chaminade immediately recalls him to Bordeaux and assigns him to work as Chaminade’s own personal secretary.”

Cafardi, Nicholas P. (2008). Before Dallas: The U.S. Bishops’ Response to Clergy Sexual Abuse of Children. Mahwah, NJ: Paulist Press, 255 pp.

Cafardi was an original member of the United States Conference of Catholic Bishops National Review Board for the Protection of Children and Youth. “This is an historical synopsis and canonical analysis of the American [Roman Catholic Church] bishops’ original response to the sex abuse crisis that convulsed the Church in the United States from 1984 to approximately 1994.” The first 5 chapters proceed chronologically. Chapter 1 very briefly “summarizes the long history of the canonical crime of the sexual abuse of a child by a priest.” Chapter 2 is a very brief synopsis of major cases in: Diocese of Lafayette, Louisiana (1984), Archdiocese of Santa Fe, New Mexico (1991), Diocese of Fall River, Massachusetts (1992), Diocese of Dallas, Texas

(1997), and Archdiocese of Boston, Massachusetts (2002). Chapter 3 is a lengthy “analysis of the canonical response to the crisis.” Chapter 4 is a long description of the national bishops’ conference response with a canonical framework – “what the bishops knew, when they knew it, what they did.” Chapter 5 examines the therapeutic treatment option used by diocesan bishops, “analyzed from its canonical aspects.” Chapter 6 summarizes “the canonical lessons that the Church needs to take from this crisis...” Appendix A is a timeline. 23 page bibliography; 67 pages of endnotes; lacks an index.

Califano, Joseph. (2004). “A Jesuit Education.” Chapter 4 in Inside: A Public and Private Life. New York, NY: PublicAffairs, pp. 32-44.

From a memoir by a lawyer who served in the Department of Defense during John Kennedy’s presidency, oversaw the creation of Lyndon Johnson’s Great Society programs, and was Secretary of Health, Education, and Welfare for Jimmy Carter. Chapter recounts his high school and college experience. He attended high school in 1945-48 at Brooklyn Prep, a Roman Catholic school operated by Jesuits in Brooklyn, New York. Describes the school’s rigorous discipline, the Jesuits’ conservative theology, and the firm authority of the clergy. Very briefly describes his “sourest experience with any member of the Catholic clergy” which occurred during a religious retreat in 1948 at a Jesuit retreat house on Staten Island, New York. During confession, a priest manipulated religious language and exercised the power of his role to violate him sexually. He concludes his account: “I was shaken. ely, I did not feel sexually abused (thought I was); I just thought something was wrong with this priest. I was too embarrassed about my own confession and the incident to tell my parents.”

Callahan, Sidney. (1991). “Intimacy and Relationships in Counseling.” Chapter 5 in Shelp, Earl E., & Sunderland, Ronald H. (Eds.). The Pastor as Counselor. New York, NY: The Pilgrim Press, pp. 92-110.

Callahan teaches psychology, Mercy College, Dobbs Ferry, New York. Her “contention is that the intimate relationships of counseling are different from other professional and personal relationships.” She does not differentiate between pastoral counseling other types of counseling, e.g., psychotherapy. Describes counseling intimacy as differing from other types of intimacy due to its being initiated by a person in need, and that it is “set apart, private, special, and unilateral.” Draws upon philosopher Stephen Toulmin’s distinction “between an ethics of intimacy and an ethics of strangers.” She “hold(s) that the ethics of intimacy must be grounded upon a prior commitment to a universal ethics of strangers. ...we may never fall below the acceptable standards applicable for any person we might encounter.” Identifies the counselor’s moral obligations to include that the person who comes to the counselor will be “protected from deception, fraud, assault, sexual abuse, seduction, financial obligation, the breaking of confidentiality, and incompetence...” States: “Most of the ethical problems in intimate counseling involve the problematic use of the power that the counselor possesses by virtue of the circumstances... The person who seeks is more in need and so more vulnerable.” Briefly addresses the personal ethical challenges confronting pastoral counselors, including the double responsibility to monitor the other person and one’s self, and warns against self-deception. Concludes: “Intimacy provides the counselor the potential to help, but like all exercises of power, it has its personal and ethical dangers.” 15 endnotes.

Campbell, June. (1996). Traveller in Space: In Search of Female Identity in Tibetan Buddhism. New York, NY: George Braziller, Inc., 225 pp.

Campbell lives in Edinburgh, Scotland, lectures in women’s studies, and teaches religious studies. Examines historical and institutional context of Tibetan Buddhism as a means to analyze its philosophy of female identity. Draws mainly from feminist thought and psychoanalysis for her theoretical approaches. Describes the *tulku* system of patriarchal lineage that combines spiritual and secular power in the *lamas* or monks based on the power of male priests. Analyzes the divine birth of the Dalai Lama as a devaluation of the birth mother, and by extension, all women. Also explores the meaning and relevance of secret sexual practices of Tibetan Buddhist Tantra, and issues of power and authority as they relate to the subjugation of women. Chapter 6, “At One with

the Secret Other,” pp. 97-123, describes the centuries-old practice by celibate male *lamas* of keeping a secret *songyum*, a female sexual consort. The author was a secret *songyum* to a *tulku-lama* of the monastic Kagyu order, Kalu Rinpoche, for several years. The *songyum* was an integral part of the non-public Tantric rituals intended to use sexuality to promote spirituality. This belief derived from the Hindu Tantric system. Identifies cultural factors that contributed to women’s maintenance of the secrecy: a sense of derived prestige and acquired holiness, and access to spiritual opportunity. The mythologization of the beliefs and practices was reinforced by threats and vows of silence which were used to silence women within the patriarchal, closed system. While some *lamas*’ sexual practices are disclosed in posthumous biographies, the *songyum* practice was hidden in their lifetime because “ordinary people might misconstrue events, and lose faith in the *lama*...” Preservation of the monastic system’s power depended on the perception of the *lama* as superior beings, and therefore as celibate. Contrasts the Tantric sexual beliefs and practices of Hinduism and Tibetan Buddhism, particularly regarding the essence and role of the female. Concludes that Tibetan Buddhism has taught a dualistic, male-centered system in which the otherness of the female is valued only insofar as it is instrumental to the superiority of the male *lamas*. Discusses the willingness of contemporary Western converts to submit uncritically in a student/*lama* relationship that can lead to a cult-like devotion and result in sexual abuse. Includes: bibliography, endnotes, and glossary. [See also this bibliography, this section: Tworkov, Helen. (1996).]

Canadian Conference of Catholic Bishops. (1992). Breach of Trust, Breach of Faith: Child Sexual Abuse in the Church and Society. Materials for Discussion Groups. St. John’s, Newfoundland, Canada: Canadian Conference of Catholic Bishops, 61 pp. [Available from: Office of the Archbishop, P.O. Box 37, St. John’s, Newfoundland, A1C 5H5.]

Booklet. Format works well in educational setting utilizing small groups.

_____. (1995). Let Justice Flow Like a Mighty River: Text and Workshop Models. Brief by The Canadian Conference of Catholic Bishops to the Royal Commission on Aboriginal Peoples. Ottawa, Ontario, Canada: Publications Service, Canadian Conference of Catholic Bishops, 62 pp. [Accessed 03/08/14 at the World Wide Web site of The Canadian Conference of Catholic Bishops: http://www.cccb.ca/site/images/stories/pdf/let_justice_flow_like_a_mighty_river.pdf]

The Brief portion of the document was presented by the Canadian Conference of Catholic Bishops (CCCB) to the Royal Commission on Aboriginal Peoples on November 8, 1993. The CCCB, Roman Catholic Church, makes 11 commitments “concerning education, social and economic justice, residential schools, aboriginal spirituality, Native leadership, self-government and land claims.” It makes 7 recommendations to the Commission on issues related to “public education, racism, employment equity, residential schools, land claims, and post-secondary education.” The document includes 2 educational workshops for Catholics. Part 1 of the Brief is historical, and acknowledges that early Catholic missionaries in Canada “sometimes legitimated forms of cultural and spiritual domination” of Aboriginal Peoples. It also acknowledges “shocking revelations about the various types of abuse [including sexual] experienced at some residential schools” for Aboriginal children that were funded by the government and conducted by Catholic personnel as a part “of the overall government strategy to assimilate or integrate the Native Peoples.” Part 3 contains the 11 commitments, which includes: “(3) We reaffirm the commitments that were made at the Saskatoon Conference on **Residential Schools** [emphasis in original] to *set up, in collaboration with Aboriginal Peoples, a process for disclosure, which respects confidentiality, and for healing of the wounds of any sexual abuse that occurred in Residential Schools and to establish local forums of dialogue or other avenues for listening that will bring together former students and their families and the religious, clergy and lay staff who were involved in the schools so that they may reflect on their experience and work together towards healing and reconciliation.*”

Caplan, Mariana. (1999). “Mutual Complicity.” Halfway Up the Mountain: The Error of Premature Claims to Enlightenment. Prescott, AZ: Hohm Press, pp. 259-288.

Caplan is an author. From the introduction: “The reality of the present condition of contemporary spirituality in the West is one of grave distortion, confusion, fraud, and a fundamental lack of education. There exists no cultural context in the West by which to understand this great influx of spiritual information...” Calls the book “a comprehensive examination of the subject of ‘the error of premature claims to enlightenment,’ extracted from personal interviews with over thirty remarkable spiritual masters, lifelong spiritual practitioners, and esteemed scholars and psychologists, as well as research from the writings of dozens of other spiritual masters, both ancient and contemporary.” The chapter is from Section 3, Corruption and Consequence, which “focuses on the nature of power and corruption” in the context of spiritual teachers and communities. Describes *mutual complicity* as “a sophisticated aspect of spiritual corruption in which both teacher and student participate, often unconsciously, in the co-creation of circumstances that are corrupt and impure, but also mutually beneficial. Although no one benefits from mutually complicit corruption in the long run, the egos of both the teacher and student are temporarily validated and satiated.” Discusses “the psychological dynamics of projection and transference... to understand how mutual complicity comes about, how it is sustained, and how both teacher and student can guard themselves from involvement in it.” Describing the danger of projection, cites an example of a teacher whose “students mythologized him,” including his criticisms of them, to make the point “that once transference has gone too far, the teacher can do just about anything (physically or sexually abuse disciples, manipulate them, and so on), and everyone assumes it’s a kind of ‘divine’ abuse or manipulation.” Briefly discusses *spiritual codependency*. Concludes: “Although both teacher and student are involved in the dynamic of mutual complicity, as one takes on greater and greater responsibility in spiritual life, they become exponentially accountable for their actions. Thus, one who functions as teacher is far more accountable to ‘the Work’ than is a beginning student.” Endnotes; inconsistent referencing of quotes and sources.

_____. (2002). Do You Need a Guru? Understanding the Student-Teacher Relationship in an Era of False Prophets, London, England: Thorsons, 268 pp

The introduction states that the book’s purpose is “to augment my understanding of my own transformational process” and to help “spiritual seekers in the West gain a spiritual education such that their path may unfold with as much understanding, clarity, and efficiency as possible,” and considers “how to cope with the paradoxes, confusions, rough edges, and disillusionments that will inevitably arise in relationship to the spiritual teacher, even in the best of circumstances... A further intention of the book is to provide a map to spiritual aspirants, academicians and even curiosity-seekers regarding the vast terrain of the student-teacher relationship... With notable exceptions, this text deals more with the student-teacher relationship as practiced in the Eastern traditions than it does with Judeo-Christian models.” Section 2, which consists of 3 chapters, “looks at three major challenges for students and teachers in Western culture – psychological balance, appropriate relationship to power dynamics, and trust – and suggests a means for accessing greater consciousness in these arenas so the aspiring student might avoid the traps that commonly arise in association with them.” Section 4, which consists of 4 chapters, “considers controversial aspects of the student-teacher relationship commonly highlighted by the media, including: obedience; imperfection in the teacher; sex, money, drugs and alcohol.” Chapter 10, “Guru Games and Crazy Wisdom,” discusses *crazy wisdom*, defined as “a quality of inner freedom that knows no bounds,” and as having a priority “to undermine the stronghold of ego identification, and if necessary, the crazy wisdom master will employ unconventional means to effect that outcome.” States: “There are three major spheres in which crazy-wisdom teachings and guru games regularly raise questions for most people: sex, money, and drug and alcohol use.” Regarding sex, states: “Not that all sex with gurus leads to negative or difficult consequences [for a student], for in many cases it doesn’t, but it certainly raises a red flag of caution, as it should. As anyone who has seriously engaged in spiritual life in Western culture knows, the issue of sex is a big deal.” In contrast at to what she calls “a ‘spiritually correct’ perspective based on conventional [Western] morality,” she “suggest[s] that we consider evaluating the situation [of a guru sexualizing a teacher role relationship to a person in a student role] from a ‘context-specific’ perspective.” Offers criteria “which might be useful in evaluating a teacher’s sexual practices.” States: “...the teacher has power and influence in the situation, and he or she should take full and

complete responsibility for how this power is used and misused in terms of seduction and eroticism. But we disempower ourselves when we place the full responsibility on teachers if sexual liaisons with them, should we choose to become involved, do not turn out how we imagine they should. As spiritual apprentices, we should be aware that erotic transferences onto the teacher commonly arise at some point in the student-teacher relationship. If we can see these erotic transferences for what they are without judging them or taking them too seriously, we can use them to empower our conscious discipleship.” Advocates what she calls *conscious discipleship*, which “places the power and responsibility back into the hands and heart of the disciple as he or she learns to engage in studenthood from a perspective of increasing maturity, awareness, and authenticity.” Lacks references.

_____. (2009). Eyes Wide Open: Cultivating Discernment on the Spiritual Path. Boulder, CO: Sounds True, 289 pp.

Caplan “has a private practice in counseling and teaches at the California Institute of Integral Studies” in California. From the introduction: “This book is an attempt to go deep into the labyrinth of the spiritual path, to consider the possibility of a truly integrated, embodied psychospiritual transformation... This book is intended to support seekers and serious spiritual practitioners from all traditions.” Uses 2nd person grammar to address the reader. States: “Spirituality has mixed with capitalist culture to such a degree that there now exists a literal ‘economy of spirit,’ which is surprisingly easy to mistake for genuine spirituality... Scandals about sex, money, and power pervade the contemporary spiritual scene like a lewd virus that spreads undetected until it has caused irreparable damage... In some ways, spiritual corruption is among the most insidious forms of fraud because it is often justified using the language of truth.” She designates as “*mutual complicity*... the principle that a teacher and student, or group of students, are cooperating – even if largely unconsciously – to allow a circumstance of corruption to engage between them.” Chapter 2 addresses her concept of *spiritually transmitted diseases*, the conceptual contamination of “our spiritual views, perspectives, and experiences” that results in “a confused and immature relationship to complex spiritual principles.” Cites some specific examples of spiritual teachers who sexualized their role relationships with students, including Yogi Amrit Desai. Chapter 5 states: “The vast majority of spiritual scandals are a result of spiritual teachers who had a certain degree of realization in some areas but remain imbalanced in their psychological or sexual development... Generally, the most detrimental behaviors teachers enact in relationships to their students can be traced directly to psychological wounds and blind spots resulting from childhood trauma, abuse, or less than optimal parenting. These unaddressed wounds are expressed primarily through distorted relationships with sexuality, power, or money, and an inflated sense of their own realization... Many spiritual scandals arise when teachers demonstrate uneven development with respect to sexual issues, which may be further complicated by the cross-cultural factors involved when Eastern teachers attempt to transplant their traditions into Western soil. There are countless tales, past and present, of spiritual scandals involving Tibetan Buddhist monks or Indian male yogis who were raised in monastic environments or in cultures whose cultural imprint for male-female relationships did not prepare them for the sexually seductive, beautiful female disciples they encountered in the West.” Chapter 7 discusses what she terms the tantric principle, including how, in the case of spiritual teachers and sexual celibacy, distortion of the principle or not apply it results in “blockages [that] are often responsible for scandalous and problematic behavior.” Chapter 8 advocates the psychotherapeutic value and importance of “address[ing] the unconscious content of our psyches,” of the *shadow* as described by Carl Jung. As an extreme example “of refusing to confront the shadow both on a leadership and community level,” she cites “the Jonestown massacre in 1978.” [Refers to the Peoples Temple that was founded in the U.S.A. by Rev. Jim Jones and ended in a mass murder-suicide of 900+ adults and children on November 18, 1978, at Jonestown, Guyana. Jones wielded enormous power over his followers, including sexualized relationships.] States: “The tendency toward psychological denial in many spiritual circles cannot be underestimated.” In Chapter 10, she states: “...I am convinced that most spiritual scandals are the result of spiritual teachers who have significant areas of psychological blindness.” Chapter 11 very briefly “considers the benefits and difficulties of having a spiritual teacher and the complex questions and psychological challenges that surround this relationship.” Identifies the psychological dynamic of *countertransference* as a

spiritual teacher's "internal response to the ideas and projections cast upon him or her. It will evoke any latent tendencies toward narcissism, power, fame, and inappropriate seduction." Quotes a psychologist regarding a teacher's inflated sense of self based on students' projections: "Unacknowledged inflation eventually ripens into abuse of power, and unacknowledged abuse of power eventually ripens into corruption." Endnotes; inconsistent referencing of quotes and sources. [Throughout, she quotes numerous gurus and spiritual teachers, including some who sexually exploited their followers, including Chögyam Trungpa Rinpoche (d. 1987), and Bhagwan Shree Rajneesh (1931-1990).]

Capps, Donald. (1997). "Power and Desire: Sexual Misconduct Involving Pastors and Parishioners." Chapter 12 in Douglass, Jane Dempsey, & Kay, James F. (Eds.). Women, Gender, and Christian Community. Louisville, KY: Westminster/John Knox Press, pp. 129-140.

Argues for use of psychology in framing the issue of sexual misconduct by male pastors, and specifically calls for addressing the matter of sexual desire. To set a context, first discusses the power analyses of clergy sexual misconduct as presented by James Poling and Larry Kent Graham. Refines this using the work of Karen Lebacqz and Ronald G. Barton. Briefly concludes by introducing French theorist Michel Foucault's concepts of power and pleasure to introduce a notion of sexual desire. Uses psychoanalyst Joel Koval's work on desire to argue for the psychoanalytic theory of sublimation in order to keep the sexual desire of sexual misconduct in check. References. [Does not reference or address any published studies of psychological profiles or clinical treatment of clergy offenders.]

Carden, Maren Lockwood. (1969). Oneida: Utopian Community to Modern Corporation. Baltimore, MD: The Johns Hopkins Press, 228 pp.

In 1848, John Humphrey Noyes founded Oneida Community as a religious utopia in Madison County, New York, based on his interpretation of a form of Christianity known as Perfectionism. He asserted a theology of individual perfection of one's spiritual state, character, and intellect combined with a commitment to a communal good as expressed through shared capital, property, residence, study, and work. The Community was organized as a theocracy headed by Noyes "...[who] showed a strength of character, an intellectual scope, an optimism, and an intrepidity that fascinated his followers and convinced them that he was Christ's representative. Noyes was highly intelligent, energetic, and attractive." He was regarded as "the father and overseer whom the Holy Ghost has set over the family thus constituted" and exercised the right to criticize the spiritual development of Community members. Communalism included abolishing sexual monogamy from marriage. Oneida's 200+ adults practiced a system Noyes called 'complex marriage' that encouraged multiple sexual partners among Community members. As a means of birth control, Noyes taught 'amative intercourse,' in contrast to 'propagative intercourse,' that depended on what he termed 'male continence,' coitus without male orgasm and ejaculation. To regulate sexual relationships, Noyes instituted the principle of ascending fellowship whereby those more spiritually immature, usually younger members, associated with those more advanced, usually older. In the 1860s, requests for encounters were made through an intermediary. Carden notes that lower ranking members of both genders "felt obliged to accept advances from [older and higher ranking] members." Noyes exercised the right to choose marriage partners for individuals. In the 1870s, internal dissent divided Oneida: "The point of contention which brought into being two opposing factions was the question of the initiation of [female] virgins into the sexual realities of Community life... By common consent Noyes had always assumed the responsibility for introducing [girls] to sexual experience." He was referred to as the 'first husband.' This included Noyes' initiation of girls "very soon after the onset of menstruation" which was documented by a physician's gynecological study published in 1884. Of 23 girls introduced shortly after menarche, their average age was just over 13 years. In 1880, the religious utopian community was legally dissolved.

Cariboo Tribal Council. (1991). Impact of the Residential School. Williams Lake, British Columbia, Canada: Cariboo Tribal Council, 39 pp. plus an appendix of 15 tables.

This is a report that has been published as a book and a journal article. For a description, see the annotation for the article in this bibliography, Section IIa.: Cariboo Tribal Council. (1991). The book version does not contain the appendix of measurements, which is included in the article.

Carlson, David (pseudonym), & Carlson, Margaret (pseudonym). (1994). "Child Molestation: One Family's Experience." Chapter 1 in Chirban, John T. (Ed.). Clergy Sexual Misconduct: Orthodox Christian Perspectives. Brookline, MA: Hellenic College Press, pp. 5-17.

By the parents of a victim of sexual molestation in the Orthodox Church. An account from the parents' perspective. From 1989 into 1990, their daughter and her friends, ages 2-to-5-years-old, were sexually abused at their church by a man who had recently joined. Soon after he was chrismated into the Orthodox faith, he was arrested, convicted, and jailed for child molestation at a local college. In 1991, the parents discovered that their daughter was also his victim. The man, they learned, was on probation at the time of his arrest, and they discovered three of his convictions for this type of crime. They learned he knew other members of the parish through involvement in a cult called the Holy Order of Mans. Although members of the parish who belonged to the cult knew of the man's history of molestation, no one warned the parents. The parish priest, after being informed of the history and recent facts, failed to inform all of the affected families. Turning to the bishop for help, parents were rebuffed. When a scheduled prayer service for the parish children was canceled, their families began to leave the parish. The priest resigned, responses by the bishop to requests for assistance were ineffectual, and the parish went 6 months without a priest while the affected families were unsupported. A plea to the national hierarchy for help did not elicit a meaningful response. The parish agreed to pay for therapy for victims and their families, but withdrew the commitment due to lack of funds. It was their state's crime victim assistance program that assisted the families to obtain help.

Carlson, Lee W. (1988). Child Sexual Abuse: A Handbook for Clergy and Church Members. Valley Forge, PA: Judson Press, 79 pp.

By a family and resource minister, Central Region, American Baptist Churches. Using an educational approach, very briefly presents practical guidelines for church leaders about responding to child sexual abuse. Topical chapters include: causes and signs of child sexual abuse; understanding the child victim, the perpetrator, and their families; ethical analysis that draws from Marie Fortune's work; confidentiality and reporting; treatment for victims and their families, and for offenders; education and prevention by churches. Appendix of useful resources.

Carlson, Nellie, & Steinhauer, Kathleen (as told to Goyette, Linda). (2013). "Surviving Residential School." Chapter 2 in Disinherited Generations: Our Struggle to Reclaim Treaty Rights for First Nations Women and Their Descendants. Edmonton, Alberta, Canada: The University of Alberta Press., pp. 15-26.

Carlson and Steinhauer were "born into the Saddle Lake Cree Nation" and are founders and long-time activists with the Indian Rights for Indian Women movement in Western Canada. At the time the book was completed, Carlson was 85-years-old; Steinhauer died at 80 in 2012. An oral autobiography of both women. The Saddle Lake Cree Nation, about 200 kilometers northeast of Edmonton, is the 5th-largest First Nation in Canada. Chapter 2 describes their experiences in the early 1930s at the Edmonton Indian Residential School in St. Albert. The School was part of Canada's system "to force First Nations, Métis and Inuit children to abandon their languages and traditional culture, and to assimilate into the wider society." Government-funded and operated by churches, "these boarding schools proved to be an enduring curse on thousands of children, their families and their communities through subsequent generations." States: "The United Church of Canada ran the Edmonton Indian Residential School from 1925 to 1966. Eighty former students subsequently filed lawsuits against the federal government to address physical, emotional and severe sexual abuse they endured at the school. Many of the lawsuits accused Rev. James Clarence Ludford of sexual assault against boys. Ludford pleaded guilty to charges of gross indecency against a male student in 1960, was given a one-year suspended sentence and ordered to receive psychiatric care. The United Church fired him from the school, but subsequently employed him in another ministry in a First Nations community in Ontario. He died in 1990 before he could be charged in other cases."

Carnes, Patrick J. (1997). The Betrayal Bond: Breaking Free of Exploitive Relationships. Deerfield Beach, FL: Health Communications, Inc., 249 pp.

Carnes is clinical director for sexual disorder services, The Meadows, Wickenburg, Arizona. Conversational tone, the book, partially educational and partially a workbook, addresses what he terms *betrayal bonding*, stating: “Betrayal intensifies pathologically the human trait of bonding deeply in the presence of danger or fear... This means that the victims have a certain dysfunctional attachment that occurs in the presence of danger, shame or exploitation. There often is seduction, deception or betrayal. There is always some form of danger or risk.” Calls betrayal a form of abandonment, and that states: “Abandonment is at the core of addictions... The worst is a mind-numbing, highly addictive attachment to the people who have hurt you.” Interspersed are examples of sexual abuse by clergy, describing situations involving victims, offenders, and collusion by people in positions of leadership in faith communities. Endnotes.

Carola, Joseph, Rotsaert, Mark, Tenace, Michelina, & Yáñez, H. Miguel. (2012). “Drinking at the Springs of Healing and Renewal: Towards a Deeper Theological Reflection on the Problem of Sexual Abuse in the Church.” Chapter 9 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 121-137.

From a book of presentations at the Roman Catholic Church’s International Symposium Against Child Abuse, the theme of which was “Toward Healing and Renewal,” that was held at the Church’s Pontifical Gregorian University, Rome, Italy, February 6-9, 2012.” This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the ‘open wound’ of [sexual] abuse [of minors].” An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Carola, a Jesuit priest, is professor of patristic studies, Faculty of Theology, Pontifical Gregorian University, Rome, Italy. Rotsaert, a Jesuit priest, is religious superior of the Jesuit community at Pontifical Gregorian University. Tenace “has been professor of Dogmatic Anthropology of the Faculty of Theology of the Gregorian University.” Yáñez, a Jesuit priest, is a member, Faculty of Theology, Pontifical Gregorian University, and teaches fundamental moral theology. An address to the Symposium that is organized as 10 topics. 1. *Man and Woman, Family, Child*. States that pedophilia, along with gender theory and abortion, is “a falsification of the meaning of sexuality, leading to a systematic refusal of fatherhood, motherhood, and the child-parent relationship.” 2. *The Many Faces of Sin*. Describes *abuse* as “freedom [that] wants to abolish otherness [i.e., the limit of liberty] so that it can possess everything, to be the one and the other, the totality of being.” 3. *David’s Sin: A Concrete and Well-Known Example*. Comments on the *sexual sin* of King David (II Samuel 11), assuming “that, given the power structures of those times, the king’s proposition already had the hallmarks of abuse.” 4. *Educating the Person as a Sexed Being*. Calls for a wholistic approach to personal formation, including affectivity, values, personal conscience, and “the experience of the gratuitousness of love.” 5. *Educating the Person to Exercise Power as a Service*. States: “The theological principle of the dignity of the human person created in the image of God places a limit on the domination of some over others.” 6. *Educating the Person in the Meaning of the Primary of Christ*. Referring to bishops and priests, who have “the threefold task of governing, teaching, and sanctifying,” cites Jesus Christ as exemplifying the primacy of exercising authority within the Christian community as that of serving others. 7. *Abuse and Abuses: Power, Sex, Money*. Describes sin, generally, as “express[ing] a will to dominate... to the detriment of the neighbor, who is regarded as one more means.” Regarding sex, states that it “degenerates each time it expresses the will to dominate the other.” Identifies “sexual abuse of minors” as a perversion “manifested in a style of living, behaving, and thinking.” 8. *Educating in Responsibility*. Emphasizes “the need to educate in personal responsibility.” 9. *Where was God?* Noting that “the question is even more dramatic when the perpetrator of the abuse is a minister of the Church or an educator, or even a close relative,” presents a 2-paragraph response. 10. *Where Does the Church Want to Be?* States that the Church’s hiding the sin of sexual abuse committed by its members, especially its clergy, “opens the Church to the charge of hypocrisy,” and cites “the need of a

greater transparency: a total transparency in all that is connected with the exercise of authority lived as service..." 8 chapter endnotes.

Carrell, Carol. (1995). "Who Will Heal the Little Ones? Helping Child Victims." Chapter 8 in Moskofian, Peter, & Ohlschlager, George. Sexual Misconduct in Counseling and Ministry. Waco, TX: Word Books, pp. 128-145.

By a licensed marriage, family, and child counselor who is associate clinical director, The Redwood Family Institute, Eureka, California. 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." 11 endnotes. [The chapter was adapted for an article; see this bibliography, Section IIa.: Carrell, Carol. (1995).]

Carroll, Jackson W. (with McMillan, Becky R.). (2006). "'A Manner of Life Worthy of the Gospel': Exploring the Meaning of Excellence in Ministry and Pastoral Leadership." Chapter 7 in God's Potters: Pastoral Leadership and the Shaping of Congregations. Grand Rapids, MI: William B. Eerdmans Publishing Company, pp. 188-218.

Carroll is an emeritus professor of religion and society, Duke Divinity School, Durham, North Carolina, and an ordained minister, The United Methodist Church. The chapter addresses "the meaning of excellent ministry generally and especially excellent pastoral leadership." Draws upon focus groups interviews he conducted, and "reflection on my own experiences in the church and with clergy." In a section on characteristics or marks of excellence in ministry, he identifies a "characteristic essential for predicting excellent pastoral leadership [as] a *willingness to stay connected*, to avoid the isolation that leads to burning out and dropping out." [italics in original] States: "...without the support, companionship, mutual critique, and joy that friends offer, without those with whom one can be vulnerable and share deeply, it is difficult, if not impossible, to sustain the kind of excellent ministry that follows in Jesus' path." Referring to a paragraph on clergy friendships and boundaries in a previous chapter, pp. 176-178, he notes that "the topic of friendships with members of one's congregation is a hotly debated one, made more contentious in recent years because of highly publicized incidents of clergy sexual misconduct." He advocates what has been described as "holy friendships," which are rooted in spiritual disciplines and which respect boundaries. Does not provide full bibliographic information for his sources.

Carroll, Ray. (2011). Fallen Pastor: Finding Restoration in a Broken World. Folsom, CA: Civitas Press, LLC, 229 pp.

Carroll "is a former Southern Baptist pastor who was removed from his church after falling from the ministry." Section 1 states that the book is for *fallen pastors*, "those who have been affected by the fallen pastor's choices," and those who would support the fallen pastor. States that the "book focuses on stories of [pastors'] adultery" which "show the common patterns [of other types of misconduct] that can contribute to virtually the same outcome." Chapter 1 describes a culture in churches which sets "a trap" for ministers. Chapter 2 is an account of his "affair" with a member of his congregation; describes himself as "committing adultery." Section 2, Chapters 3-13, is entitled, "Coming Alongside the Fallen Pastor." Section 3, chapters 14-17, is entitled,

“Understanding the Fallen Pastor.” Section 4, chapters 18-21, is entitled, “The Response.” 3 appendices. 89 book endnotes.

Carroll, Terrence A. (2011). “The Failure of the Dallas Charter and Canon Law: A Blessing in Disguise.” Chapter 4 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 49-64.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Terrell, formerly a judge, is Distinguished Jurist in Residence, Seattle University School of Law, Seattle, Washington, and a faculty member. “This chapter will briefly review how the Church has historically dealt with the issue of clerical sexual abuse and, more particularly, how canon law evolved in the Church’s attempts to address this longstanding issue.” Summarizes the period of 1051 through the 20th century: “These examples of the Church’s historical responses to the issue of clerical sexual abuse of minors indicate the institution’s deeply entrenched failure to effectively respond when weighed against the choice of avoiding scandal. Indeed, it is not surprising that the problem has now evolved into a worldwide embarrassment and crisis.” Critiques the Church’s response since 2002 as “remain[ing] reverent to existing [Catholic] canon law that protects the internal, structural status quo.” Offers a brief, nuanced review of critiques of the Charter for the Protection of Children and Young People adopted by the United States Conference of Catholic Bishops in 2002, and its accompanying document, Essential Norms. Observes that “the overwhelming weight of opinion is that the bishops did little to repair the lost trust of the laity.” The remainder of the chapter addresses the need for Church hierarchy “to reach a place of healing with the greater lay community” by “adjust[ing] its structure to the world within which its members live,” rather than “maintain[ing] the status quo.” Among recommended changes, calls for a rejection of clericalism and a trust in the laity. 56 endnotes.

Carter, John Marshall. (1985). Rape in Medieval England: An Historical and Sociological Study. Lanham, MD: University Press of America, 155 pp.

Carter teaches medieval history, East Carolina University, Greenville, North Carolina. An historian’s study of “rape as it pertains to sexual attack on females” in England, 1208-1321, a period chosen partly because of the availability of archival records. The geographical scope is 3 urban areas, including London, and 7 rural areas. Describes the 13th and 14th centuries in England as violent, noting that 1 in 5 persons “was in some way involved in homicide.” Uses a 13th century definition of rape based on an influential legal treatise and statutes: “illegal, forced intercourse with any woman.” Notes that communities in this period “appear to be reluctant to prosecute a man for rape because the crime was so difficult to prove.” Chapter 5 examines the social context of rape, including “the relationships between the alleged victim and the alleged rapist” in documented cases. Of offenders listed by occupation in rural Yorkshire, 1218-1219, 30% were identified as *chaplain* and 10% as *prior*. Table 22 reports a composite of identified occupations/status of alleged rapists in 23 of 145 documented cases; of occupations listed, 39% were identified as *clerics*. States in the concluding chapter: “Clerics, or those claiming to be clerics, formed the largest percentage of rapists. Many apparently sought the jurisdiction of the ecclesiastical courts because they handed down milder punishments.” Describes as “embarrassing and lengthy” a procedure known as *appeal* by which who was raped could initiate proceedings against the rapist, and states: “The rigorous procedure for appealing the rape caused women untold shame and embarrassment. The legal system put a terrible burden upon the woman who appealed a man of rape.” Notes that a woman’s status in the court system was that of a “legal inferior.” Reports that in 1275, the statutory period for making the accusation of rape was 40 days from commission. Reports a case in which the accused was found not guilty due to the fact that the woman who made the accusation was pregnant, which reflected “the contemporary belief that pregnancy resulted only from voluntary sexual relations.” Extensive endnotes.

CASA House, Centre Against Sexual Assault, & Royal Women's Hospital, in collaboration with the Women, Church and Sexual Violence Project Advisory Group with representatives from the Uniting Church in Australia, the Catholic Church, the Anglican Church, Churches of Christ and the Salvation Army. (1990; 2009, September 22). A Pastoral Report to the Churches on Sexual Violence Against Women and Children of the Church Community. Melbourne, Australia: CASA House and The Royal Women's Hospital. [Accessed 09/25/11 at: <http://www.secasa.com.au/index.php/survivors/51/163>]

"This report is the timely result of an innovative and historical project which contributes positively to the many voices now breaking the silence on sexual violence in both the Christian and the wider community." Chapter 1 is introductory and begins with a case study of a woman who was sexually abused as a child by her father who used religious rhetoric to justify his authority over her: "The church appeared to her to be reinforcing the actions of her father, resulting in her silence. The influence of the church, combined with community attitudes about sexual assault, continued her silence for 35 years!" Includes definitions of *sexual violence*, myths/facts, incidence statistics, and demographics of offender and victims. Chapter 2 addresses sexual violence in the context of Australian society and the churches' social responsibility "to stand against sexual violence and violation." Chapter 3 is a lengthy examination of the Christian churches in relation to historical acquiescence to sexual violence; patriarchy and the family model; a critique of Christian tradition, text, and language; sexual violence and scripture; New Testament, Jesus, and the equality of women. Chapter 4 is a length discussion of sexual assault as experienced by the victim and an emphasis on spiritual and religious aspects. "This section is intended to enable clergy in particular to help victims without blaming them." Offers guidelines and a checklist of responses for ministers. Chapter 5 suggests 9 practical ways clergy and laity can "model cooperation in the difficult task of breaking the silence surrounding sexual, psychological, physical, economic, social and spiritual violence in the church community," and 12 recommendations "on the significant role the church can take in the prevention of violence." Chapter 6 very briefly describes the services that sexual assault centers in Australia provide. Bibliography. Recommended educational kit and resources. [While not directly about sexual abuse by clergy or sexual boundary violations within faith communities, it is a framework for understanding the issues, particularly regarding those that relate to women and families.]

Cashman, Hilary. (1993). Christianity and Child Sexual Abuse. London, England: SPCK (Society for Promoting Christian Knowledge), 129 pp.

By a prison librarian and co-founder of CAUSE (Cleveland Against Child Abuse), Cleveland, England. While her context is mostly England, her material is applicable to other settings. Examines the ways the church "may help, heal, hinder, collude or abuse" in relation to child sexual abuse. Draws from published literature and her interviews with Christian survivors of child sexual abuse in London and northeast England. Their direct accounts include ones by: an Anglican priest who as a child was abused by his vicar; a victim of childhood sexual abuse who was abused by her priest; a victim who as a child was abused by her grandfather who was a minister; a woman who as a child was raped by her Roman Catholic priest. Chapters include: definitions, prevalence, abusers, damage, and children in special circumstances; various responses by the church to adult survivors and to clergy who abuse children; recovery process, emotions, coping, and religious issues, with insightful comments regarding forgiveness and justice-making, pp. 77-83; cultural attitudes and practices that work against children who are sexually abused; ritual sexual abuse; the church's next steps, including planning to protect children from known pedophiles and becoming a source of trained help for abuse survivors; learning from abuse survivors and receiving their expertise as a ministry; building a child-loving society as primary prevention; responding prophetically by helping people in crisis and working for social change. Footnotes; brief bibliography; sources of help in England, Ireland, and Scotland.

Catalano, Claudia L. (2002). "Who Are 'Clergy' or Like Within Privilege Attaching to Communications to Clergy Members or Spiritual Advisers." In American Law Reports (ALR5th): Annotations and Cases, Vol. 101. St. Paul, MN: Thomson West, pp. 619-652.

Catalano is a contributing author with a J.D. degree. States at the outset: "Many [U.S.A.] state statutes regulating the admissibility of privileged communications contain a clergy-communicant

privilege protecting various statements made to clergy members... This annotation collects those cases discussing who falls within the definitions of 'clergy' or the like as applied to the various state clergy-communicant privileges." The scopes excludes "the related, but distinct, question whether one who is acknowledged to be a clergy member was acting as such at the time the alleged privileged communications were made." Includes a jurisdictional table of cited statutes and cases, federal and state. Part 1 provides a summary and comment. Part 2 considers particular individuals or entities as held by courts to be entitled to assert the clergy-communicant privilege, and those held to not be entitled. Categories addressed include: minister; nun; elder, deacon, church officeholder, or the like; nonprofessional representative or assistant of clergy member; counseling center staff; other persons. As of 01/10/13, the last Supplement to 101 ALR5th was issued June, 2012, and contained supplemental cases analyzed and classified by the publisher's editorial staff.

_____. (2004). "Subject Matter and Waiver of Privilege Covering Communications to Clergy Member or Spiritual Adviser." Chapter in American Law Reports (ALR 5th): Annotations and Cases, Vol. 93. Rochester, NY: Lawyers Cooperative Publishing, pp. 327-492.

Catalano is a contributing author with a J.D. degree. "This annotation deals with the scope of the clergy – communicant privilege regarding the subject matter of the communication and, where the privilege is seen applicable, waiver thereof." Part 1 is an introduction. Part 2 describes general considerations and specific conditions as a requisite to the applicability of the privilege. Part 3 examines particular matters: type of communication or document, dual capacity of a clergy member (e.g., counselor, friend, etc.) and other circumstances. Part 4 discusses the privilege waived and not waived. Numerous cases are cited in a variety of sections, including those related to *sexual abuse or child molestation and sexual assault and rape*. In Part 3, § 9. [b] Held not privileged, pp. 386-403, describes cases in which "communications to clergy members involving, in a general way, confessions or admissions of guilt or wrongdoing were held not privileged." Among the circumstances are: an Arkansas case involving admission of sexual abuse of minors; an Illinois case involving incest committed by the father of a minor child; an Iowa case involving rape; a Kentucky case involving rape and murder; a Montana case involving felony sexual assault of the defendant's minor stepdaughter; a Washington case involving sexual abuse of the defendant's minor daughter; a New York case involving the defendant's sexual abuse of his minor stepdaughter; a North Carolina case involving the defendant's rape of his stepdaughter; a North Carolina case involving the defendant's rape of his adopted daughter; a Texas case involving the defendant's confession of sexually assaulting his 3 children. See also § 9. [d] and 9. [e] regarding cases in Illinois and Alaska in which the clergy person was also a counselor in a state requiring counselors to report selected child abuse. See also § 18. [b] regarding Pennsylvania cases involving Roman Catholic dioceses' personnel records of priests' sexual misconduct. See pp. 741-754 for the 1997 court decision in the case of *Commonwealth of Pennsylvania v. David G. Stewart Jr.*, 547 Pa. 277, 690 A.2d 195 (appeal of the Roman Catholic Diocese of Allentown).

Cavanagh, John. (2012). A Modern Monk's Tale. No publisher. 21 pp. [Accessed 07/02/14 at: http://www.bishop-accountability.org/news2012/09_10/2012_10_01_PatrickJ.Wall_AModern.htm]

John Cavanagh (1939-2012) is identified as "a former Trappist monk who blew the whistle on his Abbot and the Abbot's boy toys in the monastery." In 1959, Cavanagh entered The Abbey of Our Lady of the Holy Cross in Berryville, Virginia, a Trappist monastery of the Cistercian Order of the Roman Catholic Church. States that the abbot "was recruiting barely legal colts for his stable. Boys aged roughly seventeen to twenty were being accepted as novices, an age generally considered too young by the Order's standards elsewhere. These boys would often go on to become the abbot's lovers..." States that in 1964 an investigation of events at the monastery was conducted by a tribunal of 2 outside abbots, and that he and 3 others participated in a bloc, "describe[ing] what we had seen and heard, signing notarized affidavits, etc., which we agreed to do only after being promised immunity from any retaliations in return for our sworn testimony." Reports the results: "The abbot and his current lovers were expelled at once. The monastery's status as a self-governing community was suspended indefinitely, and we were placed under the direct supervision of a superior brought in from elsewhere in the Order by the hierarchy." The

following year, Cavanagh and the 3 others whom he describes as whistleblowers were dismissed from the Order. Influential individuals in the Church, to whom his parents were close, were a factor in his complying with their instructions to not speak of what had occurred at the monastery. States: "...over the next 35 years, before I retired with a modicum of financial security, I lied about why I'd left in dozens of social settings, job interviews and the like rather than jeopardize my career any further by inadvertently alienating people I scarcely knew." When he visited the monastery in 1987, a Brother who had transferred there in the 1970s told Cavanagh about the history, describing it as "one in which the Abbot, who had in fact been ousted for keeping a stable of young lovers, was subsequently portrayed as a pre-Vatican II martyr and cult hero, a hapless victim who had been slandered and forced out of office by a ruthless gang of liberal, post-Vatican II thugs." States that was characterized by Catholic friends and family "as one who had betrayed his Church..." As part of the conclusion, he states: "The reason I tell all this is because we who are being invited to 'come home' are not only being asked to suck it in and disown whatever integrity guided our decision to leave, but we aren't even given an opportunity to explain why we left in the first place. So it's just as much a case of justice and common civility denied as it was in 1965..." [The abbot is not identified by name. Based on the history of the Abbey as posted on its World Wide Web site, the individual is apparently Fr. Hugh McKiernan (1918-1997).]

Celenza, Andrea. (2007). "Sexual Misconduct in the Clergy." Chapter 7 in Sexual Boundary Violations: Therapeutic, Supervisory, and Academic Contexts. Lanham, MD: Jason Aronson Publishers, Inc., pp. 77-92.

Celenza is a therapist in private practice, Lexington, Massachusetts, is affiliated with Boston Psychoanalytic Society and Institute, Boston, Massachusetts, and is an assistant clinical professor, Harvard Medical School, Cambridge, Massachusetts. The book is based on her experiences with "therapist-transgressors and clergy-transgressors" and with "enormously courageous victim-survivors of therapist and clergy sexual abuse." Chapter 7 draws upon her published article: see this bibliography, Section IIa.: Celenza, Andrea. (2004). Begins the chapter with an overview. Focuses on Christianity, in general, and, at times, the Roman Catholic Church. Her starting point is that the clergy/layperson role relationship "is structured around a power imbalance in many of the same ways that structure the therapy relationship." States this imbalance is intensified by the spiritual dimension for the layperson. Cites literature regarding prevalence data that "suggest that sexual misconduct is a more extensive and deeper problem in clergy as compared to other mental health professions..." Regarding consequences to victims, states: "The effect of sexual misconduct on the parishioner or counselee is profound and its equivalent in the psychotherapy victim. Again, however, there is a spiritual dimension to the priest-parishioner relationship, thereby adding a deeper dimension to the traumatic sequelae associated with misconduct." Notes a lack of comprehensive training of clergy and priests in general "with regard to the understanding and handling of psychological issues" including "transference and countertransference processes." Briefly reviews clinical literature regarding psychological problems of clergy offenders. Presents a composite clinical case "that illustrates the most frequent characteristics of [heterosexual] clergy sexual misconduct [with non-minors]. Some elements are situational; others are features of the priest's personality organization or typical behavioral patterns." The case involves a married, male cleric who sexualized a relationship with a recently divorced congregant whom he was counseling. Discusses "how pathological relations to sexuality and power reflect a narcissistic refusal of certain existential conditions rather than a transcendence of them." Identifies two reasons "why this type of misconduct occurs with great frequency among Christian clergy:" 1.) specific vulnerabilities in some persons attracted to clerical life, including absence of a father figure or presence of a degraded father figure, tendency toward concrete thinking or restricted fantasy awareness, extensive and unresolved narcissistic needs, and fear of and anxiety around anger and expression of aggression, in general; 2.) Christian teachings, in general, and Catholicism, in particular, which offer vulnerable persons "particularly adaptive, compensatory strategies to cope with and manage (but not resolve or transcend) their vulnerabilities." In presenting her psychotherapeutic framework, includes anecdotal comments from her clinical cases. 3 endnotes.

_____. (2007). "A Love Addiction: Psychoanalytic Psychotherapy with an Offending Priest." Chapter 4 in Frawley-O'Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 59-70.

Celenza is a faculty member, Boston Psychoanalytic Society and Institute, Boston, Massachusetts, faculty member and supervising analyst, Massachusetts Institute of Psychoanalysis, Boston, Massachusetts, and in private practice, Lexington, Massachusetts. Chapter in a book that is "an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization... [particularly] the [Roman] Catholic [Church] sexual abuse scandal," especially in the U.S.A. Presents "a composite case constructed from several psychoanalytically-oriented psychotherapies that I have conducted with Christian or Catholic priests... [in order] to illustrate a more common type of exploitation [than abuse of minors], that being sexual misconduct in the context of an intense 'love' affair with a parishioner. The essence of the misconduct derives from the asymmetric power distribution in the relationship and the priest's opportunity to exploit that imbalance." The case is that of a Catholic priest who was participating in a 12-step program for sexual addicts. He had serially sexualized relationships with adult women, most of whom were his parishioners at the time. Sketches the course of his therapy, including his being sexually abused while an altar boy by his parish priest. 2 references.

Center for Constitutional Rights. (2013, February). Fighting for the Future: Adult Survivors Work to Protect Children & End the Culture of Clergy Sexual Abuse. New York, NY: Center for Constitutional Rights, 23 pp. + 8 pp. endnotes. [Accessed 04/14/13 at the World Wide Web site of Center for Constitutional Rights:

<http://www.ccrjustice.org/files/SNAP%20Shadow%20Report%20to%20UN%20CRC.pdf>

The Center for Constitutional Rights "is a non-profit legal and educational organization committed to the creative use of law as a positive force for social change." The report, prepared by Katherine Gallagher and Pam Sprees, Senior Staff Attorneys, is submitted "on behalf of the Survivors Network of Those Abused by Priests (SNAP)," which "is a non-profit organization was founded over 20 years ago by a small group of survivors of rape and sexual violence committed by priests," and has members from 64 nations. The report "details the failure of the Holy See [of the Roman Catholic Church] to uphold core principles enshrined in the Convention on the Rights of the Child [CRC]," which the Holy See has ratified, as well as its optional protocols. States: "The policies and practices of the Holy See have not only tolerated and concealed but enabled widespread acts of sexual violence, including rape, committed against children. When forced to confront these actions, the Holy See has put its interests ahead of its child-victims and survivors, furthering their harm and increasing the risk to others." Primary sources include: reports of commissions of inquiry and grand juries convened in Canada, Australia, Germany, and the U.S.A.; reports from Church-appointed commissions and non-governmental reports in Belgium, Germany, The Netherlands, and the U.S.A. States: "Every investigative body that has studied these situations has identified the same policies and practices that allowed the sexual violence to proliferate and that furthered the harm to the direct victims. Without exception, each of these inquiries has reached the same inevitable conclusion: The primary concern of Church officials in these cases has been to protect the reputation of the Church and its priests – not the best interests of the child." Identifies 5 common practices: 1.) "... the refusal to cooperate with civil authorities."; 2.) "...the practice of 'priest-shifting,' meaning bishops, cardinals or other high ranking officials have transferred known offenders to other locations where they continued to have access to children or vulnerable adults and who officials knew continued to commit rape and other acts of sexual violence."; 3.) "...the destruction of evidence and the obstruction of justice."; 4.) enforcing the above practices "by rewarding those members of the clergy who remained quiet or assisted in cover-ups, while punishing the whistle-blowers..."; 5.) "...responded to reports of sexual violence against children and vulnerable adults by blaming the victims." Regarding specific articles of the CRC, identifies the Holy See as "refus[ing] to uphold the core principles enshrined" in Articles 3, 6, 19, 34, 37, and 19, and General Comment No. 13. Regarding the Optional Protocol on the Sale of Children, Child Prostitution and Child Pornography (CRC OPSC), identifies the Holy See as failing in regard to the OPSC purpose, Article 1 and Article 8. Chapter 2 notes "that the Holy See will use the fact of its statehood and associated immunities to shield against efforts to hold it and its high-ranking officials accountable in national courts," and

“will use the fact of the Church’s status as a religious entity to shield it from civil suits.” Notes that “church authorities have fought efforts to reform statutes of limitations... which would allow victims to seek redress...” States: “It is important to note that no cardinal or bishop has ever been laicized or defrocked by the Church for concealing rape and sexual violence, protecting offending priests or failing to report and cooperate with civil authorities in the investigation and prosecution of these types of cases.” Chapter 3 describes specific failures of the Holy See to fulfill obligations under the CRC in relation to Articles 3, 6, 34, and 35. Chapter 4 describes specific failures of the Holy See to fulfill obligations under the OPSC in relation to Articles 3, 4, 5, 6, 8, 9, and 10. Chapter 5 is a brief series of 6 recommendations to the Holy See of actions to take. 119 endnotes.

Center for Women and Religion. (1991; 1992; Nov. 1993). A Clergy Abuse Survivors’ Resource Packet (3rd Revised edition). Berkeley, California: Center for Women and Religion, Graduate Theological Union. 2400 Ridge Rd., Berkeley, CA 94709.

The Center is non-denominational and was founded in 1970 to promote justice for women in religious institutions. A compilation of various materials; not a book format. Includes: a brief bibliography; “Understanding the ‘Forbidden Zone’ Some Questions and Answers about Clergy Sexual Abuse” by Pamela Cooper-White (unpublished, 1991); “Some Preliminary Guidelines for Reporting Pastoral Sexual Abuse” by Center for Women and Religion (unpublished, no date); “‘How Do I Know if I’ve Been Abused?’ Some General Guidelines” by Center for Women and Religion (unpublished, no date); “Suggestions for Denominations: Elements to be Included in Clergy Sexual Ethics Policy” by Pamela Cooper-White (unpublished, no date); “Soul stealing: Power relations in pastoral sexual abuse” by Pamela Cooper-White (reprinted from *Christian Century*, February 20, 1991); “Boundaries: Sex in the parish house [book review]” by Pamela Cooper-White (reprinted from *Christianity and Crisis*, February 4, 1991); “Is Nothing Sacred? When Sex Invades the Pastoral Relationship [book review]” by Pamela Cooper-White (Center for Women and Religion Membership Newsletter, October 15, 1989); “Violating the pastoral relationship [book review]” by Marie M. Fortune (reprinted from *Christianity and Crisis*, November 18, 1991); “Blaming women for the sexually abusive male pastor” by Ann-Janine Morey (reprinted from *Christian Century*, October 5, 1988).

Certeau, Michel de. (1996; 2000). The Possession at Loudun. (Smith, Michael B., Trans.). Chicago, IL: The University of Chicago Press, 251 pp. [Originally published in 1970 as *La Possession de Loudun* in French language.]

Certeau (1925-1986) was director of studies, École des hautes études en sciences sociales, Paris, France, and a Roman Catholic priest in Jesuit order. Interweaves excerpts from archival sources with his commentary to present an historical and psychological analysis of events related to the trial, conviction, and execution of Fr. Urbain Grandier in 1634 in Loudun, France. Historical factors include the phenomenon of people experiencing possession by devils and demons in late 16th and early 17th Europe, plagues that resulted in many deaths, political tensions, and the declining influence of the Roman Catholic Church. Grandier, the parish priest of Saint-Pierre-du-Marché, 1617-1633, was convicted in a civil trial and sentenced by a panel of judges for “‘the crime of magic, evil spells, and possession befallen by his doing upon the persons of some Ursuline religious women of this town of Loudun and other seculars mentioned at the trial. Together with other offenses and crimes resulting from the same crime.’” Tracing Grandier’s life, notes that he was arrested in 1629 on morals charges, and tried in civil court, which resulted in a 1631 verdict of not guilty, but did not absolve him. Quotes a source as saying: “‘He was accused of frequenting girls and women, and of enjoying some widows of rather good family.’” Describes “a scandal [that] sets the city astir,” in which, after the death of her father, a young woman, Madeleine de Brou, “was confided to [Grandier’s] spiritual direction. Unsociable, pious, tempted at one time by the convent, she became the mistress of her confessor.” Quotes at length from a treatise on celibacy that Grandier wrote to her to mediate and justify the sexualization of his role relationship to her “by a theological doctrine.” Endnotes.

Chaffee, Paul. (1993; 1997). Accountable Leadership: A Resource Guide for Sustaining Legal, Financial, and Ethical Integrity in Today's Congregations (Revised edition). San Francisco, CA: Jossey-Bass, 256 pp.

Chaffee is the executive director, Interfaith Center at the Presidio, San Francisco, California; ordained in the United Church of Christ; has served as a pastor and worked for the denomination's property and casualty insurance program. The 3 chapters of Section 3 are devoted to abusive behavior, preventing clergy sexual misconduct, and healing a wounded congregation. In the original edition, the chapters, pp. 147-217, address: sexual and domestic violence awareness, including clergy sexual misconduct; responses and intervention; confidentiality and reporting; ethical standards, including single clergy; prevention and responses to allegations.

Chamberlin, Eric Russell. (1969). The Bad Popes. London, England: Hamish Hamilton Ltd, 310 pp.

Pages 40-61 present a brief history of Octavian, son of Alberic II, born circa 937 to a prominent political family in Rome, Italy. From 955-964, he was head of the Catholic Church as Pope John XII. Chamberlin describes Rome at the time as a city lacking a middle class and therefore lacking "merchants to create wealth and so act as [a] buffer between nobles and people, for Rome's chief income came through the coffers to St. Peter, her chief industry the production of priests and the exploiting of pilgrims... The power of the city lay wholly in the hands of great families, ensconced with private armies in indestructible castles. John was able to draw upon the revenues of the Papal States to maintain his own armed gangs." Describes John XII as "a Christian Caligula whose crimes were rendered peculiarly horrific by the office he held. Later, the charge was specifically made against him that he turned the Lateran into a brothel; that he and his gang violated female pilgrims in the very basilica of St. Peter; that the offerings of the humble laid upon the altar were snatched up as casual booty... His sexual hunger was insatiable..." A synod of the Church was summoned and he was formally accused of copulation with two widows, his father's concubine, and his niece. References.

Chancellor, James D. (2000). Life in The Family: An Oral History of the Children of God. Syracuse, NY: Syracuse University Press, 291 pp.

By a professor world religions and Christian missions, The Southern Baptist Theological Seminary, Louisville, Kentucky. An academician's oral history of The Family, originally known as the Children of God, a controversial new religious movement founded in California in the 1960s by David Brandt Berg, also known as Moses David and Father David. Based on Chancellor's visits to homes of The Family in North America, Europe, and Asia, formal interviews with 200+ disciples, and informants from 21 nationalities. His purpose: "The quest from the beginning was for 'lived religion' in The Family – the everyday thinking and doing, the hopes and fears and dreams of the ordinary Child of God." Chapter 1 provides an historical overview of The Family, and very briefly describes Berg's decision to begin having sexual encounters with "female disciples in his inner circle" and his introduction of the practice of using "a small group of trust and attractive female disciples to begin a broader experiment in [a] new witnessing strategy, which he termed 'Flirty Fishing,' later shortened to 'FFing.'" This practice involved female disciples initiating sexual encounters to recruit new members, especially males with financial and political resources. Between 1978-1983, Berg's directives and teachings led members to "explor[e] the outer limits of sexual freedom... Some disciples interpreted certain [of Berg's letters, which were regarded as scripture] as encouraging sexual contact between children and allowing for sexual interplay of adults with minors." Berg also encouraged the production of videos that depicted women disciples dancing topless or nude, and others that depicted sexually romantic or erotic scenes of disciples. When Berg introduced restrictions on sexual contact among members in order to counter the spread of sexually transmitted infections, he exempted himself and his top leadership. Berg's role was as "God's Prophet for the End Time... [who spoke with] absolute spiritual authority... ...all disciples were called upon to submit fully to his absolute spiritual authority. He left no room for ambiguity at all... He claimed not only absolute spiritual authority and the homage due their rightful king." Notes two female disciples' descriptions in The Family's Book of Remembrance (1982) regarding meeting Berg for the first time. Both describe his person and role in spiritual terms, and both testimonies end with the female disciples having

sexual intercourse with Berg. Chapter 4, “The Law of Love,” pp. 94-149, describes The Family’s “unique doctrine of sex, the Law of Love. It is the single most distinguishing mark of this most unusual community.” He traces Berg’s development of his theology regarding sexuality and behavior, his interpretation of Christian scriptures, and later revisions regarding incest and sexual limits related to age. Notes: “Sexual revolution was a ‘top-down’ phenomenon. It began with Father David and his immediate circle, the spread down through the leadership structure... It appears that the actual practice of sexual sharing increased gradually through the mid-1970s. It spread as leaders decided to avail themselves of a wider selection of partners.” Also describes the practice of Flirty Fishing, “conceived of by Father David and received by the disciples as the most radical and sacrificial method of sharing the love of Jesus with an alienated and lost world.” Provides a number of comments from women and some men who were their spouses at the time. Also describes a variation of the practice in which women worked for escort services. Reports on how “The Family has struggled to come to terms with its history of the sexual exploitation of children.” At one point, The Family considered 12-year-olds as adults. Chapter 7, “Children of the Revolution,” pp. 205-245, includes accounts by younger members describing sexual relations involving members. Also describes reactions of younger members to various sexual practices in The Family. Glossary; references; footnotes.

Chandler, William H. (1844, April 10). Report of the Trial and Conviction of Roman Weinzœpflin, a Roman Catholic Priest, for Rape, Committed upon the Person of Anna Maria Schmoll, while at Confessional, in the Catholic Church at Evansville, Ind. Evansville, IN: [s.n.], 80 pp. [Accessed 04/09/10 at the World Wide Web site of Harvard University Law School Library, Cambridge, Massachusetts: <http://vc.lib.harvard.edu/vc/deliver/~scarlet/004066939>]

Based on Chandler’s notes as an observer at the trial of Roman Weinzœpflin, a Roman Catholic priest, in 1842 in Indiana, “notes of Counsel on both sides, and assisted by Counsel themselves” which “enable[s] Chandler to present the following REPORT to the public with the utmost confidence in its entire correctness and authenticity.” Weinzœpflin was a French native who, at the time of his offense, was 27- or 28-years-old, and “temporarily officiating as the priest of the Catholic Church in Evansville.” Anna Maria Schmoll, a native of Germany and a Catholic who came to the U.S. in 1840 when her family emigrated, was married in 1841 to a Lutheran which affected her standing with the Church. At the time of the offense, May 4, 1842, she was 20 and pregnant. In the process of returning to the Church, Schmoll went to confession. The priest gave her absolution and a prayer to recite. While she was praying, he pulled her out of the confessional and raped her. Distressed upon her return, she eventually informed her husband of the priest’s actions. The priest was arrested and freed on bail. The proceedings were punctuated by clashed between German and Irish immigrants. The first trial ended in a hung jury, 11-1 voting to convict. The second trial was held later in the year at a different venue. Presents prosecution and defense witnesses’ testimony in order; Schmoll was the first to testify. Concludes with lengthy statements of the lawyers. Weinzœpflin was convicted and sentenced to prison.

Chang, Patricia M. Y. (2006). “An Ethical Church Culture.” Chapter 16 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 187-194.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. Chang is an associate research professor in sociology, and assistant director, Boisi Center for Religion and American Public Life Boston College. Considers “the proposal of an ecclesial code of ethics” in response to “the scandalous behavior of the [U.S. Roman Catholic] church” which, for her as a scholar of institutions, “is the result of a flawed institutional culture.” Briefly “examine[s] the kinds of organizational structures that are needed to generate an ethical change in the culture of the church and argue[s] that the diocesan priesthood, lacking the essential ingredients of professional autonomy and oversight, are perhaps in the weakest position to do so.” Suggests that priests who are members of religious congregations are better positioned than diocesan priests “to collectively formulate [a code of ethics], to win voluntary compliance from a large and influential segment of the priesthood, and to

do so with a degree of autonomy from the hierarchy.” Briefly “examine[s] the organizational culture of the church more closely” and argues that the remedy is “to attempt to change the organizational within the church so that self-interest is more broadly defined to include the interests of the laity, as well as the priests, and the reputation of the institution.” 7 footnotes.

Chartrand, Larry N., Logan, Tricia E., & Daniels, Judy D. (2006). Métis History and Experience and Residential Schools in Canada. Ottawa, Ontario, Canada: Aboriginal Healing Foundation, 194 pp. [Accessed 09/06/08 at the World Wide Website in PDF format of the Research Series section of the website of the Aboriginal Healing Foundation: <http://www.ahf.ca/publications/research-series>]

The document consists of three papers. Chartrand is with the Faculty of Law, University of Ottawa, Ottawa, Ontario, Canada. He wrote the first paper, “Métis Residential School Participation: A Literature Review,” (2006), pp. 5-55. From the Executive Summary: The Métis of Canada are described as “a mixed-blood of Aboriginal and European origins [who] came to identify themselves as a separate and new nation of people – the Métis.” In the 19th century, Métis children were included in the residential boarding school system that were government-funded and operated by religious denominations for Aboriginal, or First Nations, children as part of Canadian policy to assimilate the Aboriginal peoples. However, since the Métis were not legally considered Aboriginal, they were not included formally in the government’s compulsory education policy. States: “The impact of residential schools on Métis children who did attend was similar to the experiences of Indians who attended such schools.” Notes the roots of the Métis in Western Canada date to the 18th century. The Métis who occupied the Red River/Assiniboine basins and the Great Northern Plains were exposed initially to the missionaries, including priests and nuns, from the Roman Catholic Church and the Anglican Church. States that the physical, cultural, and sexual abuse inflicted on First Nations children was similar to that experienced by Métis children. Cites an informant’s report that the Ile a La Crosse school for Métis children, “priests and supervisors molested their ‘favorite boys.’” Logan is with the Manitoba Métis Federation. She completed the second paper, “Lost Generations: The Silent Métis of the Residential School System: Revised Interim Report,” (2001), pp. 57-93, as part of the Lost Generation Projects of the Southwest Region of the Métis Foundation Federation Inc. Notes that while “Métis children lived [in residential schools] under the same conditions and rules as the First Nation children and suffer from many of the same intergenerational impacts but, in addition, the Métis children had experiences and stories unique from those of the First Nation students. Both their fellow First Nation students and non-Aboriginal staff considered Métis students at the schools to be outsiders...” The term *intergenerational impacts* includes continuing effects of sexual abuse experienced in the schools and transmitted to students’ descendants. Includes an historical overview of the Métis and the schools system in the 19th and 20th centuries. Chapter 2 presents Métis students’ experiences, including first person quotations. Chapter 3 addresses intergenerational impacts. Daniels is not identified. She wrote the third paper, “Ancestral Pain: Métis Memories of Residential School Project,” (2003, April 3), pp. 95-181, on behalf of the Métis Nation of Alberta. This is the longest, most comprehensive, and most detailed of the three papers. “The focus of this research paper is on how Indian residential schools have impacted the Métis Nation.” Cites a study that “focused on Métis students in Saskatchewan and detailed the cultural and physical abuse they experienced. The study also documented physical and sexual abuse between the boys and priests and supervisors.” The document concludes with references and bibliography.

Chauncey, George, Jr. (2001). “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.) American Sexual Histories. Malden, MA: Blackwell Publishers Inc., pp. 198-221. [A reprint with changes from: 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.

For a description, see the annotation for the article in this bibliography, Section IIa. 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.

Chevous, Jane. (2004). From Silence to Sanctuary: A Guide to Understanding, Preventing and Responding to Abuse. London, England: SPCK (Society for Promoting Christian Knowledge), 187 pp.

Chevous is project director, Just 42, “a Christian charity working with children and young people in rural Suffolk” in England. She is also the survivor of sexual abuse by a priest in the Church of England. General content is the United Kingdom. Written as advice in general and particularly for those “working in the Church or in Christian organizations such as care homes or youth projects, where there is a need for good practice based on Christian principles” in relation to the abuse – sexual, physical, emotional, spiritual – of children and adults. *Sexual abuse* includes abuse committed by professionals. States: “This book is concerned with abuse in relation to the exercise of power in a variety of contexts within our local communities, including families and institutions.” Chapters 1 and 2 “sketch out the experience of abuse of power in our society and the effects on those who lives it touches.” Effects include religious and spiritual issues. Chapter 3 “suggests some principles to underpin our response to abuse and efforts to improve prevention.” Chapters 4-8 “address how to respond to situations of abuse, including supporting survivors and working with people who have abused; and offer guidelines for adopting practice to prevent abuse developing.” Chapter 4 specifically addresses a church’s responses to abuse upon discovery based on basic principles of “honest recognition, facing responsibility and seeking restoration.” Chapter 9 considers “significant theological themes from a survivor’s perspective.” Chapter 10 is resources, including organizations, agencies, service providers, and publications. 6 appendices.

Chidester, David. (1988). Salvation and Suicide: An Interpretation of Jim Jones, the Peoples Temple, and Jonestown. Bloomington, IN: Indiana University Press, 190 pp.

An academician’s religiohistorical interpretation, or phenomenology of religion study, of the public discourse, symbolic universe, and religious worldview of the Peoples Temple that was founded in the U.S.A. by Jim Jones and ended in a mass murder-suicide of 900+ adults and children on November 18, 1978, at Jonestown, Guyana. In Jones’s theology, he was the God-Man, the embodiment of Divine Socialism, the living manifestation of a God who is Principle, Love, and Socialism. He taught that he had supernatural powers, including psychic ability, healing powers, ability to control nature, and power over death through the ability to resurrect people who had died. Jones’s political critique of private property extended to marriage, sexuality, and interpersonal love, a doctrine of revolutionary sex. He taught that his self-proclaimed sexual prowess had been responsible for gaining converts and solidifying the loyalties of those in the leadership of the Temple. At one point, he taught that he could facilitate others’ growth and maturity in socialism through his sexual proficiency. Jones’s religious rationales for sexualizing relationships with followers reinforced the primacy of his religious role to their and the Temple’s well-being. Chidester’s analysis is that “the spatial orientation within the worldview of the Peoples Temple integrated personal body space into the larger cosmic and geographic orientations that constituted the place of the Peoples Temple in the world.” Footnotes.

Chiniquy, Charles. (1874). The Priest, the Woman, and the Confessional. London, England: W. T. Gibson, 192 pp.

According to the publisher, Chiniquy was a 19th century Roman Catholic priest in who served throughout Ontario Province, Canada, and later led a colony of French Canadian Catholics to settle in Illinois. There, he eventually left the Catholic Church and affiliated with Presbyterian Church of Canada. According to Chiniquy, he was 65 at the time the book was written, after he had left the Catholic Church. Strong indictment of the Catholic practice of auricular confession. States at the outset: “Those laws of self-respect, by which [Roman Catholic women in the confessional] cannot consent to speak an impure word into the ears of a [priest who is male], and which shut all the avenues of their hearts against his unchaste questions, even when speaking in the name of God – those laws of self-respect are so clearly written in their conscience, and they are so well understood by them to be a most Divine gift, that... many prefer to run the risk of being for ever lost by remaining silent.” His position is that truthful confession of sexual sins by women will make the priest weak, pollute him, and tempt him to commit sexual sin. Refers to the interaction as swimming “in those waters of Sodom and Gomorrah.” Chapter 1 describes a young

woman he knew in his priest role who as a girl younger than 17 had been sent to a Catholic convent by her parents to be educated. During confession conducted by the nunnery's chaplain, a priest, she answered his "corrupting" and "depraved" questions, which filled her "with the most shameful sensations." When he "made [her] a criminal proposition," Chiniquy states she accepted it. After returning to live with her parents, she confessed her sexual sin to another priest, who repeated the pattern and sexualized his relationship to her. Chiniquy reports that she felt responsible for the priest's behavior. Quotes her: "'Twice I have been destroyed by priests in the confessional. They took away from me that divine coat of modesty and self-respect which God gives to every human being who comes into this world, and twice I have become for those very priests a deep pit of perdition, into which they have fallen, and where, I fear, they are for ever lost.'" Dying, she refuses to confess the details of her sexual sins to Chiniquy, and thus he is unable to offer her absolution and final communion. In Chapter 2, he reports that "many, many times, stories as deplorable as that of this unfortunate girl were confessed to me by city as well as country females." When the priest who sexualized his role relationship to her in the convent was dying, he confessed to Chiniquy his actions with her, and "confessed that he had destroyed the purity of ninety-five of those penitents" by exploiting the confessional "for his criminal desires towards them." Chiniquy reports that he has heard the confessions of 200+ priests, and that only 21 did not confess to such sins. In Chapter 3, referring to women penitents, he states: "...the confessional is a snare, a pit of perdition, a Sodom for the priest..." Cites a papal bull by Pius IV in 1500 "by which all the girls and the married women who had been seduced into sins by their confessors were ordered to denounce them." Reports that when the order was implemented in Spain, "...it was found that the number of priest who had destroyed the purity of their penitents was so great that it was impossible to punish them all." Chapter 5 makes the point that "the rich and well-educated woman" is not "above the corrupting influences of the confessional," contrary to prevalent opinion that "the social position of her class" protects her. States: "...the high-bred lady runs headlong into the pit with a more deplorable rapidity than her humbler sister." To illustrate, cites an anecdote of the wife of a rich merchant whose priest sexualized his role relationship to her through the confessional. Chapter 6 outlines the consequences of auricular confession to women's husbands. In relation to intimacy, calls the interaction adultery: "The priest has the best part of the wife... The priest, and the priest along, has a right to her entire confidence..." Quotes at length from a 1775 letter by Sister Flavia Peraccini, prioress of St. Catherine, a convent in Italy, to Fr. Thomas Comparini, rector of the Episcopal Seminary of Pistoia, in which she describes sexualized relationships by priests with nuns. Chiniquy reports that he was a guest preacher at a parish retreat, i.e., a revival, and heard the confession of a woman who at 9-years-old was sexually violated by a priest during confession. When she confessed that experience to his successor, that priest repeated the pattern, violating her for 6 years. Just before she was married, he again violated her sexually. She gave birth to a daughter by him. When the daughter later went to him to confess, she sexually violated her. In Chapter 7, he makes his concluding arguments against auricular confession, stating: "The confessor is the worm which is biting, polluting, and destroying the very roots of civil and religious society, by contaminating, debasing, and enslaving woman." Lacks references.

Chinnici, Joseph P. (2010). When Values Collide: The Catholic Church, Sexual Abuse, and the Challenge of Leadership. Maryknoll, NY: Orbis Books, 236 pp.

Chinnici, a Roman Catholic priest, is professor of church history, Franciscan School of Theology, Graduate Theological Union, Berkeley, California. In 1988, he was elected Provincial Minister, the highest leadership role of the Franciscan Friars of the Province of Santa Barbara, an entity of the Order of Friars Minor, which covered California, Oregon, Washington, Arizona, and New Mexico; he served until 1997. He writes about the "appalling crime" of "[t]he sexual abuse of minors by Roman Catholic clergymen" from the perspective of one in a leadership role "at the center of one of the multiple spasms of clergy sexual abuse which shocked the Church in the early 1990s and have continued into our present times." States in the introduction: "...in the course of the abuse scandal, multiple cultural and institutional systems and values in the familial, ecclesial, legal, psychological, financial, political, civil, and canonical worlds collided." As a case study, he analyzes in detail the institutional strategy of the Franciscan Friars of the Santa Barbara Province as it responded to events: it "reveals that the heart of the sexual abuse scandal was not simply the

criminal activity of individual priests. Rather the crisis presented to leadership the much deeper and more institutional challenge to create mediating structures of reciprocal exchange where the failures of relational power could be confronted and its positive energies released. That is the deeper issue that continues to confront those in positions of leadership.” Chapter 1 very briefly identifies 5 phases of the “sexual abuse scandal” in the Catholic Church in the U.S.A.: 1950-1982, Public Invisibility; 1982-1988, Initial Recognition and Institutional Response; 1988-1994, Mobilizing Alternative Institutional Approaches; 1999-2001, Percolation and Institutional Splitting; 2002-Present, The Economics of a National Explosion. Chapters 2 and 3 very broadly consider the Santa Barbara Province’s experiences with cases of sexual abuse of minors from its leadership’s viewpoint. In relation to a 1989 case involving a Franciscan priest’s criminally abusive behavior at St. Anthony’s, a residential minor seminary in Santa Barbara, he describes a collision of 3 normative guides: the Church’s canon law, secular law, and the “rule of the Gospel.” Initially, leadership’s response to a criminal case was guided by lawyers. Later, a relational approach with those affected by the harm was adopted, pastoral relationships were re-established, and systemic changes made by the Province. In response to new allegations, a comprehensive plan was developed with the participation of laity, and in 1993, an independent board of inquiry was convened to examine the period 1964-1987: it found that 34 boys had been abused; 11 friars were identified and removed from public ministry. When the independent board’s report was released to the public in 1993, media carried the story worldwide, and victims began to file civil suits as “an absolute necessity for holding the Church accountable” since all the cases were beyond criminal statutes of limitations. Leadership initiated 3 institutional initiatives as dimensions of “‘doing penance, handling trauma’”: 1.) develop an administrative structure to help victims and advise the Province on policies and procedures; 2.) develop an approach to monetary settlements compatible with the Province’s pastoral orientation and unique Franciscan identity; 3.) rebuild internal relationships in the context of “systemic trauma” and “collective shame.” States: “In large measure negotiations between plaintiffs’ attorneys, our own attorneys, insurance attorneys, and victims occupied much of the time of the Franciscan leadership between January 1994 and 2001.” Interspersed are his personal theological and spiritual reflections. Chapter 4 treats the scandal “as the symbolic center of the much larger battles over power between the hierarchical and communal dimensions of the Church.” Very briefly considers a national institutional consequence of “the crisis [in the Church] over the sexual abuse of minors by priests” – a struggle over “who possessed power within the Church and how it was employed in any given area of life... Clearly the crisis over the sexual abuse of minors has become a charged social symbol, made to carry the freight in our culture of many different issues... The challenge of the sexual abuse scandal as an abuse of power and as paradigmatic of the struggle between the hierarchical and communal structures of our social and ecclesial life demands the creation of a ‘new ethical space and practice’ for relationships within the Church and between the Church and the world.” Noting the need “to discover an interpretive framework that will enable people to deal with the systemic trauma,” chapters 5 and 6 “offer in a more systematic way some of the insights from the Franciscan spiritual and intellectual tradition that were learned from the overall experience.” Identifies guiding principles to create “‘ethical space’ needed to address the underlying issues of power and mistrust” in the context of “the sexual abuse crisis.” Chapter 7 “explore[s] the crisis as it related to the questions of institutional ownership and freedom” in relation to “the issue of financial reparation” for the Province. Very broadly describes how leadership arrived at a decision to settle the civil suits. Concludes by describing 3 ways the Franciscan tradition of dispossession “might prove beneficial for the creation of the communal space of reciprocity.”: 1.) Property and money are not absolutes; 2.) Dispossession calls explicit attention to the free choice members of the human community must make “to balance our needs against the needs of our neighbor.”; 3.) Mediating safe spaces, where relational power is exchanged and the gifts of all people in the Church are valued, must be created. Chapter 8 considers the Church’s loss “of prestige or institutional credibility... on a social and personal level in the experience of public scandal.” Exposed were “deeply embedded moral disorders that damaged the perceived identity of the Church, its public credibility as a teacher of truth, and its moral witness to holiness and justice.” Identifies hierarchy’s actions “to maintain the Church’s public image by avoiding all revelations of scandalous behavior and to avoid disrupting people’s trust and belief in the Church by keeping scandalous behavior private” as a major influence

“throughout the crisis.” Commenting on events in the Church internationally, states: “‘Scandal’ had now geometrically multiplied, moving from reaction to specific clerical misconduct to a general disgust at leadership malfeasance.” Presents 3 themes from Franciscan tradition that helped the Province to interpret the experience of scandal: 1.) the conversion of Francis of Assisi and the experience of God’s condescending love; 2.) the mix of good and not-so-good in the Church, an insight based on “the reality of belonging to a group of penitents.”; 3.) the practice and prayer of the disfigured body of Christ. Chapter 9 is a 5-page conclusion. 39 pp. of endnotes.

Chirban, John T. (Ed.) (1994). Clergy Sexual Misconduct: Orthodox Christian Perspectives. Brookline, MA: Hellenic College Press, 102 pp.

4 essays by: John T. Chirban; J. Stephen Muse; Trilby Coolidge; David and Margaret Carlson (pseudonyms). See separate entry for each author in this bibliography. Based on papers given at a pre-conference professional workshop for clergy at the 8th Annual Conference of the Orthodox Christian Association of Medicine, Psychology and Religion (O.C.A.M.P.R.), no date.

_____. (1994). “When Clergy Sexual Abuse Occurs.” Chapter 3 in Chirban, John T. (Ed.). Clergy Sexual Misconduct: Orthodox Christian Perspectives. Brookline, MA: Hellenic College Press, pp. 45-65.

Chirban is professor of psychology, Hellenic College/Holy Cross Greek Orthodox School of Theology, Brookline, Massachusetts, and is a psychologist, Behavioral Medicine Program, The Cambridge Hospital, Cambridge, Massachusetts. Provides a basic overview by addressing 4 questions: 1.) What is clergy sexual abuse? He defines it as “a violation of the body, mind, and the soul of an individual by one who is ordained to the diaconate, priesthood, or episcopacy.” Draws from the work of Marie Fortune. 2.) Why does a priest commit a sexual violation? Discusses dual relationships and offers 10 guidelines for preserving clear boundaries. Reports on a typology of seven types of offending clergy, and a list of three intrapsychic and 5 circumstantial factors. 3.) What should one do when one observes clergy sexual misconduct? Calls for reporting violations to the church hierarchy, and notes the Orthodox churches lack uniform guidelines for policy and adjudication of complaints; if the hierarchy fails to be responsive, calls for going to the larger church community. For investigations, he accepts the civil standard of evidence, a preponderance, in contrast to the criminal standard, beyond a reasonable doubt. 4.) What treatments are available for clergy who commit clergy sexual abuse? A prerequisite for treatment is acknowledgment and admission, or repentance. States that the primary goal of treatment is to protect the community from further harm. Emphasizes a careful assessment of the offender before conducting treatment. List of recommended readings; endnotes.

Cho, Yong, Joong. (2011). “Response to B. Hunter Farrell, ‘Broken Trust’.” Chapter 15 in Bonk, Jonathan J. (Ed.). Accountability in Missions: Korean and Western Case Studies. Eugene, OR: Wipf & Stock, pp. 216-221.

Cho is “Director of Research and Development at Global Partners, International Director of Global Network Mission Structures, and Copresident of the East-West Center for Missions Research Development.” A very brief commentary on a case study of an inquiry into sexual and physical abuse of children in Presbyterian Church (U.S.A.) mission settings – see this bibliography, this section: Farrell, B. Hunter. (2011). “Broken Trust: Sexual Abuse in the Mission Community.” Noting that “[a]s a Korean, I come at this with an outsider’s perspective,” he “offer[s] a broader review of some of the relevant biblical, administrative, and cultural issues” regarding “an extensive and unprecedented investigation into incidences of sexual abuse among missionary kids (MKs).” Cites passages from scripture to question the methodology the inquiry panel in cases in which the accused offender is deceased and unavailable to offer a defense, and in which their names were released in the public report. Raises the Korean cultural concern of shame as “carried over to the entire family and community,” and cites New Testament warnings “against the dangers of slander.” His administrative perspective very briefly comments on: potential liability issues, “negative attention on the mission enterprise,” potential missed opportunities in oversight of contemporary mission, the need for Korean and non-Western mission agencies to implement policies for allegations of child sexual abuse, distinguishing between “real and false

reports” of abuse, and the phenomenon of “repressed memory recovery.” His cultural perspective is that “[t]he PC(USA) investigation is obviously part” of a “Western culture [that] is increasingly turning against the church and organized religion, with the media seizing upon scandal with great enthusiasm.” Concludes with an overall commendation of the Church’s efforts “to address a dark chapter in recent mission history,” and recommends a broader study of what “can be learned comprehensively.” Recommends annual psychological examinations for missionary children. 7 footnotes.

Chopko, Mark E. (1992). “Liability for Sexual Misconduct of the Clergy: Institutional Overview.” Chapter in Tort Liability for Charitable, Religious, and Non-Profit Institutions. Chicago, IL: American Bar Association [A publication of the American Bar Association Section of Tort and Insurance Practice, Committee on Charitable, Religious, and Non-Profit Institutions and the Division for Professional Education], pp. 1-20.

Chopko is general counsel, National Conference of Catholic Bishops/United States Catholic Conference, Washington, D.C. Very briefly covers a broad range of topics. “Because of my case experience, I will rely mostly on examples from [Roman] Catholic institutions.” Very briefly citing “the explosion of litigation and claims against religious organizations in the mid-1980s” for matters of related to sexual abuse of minors by persons in positions of religious roles and positions, states: “What all of us discovered in the mid-1980’s was that we did not have a very good medical and psychological understanding of child abuse and those who act out sexually in this way. But we did learn, through competent medical advice, that child abuse could affect everyone in our society.” Notes the changing cultural standard for how to respond to one who commits child sexual abuse. States: “Through these painful experiences, we have learned that an exclusively ‘legal’ approach which ignores the human dimension is not the best approach... Reconciliation, healing, openness to the truth, civil responsibility, prevention of further harm – these are ingredients of an effective response.” Reviews what U.S.A. Catholic bishops have done regarding the topic. Comments on the civil law process. States: “We must be doing something right. When one reviews the filings of cases over the last year or two, one sees that very few cases allege conduct which only recently occurred.” Concludes: “The situation in which we find ourselves in this society took a long time to develop. It is taking a long time to correct. The point here is that it is being corrected.” Pp. 15-18 are from a statement by an archbishop who was president of the National Conference of Catholic Bishops. 22 chapter endnotes.

_____. (2006). “Derivative Liability.” Chapter in Serritella, James A., Berg, Thomas C., Durham, Jr., W. Cole, Gaffney, Jr., Edward McGlynn, & Mousin, Craig B. (Eds.). Religious Organizations in the United States: A Study of Identity, Liberty, and the Law. Durham, NC: Carolina Academic Press, pp. 591-631.

Chopko is general counsel, United States Conference of Catholic Bishops, Washington, D.C. From the book’s prologue: “Viewed as a whole, these essays move the course of [the structure of] the law related to religious organizations in a new direction... [The goal] should be to build a legal language and principles that respect the differences between various religious settings and understandings... A jurisprudence rooted in a religious organization’s self-understanding is oriented inductively rather than deductively. Its starting point is the reality of a religious tradition as understood by itself...” Chopko discusses the emergence in U.S.A. civil law of the potential for the *derivative liability* of a religious organization, i.e., the potential “to be held responsible for the conduct of a member, employee, or agent of the organization, or even another related group or its members, employees, or agents, including volunteers.” Among the types of case examples discussed are those involving the sexual molestation or abuse of minors. Describes the background of *derivative liability* as consisting of both efforts “to find a solvent or insured defendant” and efforts to find “an element of social purpose, an attempt to enforce some greater responsibility through the liability system and deter future harm. The dilemma confronting the legal system is how best and most justly to allocate responsibility among the parties...” Identifies 3 liability principles for imposition of responsibility: civil statutory or corporate responsibility; based on polity, denominational responsibility based for discipline; situational responsibility. Among the topics addressed is sexual misconduct “arising from unauthorized activities,” which

includes sexual abuse of minors and sexual misconduct in the context of pastoral counseling. Cases cited are from a variety of denominations – Roman Catholic, Baptist, United Methodist, Holiness, Nazarene, Lutheran, Presbyterian, and Greek Orthodox churches. Discusses particular areas of organizational liability, including torts and the legal doctrine of *respondeat superior*. Pp. 609-613 discuss liability related to the context of sexual abuse of minors and the context of a minister who counsels an adult and sexualizes the religious role relationship. Pp. 620-626 discuss liability theory as an engine of social change. Pp. 626-630 very briefly discuss defenses, which “reflect precisely the liability principles.” Concludes: “Religious organizations struggling to understand their confrontations with the legal system might well pay attention to how their very structures, expressions of polity or discipline, or actions perhaps unwittingly commit them to liability. The risk is real and may very well encompass matters beyond the practical daily control of an organization and those who minister for it.” 208 footnotes.

Chopko, Mark E., Kiley, J. Cletus, & Maniscalco, Francis J. (2011). “Journey to the *Charter*.” Chapter 3 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 33-46.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Chopko “is a partner and chair of the Nonprofit & Religious Institutions practice group of Stradley, Ronon, Stevens & Young, LLP,” Washington, D.C., and from 1987-2007 was general counsel, United States Conference of Catholic Bishops (USCCB), Washington, D.C. Kiley is a Catholic priest, Archdiocese of Chicago, Illinois, and served as staff to the USCCB Ad Hoc Committee on Sexual Abuse. Maniscalco is a Catholic priest who from 1993-1995 was director of media relations, USCCB, and 1995-2006, secretary of communications, USCCB. “This chapter, written by some of us who were directly involved in developing the response of the [USCCB], tells the seldom-acknowledged story of the years-long journey to the [*Charter for the Protection of Children and Young People* adopted by the USCCB in 2002] from the bishops’ initial collective response through the development of the *Restoring Trust* reports and the other efforts of the Ad Hoc Committee on Sexual Abuse (AHCSA).” The first period described is from the mid-1980s to the early 1990s, focusing on a June, 1985, bishops meeting and a June, 1992, meeting that made public the action principles developed for the bishops by legal staff in the 1980s. Very briefly describes as a watershed moment a November, 1992, bishops meeting in which a subgroup of bishops “met with several victims/survivors of clergy sexual abuse.” Traces the creation in 1993 of the AHCSA and its actions through 2002. Refers to the period of the mid-1990s to 2002 as a time when “the crisis appeared to be abating,” in part due to “the diminishing number of allegations” brought forward by survivors.” Cites the media coverage of the criminal trial in 2002 of Fr. John Geoghan, a priest in the Archdiocese of Boston, Massachusetts, as “precipitat[ing] a crisis that overshadowed the period in the 1990s,” and outlines events that led to adoption of the *Charter* and an accompanying document, *Essential Norms*. Describes the *Charter* as providing a response that is comprehensive and detailed, and provides for external and verifiable accountability. States: “The bishops’ decision to adopt what is popularly known as the ‘zero tolerance approach’ [i.e., irrevocably barring from ministry a priest who committed an act of sexual abuse] was made to restore Catholics’ confidence that they could entrust their children to the care of clerics without fear and to discourage this conduct in the future as forcefully as possible.” Concludes with a positive assessment of the situation in the period since the *Charter* was adopted. 30 endnotes.

Choudry, Mita. (2015). The Wanton Jesuit and the Wayward Saint: A Tale of Sex, Religion, and Politics in Eighteenth-Century France. University Park, PA: Pennsylvania State University Press, 234 pp.

Choudry is professor of history, Vassar College, Poughkeepsie, New York. Drawing on extensive use of original source material, presents an academic analysis of the 18th century case of Catherine Cadière and Fr. Jean-Baptiste Girard, “central figures in a trial that had rocked France” following her denunciation of him in late 1730 “for sexual misconduct. A few months later, the torrid scandal became a fraught judicial conflict.” States in the introduction: “The Cadière/Girard

affair may have started as the last witchcraft trial in French history, but, at bottom, it was a political affair. For readers today, the trial sheds light on two intersecting phenomena: growing uncertainties about the role of the sacred in buttressing the power of traditional figures of authority in French society, and the compelling presence of the public in eighteenth-century politics and religion.” Factors include: the status and power of the Roman Catholic Church and its clergy in French society, especially those of the Jesuit order; the confidential nature of the Church’s sacrament of confession and the priest/penitent relationship; theological tensions and rivalries within the Church. Chapters 1-3 describe the relationship between Cadière and Girard, including its context. She was born in 1709 into a family in Toulon of “lower bourgeoisie” social and economic status and shaped by a “pious model [of Catholicism].” Girard, a Jesuit, came to the seminary in Toulon in 1728; his reputation was that of an able confessor and spiritual director, principally of “nuns and other devout women,” and of priests. The contemporary practice was “that, as a woman, [Cadière] needed a male spiritual director – a priest or friar – to guide her soul to God and toward perfection.” She met Girard in 1728 when she was 18-years-old and he became her “spiritual mentor.” Chapter 2 describes the setting of confession as “based on unequal power” between priest and confessor which was reinforced by the trust invested in the role of the priest and the secrecy of the act. Notes that in addition to being her confessor, Girard also functioned as her spiritual director. Notes the “gendered paradoxes” regarding women who, on one hand, were “thought to be more devout” than men, and, on the other hand, [it was] accepted that they “*needed* to do more penance since, all their lives, they had been taught as Eve’s descendants, they were inherently more sinful than men.” [italics in original] In 1729, she began to experience “mystical outpourings and physical torment,” “blissful ecstasy” and “acute physical agony.” As word of her manifestations spread, by late spring “Catherine’s family, the Jesuits, and her community fervently embraced her as a mystic and on the path to sainthood.” In June of 1730, Cadière persuaded Girard to enter a Franciscan convent in Ollioules and persuaded the abbess to allow him to continue as her confessor. Her reputation for experiencing mystical, ecstatic, and miraculous phenomena increased. In September, she left the convent and he ceased as her confessor for reasons unknown. To her new confessor, a priest in “the male branch of the female Carmelites,” a monastic rival of the Jesuits, she reported that Girard had taken “liberties” with her, i.e., sexualized his role relationship to her. In the spring of 1731, a pamphlet of her accusations – that it was in the “guise of spiritual submission that Father Girard initiated a sexual liaison,” including at the convent – was circulated, and was followed by his proponents circulating a counter-narrative attacking her and her motives. Based on available material, Choudhury concludes that it is not possible to know what did happen. Chapters 4-6 describe the trial, calling it a process in which the matter went from a “local, provincial scandal into a national cause célèbre” consisting of 3 stages: religious exorcisms, secular court, and intervention by the king, Louis IV, who ordered a provincial court to handle the case. Chapter 5 traces the arguments of the 5 lawyers in case. The principal crime of which Girard was accused was “spiritual incest,” which derived from the Church’s canon law: “The [spiritual] director not only had physical relations with his penitent but also betrayed the implicit trust that was purportedly the foundation of the relationship.” Chapter 6 examines the court proceedings which lasted months and included religious and political intrigues. Of the 25 magistrates, 12 voted to execute Girard and 13 voted in his favor; 13 voted to dismiss charges against Cadière. Chapters 7-8 regard the post-trial period. Chapter 7 describes reactions to the case which included song, parody, engraving, etching, and drama. Chapter 8 describes responses to the trial verdicts, which included mob violence. A very brief epilogue comments on themes of the case as expressed in France through the 18th and 19th centuries. 29 pp. of endnotes.

Chrisjohn, Roland D., & Young, Sherri L. (with Maraun, Michael). (1997; 2006). The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada (Revised edition). Penticton, British Columbia, Canada: Theytus Books Ltd, 334 pp.

Chrisjohn, a member of the Onyota’a:ka [Oneida nation] of the Haudenosaunee confederacy, has a doctorate in psychology and lives in Lower Jemseg, New Brunswick, Canada. Young specializes in applied social psychology, and Maraun in statistics. Presents the authors’ critique of the 1996 report of the Royal Commission on Aboriginal Peoples (RCAP), established by the Canadian government, following its inquiry into “the problems associated with Indian Residential

Schooling” in the 19th and 20th centuries. The compulsory schools for Aboriginal children were government-funded and often operated by Canadian religious entities. They call RCAP’s account “a pernicious, misleading, and immoral myth (more correctly, an interconnected series of myths), whose important truths are buried under a singular malevolent purpose.” Their analysis is that the schools were “one of many attempts at the genocide of the Aboriginal Peoples inhabiting the area now commonly called Canada.” Chapter 3, “The Events,” presents “limited, focused summaries of criminal violations of children that took place in the schools. The primary basis for their catalogue is witness testimony to RCAP. Under physical abuses, specifics include: “•Sexual assault, including forced sexual abuse between men or women in authority and girls and/or boys in their charge; •Forced oral-genital or masturbatory contact between men or women in authority and girls and/or boys in their charge; •Sexual touching by men or women in authority of girls and/or boys in their charge; •Performing private pseudo-official inspections of genitalia of girls and boys.” Also lists specifics of *psychological abuses* and *unstable living conditions*. Identifies 7 general omissions of action by the churches, including: “•Failure to protect children under their care from the sexual predation of older children also attending Residential School; •Failure to remove known sex offenders from positions of supervision and control of children.” States: “...with the exception of federal and provincial governments, these are abuses attested to by all parties involved, including the Historic Mission Churches.” Quotes from sexual abuse survivors’ presentations and testimony to the RCAP. Endnotes.

Christian Life Commission, Baptist General Convention of Texas. (2000). Broken Trust: Confronting Clergy Sexual Misconduct. Dallas, TX: Christian Life Commission, Baptist General Convention of Texas, 49 pp. [Contact information: 333 N. Washington, Dallas, TX, 75246-1798. (214) 828-5190. www.bgct.org]

Produced by the Clergy Sexual Abuse Committee of the Christian Life Commission, Baptist General Convention of Texas. The named, primary author of specific sections is Joe Trull, retired professor of Christian Ethics, New Orleans Seminary, New Orleans, Louisiana, who assisted the Committee. Ecclesiastical context is autonomous Baptist congregations whose pastors are male. The first section, pages 11-26, is an overview by Trull in 4 parts: scope and nature of clergy sexual abuse; adverse impacts on the congregation in which abuse occurs, on clergy as a profession, on the family of the perpetrator, and on the woman who victimized and her family; prevention approaches, including personal awareness, recognition of warning signs, support systems for clergy, and professional safeguards; ways that church entities can respond to incidence of clergy sexual misconduct, which include ensuring justice, and a 5-step procedure for responding to formal complaints of clergy sexual misconduct. Other materials include: covenant of clergy sexual ethics, p. 27; description of a clergy accountability group as a preventive measure, p. 28; victim reporting and crisis hot lines, p. 29; forming victim/survivor support groups, pp. 30-31; hiring and employment screening resources as a preventive measure, pp. 32-34. “Help Available from the Baptist General Convention of Texas” is a section with brief resources on crisis guidance, counseling for victims and their families, 2-year restoration program for clergy offenders, and the Convention’s information on known clergy offenders. “Help Available from the Christian Life Commission” is a section with sample policies for handling complaints of clergy sexual misconduct and harassment, pp. 39-42. Also includes an abridged resource list and bibliography, pp. 43-44. [Several portions of this publication are available in the journal, *Christian Ethics Today*, (2000), Vol. 6, Num. 5, Iss. 30.]

Chuchiak IV, John F. (2007). “Secrets Behind the Screen: *Solicitantes* in the Colonial Diocese of Yucatan and the Yucatec Maya, 1570-1785.” In Schroeder, Susan, & Poole, Stafford. (Eds.) Religion in New Spain. Albuquerque, NM: University of New Mexico Press, pp. 83-109.

Chuchiak is assistant profess of colonial Latin American history, Department of History, Missouri State University, Springfield, Missouri. Based on archival documents from the 16th through 19th centuries. Explores “the intricate nature of sexual relations and morality in colonial Yucatan” by examining “how Maya and Spanish Christian concepts of sexuality and sexual perversion diverged, intermingled, and collided. The clash between these cultural concepts is most evident in the accusations against [Roman Catholic] clergymen found guilty of solicitation, or *solicitación*,”

i.e., a priest soliciting sex from a penitent during the sacrament of confession, “a grievous sin considered [at the time] one of the worst committed against the majesty of God.” It later “came to be associated with any attempt to initiate sexual contact between a priest or confessor and anyone else before, during, or after a confession... The mere fact that the soliciting priest was also a licensed confessor made any sexual overture or act of the priest a sin against the sacrament of penance and an abuse of office.” Traces the attempt of Spanish Catholicism to regulate Maya sexuality within the context of Spanish colonialism in the Yucatan, a culture which he describes using terms of sexual violence in relation to Maya women and minor females. Quotes from formal petitions by Maya to the Spanish Inquisition against priests for acts of *solicitudión*. Concludes that some accusations of sexual abuse were used by the Maya “to rid themselves of a repressive clergyman” who mistreated or exploited them. States: “To argue that the Mayas used accusations of sexual abuse as a weapon of political and cultural self-defense is not to deny that actual abuses took place with all too alarming frequency throughout the colonial era.” An appendix table lists dozens of Inquisition cases of accusations against clergy for sexual offenses; most clergy are named; the most frequent outcome was either permanent or temporary removal of the person accused. 93 endnotes.

Church Law & Tax Group. (2010). Sex Offenders in Church. Carol Stream, IL: Church Law & Tax Group, 24 pp. [Accessed 07/30/14 at Church Law & Tax Store: <http://store.churchlawtodaystore.com/sexofinch.html>]

A compilation of 10 items plus a 1-page list of resources. Sources include: magazine and journal article reprints and adaptations, an attorney, a church insurance company, and *Church Law & Tax Report*. Practical orientation; risk management perspective. Sample items include: a policy registered sex offenders, restrictive access agreement, register sex offender accountability covenant, and letter for a probation officer.

Churches' Child Protection Advisory Service. (2005; 2006, February). Safe & Secure: Ensuring the Well-Being of Children and Young People within the Church Community (Revised edition). Swanley, Kent, England: Churches' Child Protection Advisory Service, 12 pp. [Document available in PDF format; accessed 07/17/07 at: <http://www.ccpas.co.uk/index>]

A booklet “designed to help church leaders [in the United Kingdom] know what to do and how to respond if or when” situations involving a child’s safety or well-being arise. States it is essential for churches to have adopted a child protection policy, identifies 4 necessary components of a policy, and identifies 8 good practices. Describes: what child abuse is, including legal definitions; signs of possible physical, sexual, and emotional abuse; how to respond to concerns or allegations; how to keep children safe. Identifies resources available from Churches' Child Protection Advisory Service.

Churches Together in Britain and Ireland. (2002). Time for Action: Sexual Abuse, the Churches and a New Dawn for Survivors: The Report to Churches Together in Britain and Ireland of the Group Established to Examine Issues of Sexual Abuse. London, England: Churches Together in Britain and Ireland (CTBI), 176 pp.

The Group on Sexual Abuse was convened by Church Representatives' Meeting, a component of Churches Together in Britain and Ireland (CTBI). The Group's members consisted of: representatives of the Methodist Church in England, Society of Friends, Church of England, Salvation Army, Church of Scotland, Church of Ireland, Congregational Federation, Church in Wales, and Roman Catholic Bishops' Conference of England and Wales; individuals appointed by CTBI; and, specialists. “[The book’s] subject is sexual abuse and the Churches. Its main theme is the Churches’ failure as yet adequately to respond to the needs of those who are survivors of abuse.” Chapter 1 briefly describes the background of the Group, and sketches its work. Chapter 2 very briefly establishes the reality of the pain of sexual abuse. Chapter 3 presents definitions and terminology. Chapter 4 describes the historical and cultural context of the sexual exploitation and abuse of children, including responses. Chapter 5 describes who sexual abuse survivors are, including “how sex offenders ‘silence’ victims.” Chapter 6 provides an overview of themes of

victims' responses to sexual abuse as a resource "in offering pastoral care." Also addresses effects on those in contact with a person who was sexually abused, and on others in contact with the offender. Includes vignettes of clergy responses to survivors accompanied by commentary on what was unhelpful and what would be more helpful. Chapter 7 very briefly considers the ripple effects of disclosure of abuse in families and churches. Chapter 8 addresses the sexual abuse of adults by clergy. Among the subtopics are: professionalism, power, role boundaries, transference/counter-transference, and consent. Chapter 9 "seek[s] to understand sexual abuse in [the context of churches]." Subtopics include: prevalence, causation, cycles of offending, and recommendations for treatment and prevention. Chapter 10 "offers a brief review of some issues involved in [churches] responding to those who abuse." Chapters 11 and 12 explore religious and theological challenges raised by sexual abuse "to the Church, in its spirituality, liturgy and theology." Chapter 13 presents the Group's 37 recommendations which are organized by the chapters' topics. 2 appendices; endnotes and references; bibliography; resources.

Churchill, Ward. (2004). Kill the Indian, Save the Man: The Genocidal Impact of American Indian Residential Schools. San Francisco, CA: City Lights, 158 pp.

Churchill (Keetoowah Band Cherokee) is professor of American Indian studies, and chair, Department of Ethnic Studies, University of Colorado, Boulder, Colorado. Describes the book as an essay that "contributes a component absolutely essential to completion of the record" of "the processes through which the people indigenous to the Western Hemisphere have been systematically subjugated, and in many instances eradicated altogether, over the past five centuries." Written to supplement his 1997 volume, A Little Matter of Genocide: Holocaust and Denial in the Americas, 1492 to the Present. Relies on previously published data to make the analysis that the policies of the U.S.A. and Canada from the late 19th to late 20th centuries regarding "residential schooling imposed upon North American indigenous people" embody genocide. Both governments, particularly, Canada, relied on Christian denominations to operate government-funded schools. Among the offenses against children and youth, he cites substandard living conditions, malnutrition, medical neglect, hard physical labor, and physical beatings and sadism by staff. Pages 60-68 are subtitled Predation, and include reports of incidents of sexual abuse of boarding students at church-operated facilities. Notes: "In numerous cases, when sexual predation in a given school was discovered or suspected by native communities whose children were lodged there, the predator was imply moved to another institution and, at least in some instances, promoted." Reports efforts in Canada since the late 1990s to present evidence to force investigations into the abuses, hold offenders and institutions accountable, obtain compensation and apologies, and obtain programs that assist with healing and rebuilding community life. Churchill's text is 82 pages followed by 546 footnotes and extensive references.

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

"The book's purpose is to enhance the effectiveness of psychotherapy with clergy and [Roman] Catholic vowed religious." Psychological issues, including assessment, treatment, planning and intervention strategies, are framed in a multicultural context of social and factors. Part 3 of the book consists of 3 chapters that "take up problems associated with substance abuse, gambling, sexual problems, and celibacy." Chapter 7 begins by noting the shocking effects of clergy sexual misconduct cases in the previous 10 years, including financial costs, impact on perpetrators, psychological damage to victims, impact on the faith community, and demoralized clergy and religious professionals. Develops a typology beyond Diagnostic and Statistical Manual of Mental Disorders categories "since sexual misconduct includes a broader range of sexual behavior." They cite paraphilias as "potentially a major category encompassing clergy sexual problems." Also cite "social misconduct" that "may not fall within the boundaries of mental disorders" like "a fixated, repetitive, compulsive variety" that "may result in sexual misconduct if it enters the public dimension..." Cites another pattern that "presents as an isolated example of inappropriate sexual behavior, one that does not indicate a repetitive pattern." Uses examples of specific situations to identify the cultural aspects, including cultural barriers to clinical resolution of sexual problems.

Identifies psychological splitting as a significant dynamic of clergy sexual misconduct. Very briefly describes specific therapeutic strategies, including: functional, analytic approach to assessment; stimulus control strategies; negative strategies; substituting adaptive behavior; sexual fantasy therapies; education; self-help groups; mindfulness-acceptance. Very briefly discusses: overall strategy for the clinician; referral for pedophilia and ephebophilia; treatment issues for gay and lesbian ministers. Minimal use of references; lacks citations; lacks an index.

Clark, Kelly. (2008). "Remarks from a Peculiar Lamp-post: Observations of a Christian Trial Lawyer on Fifteen Years of Suing the Church." Chapter in Hogan, Margaret Monahan, & Frederking, Lauretta Conklin. (Eds.). The American Experiment: Religious Freedom. Portland, OR: University of Portland, pp. 97-104. [Accessed 04/08/13 at the World Wide Web site of University of Portland: <http://www.up.edu/showimage/show.aspx?file=10115>]

Clark, a trial attorney, is a partner at O'Donnell & Clark, L.L.P., Portland, Oregon. From a paper presented at a conference, The American Experiment: Religious Freedom, at the University of Portland, Portland, Oregon, in 2007. Reflects on his experience of representing since 1994 100+ people, male and female, "for the abuse they experienced as children by [Roman] Catholic clerics," as well as "nuns and lay leaders" throughout the U.S.A. Describes himself as "a high church, theologically conservative Episcopalian" whose vocation is the "intersection of faith and law." Briefly describes 5 ironies for him as a person of faith that are involved in cases of suing a religious institution: 1.) A person of faith asking a secular jury to judge faith-based decisions. However, "[th]e reality I found, more often than not, was that the decisions [by Church leadership] to transfer or reassign a priest, far from being pure, prayer-soaked, considered opportunities for redemption, were usually driven by prudential or even ignoble concerns for avoiding scandal or hiding problems. Most bad decisions I have seen were not because a bishop or superior thought a man redeemed, but rather because he thought the man not redeemed, and so the question was how to hide his problem or limit the Church's exposure." 2.) An advocate for religious liberty asking a secular jury "to punish a Church that is by its nature self-reforming." However, he found "that the changes in the Church over the last ten or fifteen years have been driven, I would suggest, not by the prayerful introspection of theologians and bishops, but by the practical and unlabeled demands of insurers and risk managers and public relations consultants." 3.) Asking a secular jury to evaluate faith-based decisions under the civil law concept of *negligence*. However, he takes "some solace in the idea that we are not actually punishing a church its religious beliefs; rather we are punishing a church for failing to live up to them – temporal punishment, I would submit, being the natural consequences of temporal sin." 4.) Asking a secular jury to punish a church that by its nature is self-repentant. In the context of punitive damages, he sees the burden as on the religious institution to "convince your fellow citizens on the jury that you have been redeemed, and no longer need punishment." 5.) Asking a civil judge to decide issues of the ownership of religious property. "The remedy for society's distrust of the Church in the 21st Century, I suspect, is not that different from what it was in the 1st Century. Go spread the Gospel, and shine the light, and convince the society around you of what you are truly about. And, never, ever again, allow such a cancer in your midst as the child abuse scandal." 17 endnotes.

Clark, Matthew. (1990). "Pastoral Reflections on Child Sexual Abuse in the Church." Chapter in Rossetti, Stephen J. (Ed.). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, pp. 175-184.

From an interdisciplinary collection of essays that addresses a set of questions: "1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church's] responsibility in the process of healing?" Clark is bishop, Diocese of Rochester, Rochester, New York. Offers "some pastoral reflections on child sexual abuse in the church based on my experience as a priest for twenty-seven years and as a bishop for ten." Puts his "approach to this unhappy subject in the context of strong human and Christian love" in order "to have a truly human Christian approach to all who are involved in the problems posed by child abuse." This requires "not isolat[ing] it from the overall meaning of human sexuality." Briefly addresses the subjects of pastoral concern: regarding the child who was abused, identifies two obligations, preventive and remedial; regarding

the priest offender, his presumption is that the abuser is ill and/or addicted. Suggests 5 elements of a pastoral response with attention to the bishop's role in relation to: one who makes an allegation of child sexual abuse by a priest; the priest who is accused; the victims of child abuse; priests who are child molesters. Very briefly identifies: a need to train priests in the presbyterate regarding child sexual abuse as an illness, and the financial and legal implications incurred when priests are convicted; responsibilities of the bishop to the families of abused children; responding to the local church community and the larger community when a crisis occurs, including the importance of preserving the credibility of the church through honesty. Concludes: "First and foremost, the abused child must be cared for; every effort must be made to heal the damage that has been done. Secondly, a similar concern must be shown to family members of the abused child. Thirdly, the priest who is guilty of such conduct must take responsibility for his actions and their consequences. He should not be left alone to do this but rather should experience the support of his bishop and other friends in the community." Lacks references.

Clemenger, Michael. (2009). Holy Terrors: A Boy. Two Brothers. A Stolen Childhood. Dublin, Ireland: The O'Brien Press Ltd., 413 pp.

Now retired, Clemenger worked as a psychiatric nurse and as a lecturer in the biological sciences. First person memoir. Some people's names were changed for the sake of privacy and protection; people quoted in public documents or with positions of public responsibility were unchanged. The book was written "not only as a cathartic process, but also to honour all those boys who had passed through the gates of St Joseph's Industrial School in Tralee [Ireland]." Shortly after his unmarried mother gave birth to him in 1950, Clemenger was baptized in the Roman Catholic Church in Dublin, Ireland, and placed as an orphan at St Philomena's Home in Stillorgan, County Dublin, operated by the Sisters of Charity. He describes the environment as impersonal, very strict, and emotionally distant and cold. In 1959, he was transferred to St Joseph's Industrial School in Tralee, County Kerry, a residential institution for boys through age 15, operated by the Congregation of Christian Brothers and funded and subject to regulation by the Irish government. When he entered, approximately 300 boys resided there. Describes living in an atmosphere of fear: Brothers routinely administered beatings with their personal leather straps; the Brother in charge of the refectory, Conor Lane, had a reputation for rage and brutality, and once stripped Clemenger, then 13-years-old, of his clothes and beat him with a bamboo stick until he was unconscious; one Brother beat and kicked him until he was unconscious, leaving him with a hernia, which, despite a physician's advice, went untreated; he was beaten by a Brother for complaining about the poor quality of the food. The two Brothers who were the most powerful in the day-to-day operations of the school, identified as Price and Roberts, "openly vied for my affection and attention," and both used their influence to maintain their sexualized relationship with him: "Everybody knew I was Brother Price's 'special pet' and gave me a wide berth." Price assigned him a bed in the dormitory beside a door that led into the Brothers' private quarters, and weekly at night would take Clemenger to his room and violate him sexually. Roberts arranged a weekly sexual encounter with Clemenger in the sick bay, during which Clemenger would dissociate. Older boys preyed sexually on the younger boys. When a boy tried to assault Clemenger, he told Price who responded by beating the older boy with a strap. Roberts secured a position for Clemenger as head altar boy for the school chaplain, a priest identified as Fr. O'Neill who also heard boys' confessions. Roberts also arranged for Clemenger to clean O'Neill's room daily. When boys reported the beatings and sexual abuse at the school to O'Neill, he told the Brothers who then beat the boys. The superior of the school, identified as Brother Ryan, acted in ways to keep incidents from being discovered by secular authorities. Price sexually violated Clemenger until he was 15, ending when Price left the school. Clemenger was separated from the school in 1967 when he turned 16. In Part 2, he describes being on his own, including encounters with the Irish legal system, which were a result of his being ill-prepared to live apart from a highly-regulated institution, mistrust of authority figures, and the community's stigmatization of boys who lived at the institution. His descriptions to community members of the Brothers' behaviors were variously discounted, ignored, or resulted in sympathy towards him, but led to no interventions at the School. Parts 3 and 4 describe his adulthood, and demonstrate the enduring negative consequences of his childhood experiences. In the Afterword, he briefly describes his discovery in 1999 that 2 Brothers were on trial for charges of physical and sexual abuse. In the

Appendices section, he presents a severe critique of the actions of the Redress Board, which was established by the Irish government under the Residential Institutions Redress Act of 2002. He also comments on the report issued in 2009 by the Commission to Inquire into Child Abuse (popularly known as the Ryan Commission), a government investigation of Irish schools like St Joseph's that began in 1999: the report's "greatest contribution to those lost children is to validate their stories about the years of horrific abuse, the cold and hunger and the lack of education that had to be endured in silence. Furthermore, the [report] described the ritualistic humiliation and repression of the human spirit, in children already handicapped by their low social status. The report also highlights and emphasizes what society knew, but studiously avoided – the systematic, secretive system of human degradation, misery and the stripping of humanity on a scale hardly imaginable. All sectors of society are condemned for closing their eyes to the evidence paraded before them – the government, the police, the judges, the doctors and the teachers. Had they listened, had they cared at all, much misery could have been avoided."

Clohessy, David, & Wegs, Michael. (2004). "Survivors Network of Those Abused by Priests (SNAP): An Action Plan." Chapter 9 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 97-100.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, "in order to work together in a collaborative effort to help fine-tune one another's thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem..." Clohessy is national director, Survivors Network of those Abused by Priests (SNAP). Wegs is a journalist and corporate communications professional, Minneapolis, Minnesota, and a sexual abuse survivor of Fr. Anthony J. O'Connell, the former Roman Catholic bishop of Palm Beach, Florida. Provides a brief overview of SNAP, the "largest volunteer, self-help support organization providing comfort to survivors/victims of clergy molestations" in the U.S. Briefly presents SNAP's 22-point strategic action plan "for protecting children from predatory priests" and commends it to the U.S. bishops "for the safety of children and the protection of the faith."

Clark, Tom. (1980). The Great Naropa Poetry Wars. Santa Barbara, CA: Cadmus Editions, 87 pp.

Clark is editor and former senior writer, *Boulder Monthly*, a city magazine, Boulder, Colorado. Describes events related to an incident in the 1970s in the U.S.A. involving Chögyam Trungpa, a guru, and his followers that raised issues regarding his style and teachings. Born in Tibet, he was designated the 11th reincarnation of Trungpa, "an 800-year-old succession in the Kagyu lineage of Tibetan Buddhism." He took asylum in India in 1961 to evade Chinese Communist control in Tibet. He founded a meditation center in Scotland that split over his renunciation of monastic vows and his marriage to a 16-year-old who had been his student. He came to the U.S.A. in 1970 and established a meditation center in Vermont. Clark states: "The brand of philosophy Trungpa dispensed [in Vermont] and elsewhere was a weird blend of aristocratic decorum, monastic stringency and personal eccentricity. 'Crazy wisdom' was a tradition in the Trungpa line." In 1971, he established a meditation center in Colorado, which became "a new corporate organization called Vajradhatu [which] controlled a rapidly growing coast-to-coast network of 'dharma centers,' or Dharmadhatu. (There are now 50 such centers in American cities." By 1974, he "was one of the most prosperous of America's new religious leaders, with followers numbering in the thousands." Clark writes that Trungpa "taught that it was escapism to oppose the basic materialism of American society." The particular incident involved an adjunct entity, Naropa Institute, founded in 1974 in Boulder, Colorado, as a secular, non-profit educational institution. W. S. Merwin, a poet and National Book award-winner, and his companion, Dana Naone, who were at Naropa, asked, and were permitted, to attend Trungpa's annual fall seminary for advanced students. Clark reports that they "had no experience in the teaching style of tantric Buddhist masters." At a Halloween party that was part of the seminary, Trungpa arrived drunk, stripped his clothes, and ordered selected others to strip as well. When Merwin and Naone refused to participate and withdrew, Trungpa ordered his guards to forcibly bring them, and ordered them to

strip. When they refused, they were restrained and their clothes forcibly removed. Post-incident events centered on a report of the incident written by a class at Naropa. The report, entitled *The Party*, was eventually published in *Boulder Monthly*. The appendix includes a lengthy interview with a former student who refused sexual relations with Trungpa and subsequently was punished by psychological rejection. She states that at the end of his lectures, Trungpa's guards would approach young women who were in a spiritually and emotionally vulnerable state, and recruit them as sexual partners for Trungpa.

Claussen, Dane S. (2009). "Epilogue." Chapter in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 253-263.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book's] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole." Claussen is professor and graduate program director, department of journalism and mass communication, Point Park University, Pittsburgh, Pennsylvania. Briefly discusses a continuing subtheme in the book. Citing references in the chapters that "note various faults in new media coverage of the sexual abuse of Jewish children," he first describes "how journalists work and think, so that we may better understand why it is that U.S. new media haven't covered this important story enough – either often enough or in enough depth." Suggests ways in which the Jewish community can more effectively work with the secular media, and ways journalists can improve their coverage of Jewish cases.

Coddington, Deborah. (1997). The Australian Paedophile and Sex Offender Index. Auckland, New Zealand: Mount View Trust. [Not examined; listing based on other authors' descriptions. Cited in O'Grady, Ron. (2001). The Hidden Shame of the Church: Sexual Abuse of Children and the Church. Geneva, Switzerland: WCC Publications, p. 8.]

Coddington is based in Sydney, Australia. She compiled information from the public domain, including newspapers, and listed the name, address, offense, and sentence of 600+ Australians convicted of child sexual abuse in Australia during 5 years in the early 1990s. Nearly 15% of those listed were clergy-related offenders. [Note: The work has been criticized by some on the basis that she did not include later appeals that were successful, and relied on a standard of accuracy that was acceptable to newspapers.]

Cohen, Dovid. (2011). "Molestation – A *Halachic* Perspective." Chapter 6 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 121-128.

From the introduction: "This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ... we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community." Cohen "is the *Rav* [rabbi] of Congregation Gvul Yaabetz in Brooklyn, New York," an Orthodox Jewish congregation, and "is *Mora D'Asrah* [chief rabbi] of OHEL Children's Home and Family Services," Brooklyn, New York. Noting the relative lack of "*Tshuvos* (Rabbinical Responsa) concerning molestation," he writes as a *Posek* (an authority/arbitrator of *Halachic*, Torah law) whose role is "to formulate decisions from original sources rather than the responsum. In a very brief historical review, states: "In former times, molestation was looked upon as a question concerning man's relationship with G-d since there was no perception that the molestees were hurt in any way. Even preeminent psychologists were not aware of any long-lasting psychological trauma... In time, however, it became evident that a large segment of traumatized people – both male and female – were victims of molestation... We know of case histories of teenagers committing suicide due to their being sodomized. We also are aware of situations where pre-teen children were eventually put under

psychiatric care, probably due to their being molested (i.e., fondled) by someone who was an authority figure (i.e., teacher or principal).” Discussing applicable *Halachic* factors, states “that *mishkav zachar* (a homosexual act) by an adult male or adolescent having an inappropriate sexual relationship with a *katan* (a minor below 13 years) is considered child molestation.” States: “Fondling in order to have sexual pleasure is *assur* (forbidden). Motivation is the determining factor as to whether an action is permitted or an *aveirah* (sin). The adult’s motivation is what makes the one who is fondled feel molested.” [emphasis in original] States without qualification: “Many object to reporting the molester to the secular authorities because of the laws of *Mesirah* (*halachic* prohibition of reporting a fellow Jew to civil authorities). This is a fallacious argument since it is clear in the Codes that one who is *metzaer ha’tzibur* (causes grief to the community) may be given over for incarceration.” Also discusses the *halachic* basis for a *Bais Din* (rabbinic court) to proceed in a case of molestation without the testimony of a witness in order “to protect the community by disseminating the information and precluding the molester from being given opportunities to commit his nefarious activities.” Regarding the prohibition against *lashon hara* (derogatory or harmful speech) about another person, states that the obligation to save another person – “a constructive, beneficial purpose” – permits communication about the molester, which includes protecting others from the individual “or to help the individual of whom one is speaking (e.g., help him improve).” States without qualification: “It should also be pointed out that trying to silence a victim of abuse by telling him that disclosing the molestation constitutes *lashon hara* is wrong. Victims should not be dissuaded from asking for help and from holding their abuser responsible.” Regarding *Chillul Hashem* (desecration of G-d’s name) and the subject of molestation, notes that “many believe that when such an offense becomes public it shames the Jewish community and themselves, and thereby constitutes a *Chillul Hashem*.” States: “The abuser committed a *Chillul Hashem*. NOT the abused! A victim has every right to speak out and should be respected for his or her courage. Isn’t silencing those seeking justice and trying to prevent future abuse in itself a desecration of *Hashem’s* Name? When molestation is hidden or denied, the effects on the victim can tragically result in another form of *Chillul Hashem*.” [emphasis in original] Concludes with a very brief discussion of *halachic* factors regarding permission and responsibility to report a person who is a molester. 14 endnotes.

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. [A reprint with changes from: 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. 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.]

For a description, see the annotation for the article in this bibliography, Section IIa. The version in *American Sexual Histories* is accompanied by two 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, one of two 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 one of his female victims.

Cohen, Stanley. (2001). *States of Denial: Knowing about Atrocities and Suffering*. Cambridge, England: Polity Press, pp. 7-8.

Cohen is a professor of sociology, London School of Economics and Political Science, London, England. A sociological study of denial in which he identifies the forms of *interpretive denial* – admitting the facts but ascribing to them a different meaning, and *implicatory denial* – refusing neither facts nor conventional interpretation, but denying “the psychological, political, or moral implications that conventionally follow” those facts.

[While the context of sexual boundary violations within faith communities is not addressed, Cohen's study is very relevant to the topic.]

Cohn, Norman. (1957; 1961; 1970). "An Elite of Immoral Supermen (i)." Chapter 8. "An Elite of Immoral Supermen (ii)." Chapter 9. In The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages (Revised and expanded edition). New York, NY: Oxford University Press, pp. 148-162 and pp. 163-186.

A study of "the tradition of revolutionary millenarianism and mystical anarchism as it developed in Western Europe between the eleventh and the sixteenth centuries." Examines the "social composition of these sects and movements, and the social setting in which they operated..." Chapter 8 considers the Free Spirit movement, a gnostic heresy that "was a quasi-mystical anarchism – an affirmation of freedom so reckless and unqualified that it amounted to a total denial of every kind of restraint and limitation." Describes the followers as intensely subjective and who "acknowledge[ed] no authority at all save their own experiences... The core of the heresy of the Free Spirit lay in the adept's attitude toward himself: he believed that he was incapable of sin." The consequences of that belief led to antinomianism. A symbolic sign of spiritual emancipation was "the form of promiscuity on principle." In Chapter 9, in a section entitled, 'The doctrine of mystical anarchism,' he describes the movement's "promiscuous and mystically coloured eroticism." Notes: "According to one adept, just as cattle were created for the use of human beings, so women were created to be used by the Brethren of the Free Spirit. Indeed by such intimacy a woman became chaster than before, so if she had previously lost her virginity she now regained it... Some adepts attributed a transcendental, quasi-mystical value to the sexual act itself, when it was performed by such as they... For all alike adultery possessed a symbolic value as an affirmation of emancipation." Footnotes.

Coldrey, Barry M. (1993). The Scheme: The Christian Brothers and Childcare in Western Australia. O'Connor, Western Australia, Australia: Argyle-Pacific Publishing, 464 pp.

At the time of his research, Coldrey was 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 was invited by the Christian Brothers to conduct an independent, scholarly assessment of the Congregation's 100 years of involvement in residential childcare in Western Australia. The Christian Brothers, founded in Ireland for the education of poor boys, began in 1897 to establish the first of 4 orphanages in Western Australia to serve children from Ireland, England, and Malta. The homes were privately owned and subsidized by the government. The desire for an assessment was prompted also by allegations in 1987 from former students that they had been subjected to physical, emotional, and sexual abuse during their residence. Chapter 12, "The Controversial Issues," pp. 344-403, describes discipline in general, corporal punishment in particular, reports of physical abuse, Child Welfare Department investigations of Brother Francis Paul Keaney at the Clontarf Boys' Home in Bindoon and of the staff at St. Vincent's Boys' Home in Catledare, and accounts of abuse by farm staff on St. Joseph's Farm and Trade School in Bindoon. Sexual abuse is addressed in pp. 377-403. Describes the criminal case of Brother Philip Carmody who was convicted of sexually violating children at Clontarf orphanage, 1916-18. One section presents very brief reports, some referenced and others not, of sexual violations of the boys by Christian Brothers. Some incidents were reported to religious authorities and others not, and some authorities initiated investigations and discipline, and others did not. One section briefly examines the Congregation's handling of sexual abuse, concluding that responses "were biased toward maintenance of the institution" in order to protect "the good name and the credibility of the Congregation..." That victims were not helped is described as a matter of ignorance. He reiterates constantly that because the boys in these particular institutions were from lower social classes, broken homes, abandoned by families, and usually of lower intelligence, their accusations were thought to be less than reliable and truthful. Very extensive and academic documentation: endnotes; bibliography of primary and secondary resources; student and staff registers; glossary. Illustrations. Lacks an index, a distinct weakness in a book of such length and detail. Lacks a map and a timeline. [Note: This book was reportedly described by VOICES, an organization representing residents of the orphanages, as a "whitewashing exercise."]

. (1999). Religious Life Without Integrity: The Sexual Abuse Crisis in the Catholic Church. Thornbury, Victoria, Australia: Tamanaraik Press, approximately 100 pages; not all are numbered. [On 09/27/13, the document was available on the World Wide Web site of BishopAccountability.org: http://www.bishop-accountability.org/reports/2000_Coldrey_Integrity/index.html#toc]

Coldrey's status is not identified. A series of brief, topical reports and commentary in sections in contrast to a book divided into thematic chapters. Topics include: summary of child sexual abuse by Roman Catholic priests and male religious since the 1980s in Australia, Canada, and U.S.A.; patterns of perpetration against victims based on numerous media reports; reactions of the Church to discovery; offenders' deaths by suicide; abuse in boarding institutions; forms of denial; existence of a sexual underworld in the Church; collusion by leadership; patterns of dealing with offenders in orders and congregations; approaches to understanding sexual abuse as sin (religious model), illness (disease or medical model), dysfunction (rehabilitation model), and crime (penal model); celibacy; suggestions for reforming steps of recruitment and formation of priest and male religious, criteria of continuing membership, and supervision of perpetrators of pedophilia; "It's not an affair!" Strong moral point of view throughout. Style is occasionally disjointed. Wide range of sources cited; draws particularly from news media accounts; not all references are cited. Bibliography includes numerous sources from British Isles, Canada, and Australia, and U.S.A.

Coleman, Gerald D. (2004). "Clergy Sexual Abuse and Homosexuality." Chapter 7 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 73-84.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, "in order to work together in a collaborative effort to help fine-tune one another's thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem..." Coleman is a Sulpician priest, and president/rector and professor of moral theology, St. Patrick's Seminary, Menlo Park, California. His starting point regarding sexual abuse by priests in professional relationships of trust is "that intellectual training is not sufficient in countering sexual abuse. Personal formation and integration must accompany academic understanding." Defines the terms pedophilia, ephebophilia, homosexuality, and celibacy. Using clinical and Catholic sources, reviews the variety of opinions by authorities within and outside the Church regarding whether homosexuality increases the risk of sexual molestation of children or adolescents. Notes implications for the candidacy process for seminary and for ordination to the priesthood. His position is that excluding all homosexuals from the priesthood "does not authentically address the disorder of clergy sexual abuse of children." Calls for careful scrutiny and evaluation of every seminary applicant, whether homosexual or not. Commends a 1999 statement by the Catholic bishops of Germany "as a useful tool in discerning whether or not this homosexual candidate is at risk..." 26 references.

Coleman, Karen. (2010). Haunting Cries: Stories of Child Abuse from Industrial Schools. Dublin, Ireland: Gill & Macmillan Ltd, 269 pp.

Coleman is an Irish broadcaster and journalist. Utilizes quotations from her interviews; Includes use of pseudonyms. Prompted by the publication in 2009 of the Report of the Commission to Inquire Into Child Abuse, popularly known as the Ryan Report after its chairperson, Séan Ryan, a justice of The High Court of Ireland. "This five-volume tome is a shocking account of child abuse that took place in religious industrial and reformatory schools and other institutions from the 1930s up to the time of their closure... Its publication shocked the Irish nation; people read with disbelief as they read about the staggering levels of physical, sexual and emotional cruelty children endured in these ghastly places..." The book is "based upon stories of people who were in industrial and reformatory schools as children. It explains how they ended up in the schools in the first place, what happened to them during their incarcerations and how their lives were affected by their childhoods in these despicable prisons... The book also offers brief insights into why

Ireland cultivated a crop of religious sadists who were able to abuse with impunity for decades. It examines the role the Irish State played in abdicating its responsibility for the care of the children. The failures of the Redress Board are also investigated.” Also includes a chapter on the Magdalene laundries, an institutional system in Ireland that was not within the scope of the Commission or the Redress Board. Chapter 1 summarizes the findings of the Report, including patterns of individual and systemic abuse that was endemic and protected by a culture of silence and a failure of the Irish government to investigate and supervise the care of children that it funded. Cites an Irish attitude of “unwavering deference to the [Roman] Catholic Church” as a contributing factor to the lack of questioning of the behavior of religious congregations that operated the institutions. Also succinctly summaries reactions to the Report. Chapter 2 is the story of Noel Kelly who was “sexually, physically and psychologically assaulted” at St Conleth’s Reformatory School in Daingean, County Offaly. It was a reformatory school for males 12-17, run by the Missionary Oblates of Mary Immaculate. In 1968, at 15, Kelly was sent by Children’s Court to the institution where he was physically beaten, humiliated, and sexually assaulted by Brothers. When Kelly reported the sexual abuse to a Brother, he was physically beaten. Cites the Report regarding a Brother who abused Kelly; after he left Daingean, the individual was convicted of indecently assaulting boys at a college. States that the Report contains compelling evidence that the Oblates ignored allegations that the Brother had been abusing boys at Daingean, stating that the Oblates “developed a culture of fear that prevented any reporting of abusive behaviour,” which cultivated a subculture at Daingean where older boys preyed sexually on younger boys. Very briefly describes the long-term, deleterious effects of the abuse on Kelly. Chapter 3 is the story of Michael O’Brien’s experiences at St Joseph’s Industrial School at Ferryhouse, which is near Clonmel, County South Tipperary, and was operated by the Rosminian Brothers. In 1942, at 8-years-old, his mother died, and the children were sent by a court to different institutions. O’Brien lived 8 years at Ferryhouse, where, within days of his arrival, he was sexually abused by the Brother in the charge of his dormitory. He was also sexually assaulted repeatedly by a Rosminian priest. He endured physical beatings from both men. Ferryhouse is described as “an insufferable combination of abuse, deprivation and hard work.” The focus of Chapter 5 is Mickey Flanagan who was sent by a court in 1952 at 13-years-old to St Joseph’s Industrial School in Artane, near Dublin, which was operated by the Congregation of Christian Brothers. In 1954, Flanagan suffered severe physical injuries as a result of beatings by 2 Brothers. The School is described as “a dreadful abyss where boys were neglected and physically, psychologically and sexual abuse,” and cites the Report as depicting it as “a dystopian society where violence straddled sadism and where the Christian Brothers behaved like despots, striking terror into the children they were supposed to be nurturing and educating.” P. 80 states the Report “concluded that sexual abuse [of boys by Brothers] was a chronic problem,” and found that “a significant amount of predatory sexual behaviour by bigger boys on small, vulnerable ones.” The Report concluded the Christian Brothers “failed to properly investigate cases and allegations of sexual abuse,” and that “cases were managed primarily with a view to protecting them against” damaging the reputations of the School and the Congregation. Chapter 6 tells the experiences of John Brown (pseudonym) at St Patrick’s Industrial School in Upton, County Cork, and in Letterfrack Industrial School in Connemara, County Galway. In 1964, at 11-years-old, a court sent him to the Upton School, which was operated by the Rosminian Brothers. There, he was physically beaten and fondled by Brothers, but managed to avoid being raped. At night, Brothers in charge of the dormitories attempted to grope his genitals. Reporting the behavior to a priest during confession led to being beaten by the offender. When Upton closed in 1966, Brown was transferred to Letterfrack, operated by the Christian Brothers, where, according to the Report, corporal punishment “was severe, excessive and pervasive, and created a climate of fear.” Coleman cites “Letterfrack’s isolation [as] foster[ing] the sadistic conduct of several Christian Brothers,” calling it “a feeding ground for bullies and sexual predators.” States that the Report “concluded that sexual abuse by the Christian Brothers was a chronic problem in Letterfrack.” Cites the Report regarding “the notorious paedophile Maurice Tobin,” who was convicted in 2003 for the sexual assault of a sample of 25 boys in Letterfrack. Chapter 8 is the story of Tommy Millar, who, as a child, was sent in 1965 to St Ann’s Industrial School for Girls and Junior Boys in Lenaboy, County Galway, and at 6-years-old was transferred to St Joseph’s Industrial School in Salthill, County Galway, which was run by the Christian Brothers. Within weeks of arriving, he was sexually assaulted in

his dormitory bed by a Brother who later abused him in the infirmary when was sick. Once, when the Brother abused him in his dormitory, another boy entered and discovered them. When Millar told the boy what was occurring, the boy replied that the Brother was doing the same to him, confusing Millar as to whether the Brother's behavior was right or wrong, or a normal part of life or not. Describes the Brother's other sexual assaults on Millar, including the use of physical violence. Millar was also sexually abused by older boys, whom Millar understood as mimicking the abusive behavior of the Brothers. Describes a brutal physical beating by a Brother that Millar endured. Reports that shame and fear kept Millar from talking about the sexual abuse into adulthood. Chapter 10 tells the story of John Kelly, who at age 13 in 1965, was sent by a court for 18 months to St Conleth's Reformatory School in Daingean, County Offaly, which was run by the Oblates of Mary Immaculate. Boys were routinely beaten by Oblate Brothers as punishment. Describes the repeated sexual abuse of Kelly by a Brother who is termed "a notorious paedophile" and who later humiliated Kelly publicly to silence him about a particular assault. Kelly was also sexually abused by another Brother. Cites a finding in the Report "that Daingean's unsafe environment caused some boys to seek protection through sexual relationships with other boys in order to survive." Coleman states: "Daingean's remote isolation and its repressive regime magnified the overwhelming power the Brothers held over the boys. Their elevated status in Irish society fostered a groveling attitude that placed them beyond reproach. This was exacerbated by the suppression of complaints of abuse and a failure to investigate them. The fact that the boys mainly came from poor backgrounds and were therefore vulnerable to exploitation made matters worse." Very briefly describes the negative effects of the abuse on Kelly into adulthood and his efforts to obtain justice. Chapter 12 is the story of Gerry Carey, who, at 6-years-old, was sent by social welfare officers to St Joseph's Industrial School in Salthill, County Galway, which was run by the Christian Brothers. States that the School "was a cruel, harsh institution where severity and sadism were deployed with staggering frequency." A particular Brother beat him, leaving permanent physical injuries. Describes the sexual abuse of Carey by 2 Brothers. States that the silence and lack of action by the Brothers staff facilitated peers "who [sexually] abused [children] with impunity." Ejected from the School at 15, Carey's life deteriorated rapidly. Very briefly describes his achieving sobriety and facing his experiences of abuse. Chapter 13 "give[s] an overview of some of the main reasons behind the abuse, which are identified as: the nature of the industrial and reformatory schools, and their severity; lack of complaints procedures and tolerance of physical violence; the power of the Catholic Church in 20th century Ireland; the religious orders' "austere vows" of obedience and poverty; considers the argument that celibacy was a cause, but does not accept it; strict religious vows taken by nuns; recruiting methods of the orders and congregations; complicity and culpability of the Irish government; the Irish judiciary and the Irish Society for the Prevention of Cruelty to Children. Concludes: "While the blame for the actual abuse of children can unequivocally be laid at the doors of the religious institutions and the religious and lay staff who worked within them, such systematic abuse would not have been possible had the arms of the State not enabled it through its negligent and, at times, complicit actions." Chapter 14 discusses the Residential Institutions Redress Board that was established in 2002 by the Irish government to process "applications from survivors of institutional abuse seeking compensation for the cruelty they had endured in religious institutions." She describes the redress scheme as "flawed from its inception," and reports survivors' critiques of shortcomings and failures. Chapter 15 concentrates on what is popularly known as the Murphy Report. Issued in 2009 by the Commission of Investigation into the Catholic Archdiocese of Dublin, it "reported on the handling by [Roman Catholic] Church and [Irish] State authorities of a representative sample of 46 priests who had operated in the Archdiocese of Dublin and against whom allegations of child sexual abuse had been made. The period of investigation was between 1975 and 2004." Quotes from the Murphy Report: "'The Dublin Archdiocese's pre-occupations in dealing with cases of child sexual abuse, at least until the mid 1990s, were the maintenance of secrecy, the avoidance of scandal, the protection of the reputation of the Church, and the preservation of its assets. All other considerations, including the welfare of children and justice for victims, were subordinated to these priorities.'" Summarizes the cases of 3 priests that were described in the Murphy Report "that expose how the Archdiocese of Dublin ignored and covered up clerical child sexual abuse for decades." Regarding the consequences, Coleman states: "The Ryan and Murphy Reports have weakened Irish people's faith in their Church, their State and their own society."

They made us all question what kind of a country we have been living in and what sort of State we need to shape for the future to ensure such catastrophic abuse of children never happens again.” Endnotes are primarily based on her interviews and citations from published reports.”

Coleman, Michael C. (2007). “School Staff.” Chapter 6 in American Indians, the Irish, and Government Schooling: A Comparative Study. Lincoln, NE: The University of Nebraska Press, pp. 156-187.

Coleman “is a senior lecturer in the English section of the Department of Languages at the University of Jyväskylä, Finland.” Based on archival research in the U.S.A. and Ireland that was conducted to construct a comparative analysis of the educational systems in each country, beginning with “the policies and practices of American and British governments from the early nineteenth to early twentieth centuries, when both systematically exploited the school as a weapon of state in the struggle to assimilate ‘problem’ peoples.” In Chapter 6, he very briefly acknowledges issues of sexual abuse of Native American students who resided in boarding schools in the U.S.A. A number of the schools were operated by Christian denominations. States: “Occasionally, narrators such as Helen Sekaquaptewa recalled sexual harassment of Indian pupils at schools, and historian John Bloom has alerted us to the degree to which young girls and indeed boys were vulnerable to staff. One ex-student interviewed by Bloom remarked that although the male student supervisor at his school was strict in preventing study boys and girls from mixing, this man was ‘sneaking out with the girls.’ ...Perhaps because sexual matters were less freely discussed during the period under review, we hear relatively little of this side of staff abuse of pupils in [Commissioners of National Education in Ireland] and [U.S.A. Bureau of Indian Affairs] schools. Historians such as Carter and David Wallace Adams have suggested that not only pupils but female teachers too were vulnerable to abuse by male staff – to everything from discriminatory treatment to unfair dismissal to unwanted sexual advances.” Extensive endnotes.

Collcutt, Martin. (1998). “Epilogue: Problems of Authority in Western Zen.” Chapter in Kraft, Kenneth. (Ed.). Zen: Tradition and Transition. New York, NY: Grove Press, pp. 197-207.

By a professor, Department of East Asian Studies, Princeton University, Princeton, New Jersey. In the context of Zen in the West as at “a critical period of maturation and generational transition,” very briefly discusses “the difficulty of understanding and dealing with authority in traditional Zen practice.” Among the catalysts is “instances of teachers who have gone beyond the normally accepted teacher-student relationship in Zen, taken advantage of the authority of their office, and imposed their personal sexual desires on male or female students.” Among the issues identified are: trust as “an essential basis for the master-student relationship and for the deepening of practice...”; some students investing their “Zen teachers with an almost divine aura.”; proper role of a Zen teacher; absence of a “well-defined Sangha (religious community) or Buddhist context for the practice of Zen” in the West; confusing use of titles and terms for Zen teachers in the West. Lacks references.

Collins, Gary R. (1991). “Ethics in Christian counseling.” Chapter 2 in Excellence and Ethics in Counseling. Dallas, TX: Word Publishing, pp. 19-40.

Collins is a licensed psychologist, and executive director, American Association of Christian Counselors. “This chapter gives a practical overview for Christian counselors who lack the time, or perhaps the motivation, to read some of the more detailed books on counseling ethics.” Uses a definition of ethics as dealing with what is morally right and wrong, and of “Christian ethics [as] deal[ing] with what is morally right and wrong for a Christian.” Among the 6 issues addressed is *sexuality*. States: “Sexual intimacies with clients are unethical... Most [codes of ethics for counselors, secular and Christian] agree... that there should be no sexual contact between a counselor and his or her supervisor or between a counselor and a former counselee.” Attributes violations to “two broad categories [of reasons], vulnerable counselees and vulnerable counselors.” Offers several very brief suggestions regarding prevention. Endnotes.

Collins, Marie L. (2004). “Breaking the Silence: The Victims.” Chapter in Ammicht-Quinn, Regina, Haker, Hille, & Junker-Kenny, Maureen. (Eds.). The Structural Betrayal of Trust [Concilium series, 2004/3]. London, England: SCM Press, pp. 13-19.

From a collection of articles that is described in the Introduction to the volume as follows: “The title of this volume... is meant to capture two dimensions of the sexual abuse crisis within the [Roman] Catholic Church: the offences themselves which exploited the attitude of unquestioning trust and good will of children and parents towards their priests, and the subsequent experience of institutional denial, cover-up, hostility and juridical self-protection which they encountered when they had reached the stage, often many years later, of being able to report the crimes to the church authorities.” Collins, who lives in Dublin, Ireland, is a founder/member of Aware – a depression support group, a director of a sexual abuse support group, and a member of the Lynott Working Group that is drafting child protection guidelines for the Catholic Church in Ireland. First person account of her experiences that began when she was sexually abused at 12-years-old by a Roman Catholic priest while she was an inpatient at a children’s hospital run by women religious. She had “made my confirmation only a few months before.” Describes how he used the power of his religious role to justify his behavior and silence her. As a result of the experience, she experienced chronic psychiatric problems, including anxiety, depression, panic attacks, and agoraphobia that were treated with medications and required hospitalizations. After 25 years, with the help of a psychoanalyst, she reported the abuse to a senior curate in her parish who suggested she was to blame and refused to take the perpetrator’s name. She was silent about the abuse for the next 10 years. In 1995, she reported the abuse to the hospital and to the archbishop of Dublin. While the hospital was responsive, offered help, and reported the priest to the *Gardaí*, diocesan officials’ responses were legalistic, unresponsive to her as a person, misleading, and uncooperative with the police. The *Gardaí* investigation uncovered a 2nd victim and the priest was charged, found guilty on all counts, and served a jail sentence. The turning point in her decision to make her story known to the public was the archbishop’s press statement following the priest’s conviction. She states: “The laity were being deliberately misled by this cynical manipulation of the facts.” Concludes: “I am still struggling to regain the trust and respect I once had for the Catholic Church... My religion was not taken from me by my abuser but the church itself... Unfortunately is a grave lack of feeling for victims and vulnerable children which has led to the church’s present crisis.”

_____. (2010). “Journey to Loss: Living the *Murphy Report*.” Chapter 5 in Littleton, John, & Maher, Eamon. (Eds.). *The Dublin/Murphy Report: A Watershed for Irish Catholicism?* Blackrock, Co. Dublin, Ireland: The Columba Press, pp. 55-62.

From a collection of responses to *Commission of Investigation: Report into the Catholic Archdiocese of Dublin* (2009, July), chaired by Yvonne Murphy, a Circuit Court judge in Ireland, popularly known at the *Murphy Report*, an investigation commissioned by the government of Ireland to examine how the Roman Catholic Church and government authorities responded to “complaints, suspicions and knowledge of child sexual abuse” in Ireland, 1975-2004, by Roman Catholic priests. It concluded: “‘The Dublin Archdiocese’s pre-occupations in dealing with cases of child sexual abuse, at least until the mid 1990s, were the maintenance of secrecy, the avoidance of scandal, the protection of the reputation of the Church, and the preservation of its assets. All other considerations, including the welfare of children and justice for victims, were subordinated to these priorities. The Archdiocese did not implement its own canon law rules and did its best to avoid any application of the law of the State.’” From the book’s introduction: “...the kernel of what is at issue here: the betrayal by priests and bishops of Christ’s example of love and selflessness in an attempt to cling on to power and prestige. This book will examine the implications of this betrayal for the future of the Catholic Church in Ireland.” Collins “has been a vocal spokesperson for the survivors of clerical sexual abuse in the Dublin Archdiocese for many years. She herself was subjected to this abuse while a patient in Crumlin children’s hospital.” Traces her experiences as adult following her abuse: revealing the abuse for the first time to her doctor who helped her understand she was not responsible, reporting the abuse to her parish priest whose response “destroyed all the therapeutic work that my doctor had done,” and 10 years later reporting to the archdiocese and to the *Gardaí* in an attempt to ensure that the abusive priest would not be in a parish and would not be in contact with children. Cites sections of the *Murphy Report* to show the contrast between what she was told by the Church and the findings. Describes her interactions with the archbishop and his reluctance to act. The priest was later convicted of

abusing her and another child almost 20 years after her. Her response to the archbishop's public statement on the conviction was that it was hypocritical and meant to deceive the public. Concludes with a call for "hierarchy in Ireland [to] realise that they need to earn back trust and respect... [through] honesty and humility... and the laity must be part of the renewal." Footnotes.

_____. (2011). "Marie Collins: A Female Victim/Survivor of Clerical Child Sex Abuse Speaks." Chapter 11 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 253-261.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." Collins is described as having "campaign[ed] for justice for survivors of clerical sexual abuse in the Dublin archdiocese [of Ireland] for many years. She was subjected to this abuse while a patient in a Dublin children's hospital." Begins by describing her sexual abuse by a Catholic priest who was a chaplain at the children's hospital. Describes her upbringing as a Catholic as a factor in the effectiveness of his rationalizations of his behavior to overcome her resistance. The effects into adulthood included shame and guilt, anxiety attacks requiring hospitalization, depression, and agoraphobia. 23 years after the abuse, she reported the offender to a curate in her parish who told her she "was probably to blame" and assured her she "was now 'forgiven.'" 10 years later, she reported the offender to authorities at the hospital and the Dublin archdiocese. States: "Eventually, after two years, my abuser, despite the efforts of his superiors [in the archdiocese] to protect him, was brought before the criminal courts, was convicted and went to jail. He was later convicted of abusing another child 19 years after me, and at the time of this writing he is before the courts again on further charges of child abuse from an even later decade." Her efforts included working with other survivors to establish a government inquiry, which resulted in the Dublin Archdiocese Commission of Investigation, headed by Judge Yvonne Murphy. Calls the published report of the Commission in 2009 as "a moment of vindication after so many years of vilification. It confirmed what we had been saying, what the Church authorities had been denying for so long, was the truth." The Commission discovered that shortly after she was abused the archbishop at the time "was brought proof of what the young chaplain was doing to children in the hospital," and chose not to inform the hospital or obtain help for the children; rather, he "quietly moved" the priest to a parish where he had access to minors. Critiques the responses of the Church's hierarchy as expressions of denial and diverting attention "from the real problem: the structures of the clerical Church which allowed this world-wide cover-up to happen." Concludes by summarizing the benefits she received from counseling for the harms resulting from being abused. 3 footnotes.

Collins, Marie, & Hollins, Sheila. (2012). "Healing a Wound at the Heart of the Church and Society." Chapter 2 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 15-28.

From a book of presentations at the Roman Catholic Church's International Symposium Against Child Abuse, the theme of which was "Toward Healing and Renewal," that was held at the Church's Pontifical Gregorian University, Rome, Italy, February 6-9, 2012." This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the 'open wound' of [sexual] abuse [of minors]." An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Collins "has campaigned for the protection of children and justice for survivors of clerical sexual abuse for many years. She was a victim of this abuse at the age of thirteen while a patient in a children's hospital in Dublin, Ireland." Hollins is a professor of psychiatry, St. George's University, London, England, an independent member of the House of

Lords in England, and “has thirty years’ experience as a psychiatrist and psychotherapist with victims of sexual abuse.” An address to the Symposium in which Collins and Hollins alternate their presentations. Hollins: “What we will try to show you... is how not being believed or, even worse, being blamed for the abuse adds hugely to the emotional and mental suffering caused by sexual abuse, and how the failure of an abuser to admit guilt, or of the abuser’s superiors to take appropriate action, further compounds the damage. The extra dimension of the abuse of spiritual power will also be explored.” Identifies factors that make minors and people with intellectual disabilities vulnerable to abuse.” Collins very briefly describes being sexually abuse by a priest during hospitalization as a patient at 13-years-old. States: “The words this priest had used, to transfer his guilt to me, robbed me of any feeling of self-worth.” By 17, she was hospitalized to received for “deep depression and problems of anxiety.” Hollins addresses specific questions: “Why don’t victims speak out to end their ordeal?”; “So how do children and vulnerable adults react emotionally and behaviorally to abuse?”; “What are the long-term effects of abuse?” Collins describes her actions to report the priest who abused her to Catholic representatives, their negative responses, and the adverse consequences for her. Contrasts the Church’s response to the supportive response of authorities at the hospital where the abuse took place. Hollins very briefly identifies factors that contribute to the healing and recovery of a survivor, including an admission of guilt, an apology, justice, and ongoing support and friendship. Collins very briefly describes what has contributed to her recovery. Regarding the leadership of the Church, states: “There must be an acknowledgment and accountability for the harm and destruction that has been done to the lives of victims and their families due to the often deliberate cover-ups and mishandling of cases by the abusers’ superiors before I or other victims can find real peace and healing.”

Colvin, Rod. (2000). Evil Harvest: The True Story of Cult Murder in the American Heartland. Omaha, NE: Addicus Books, Inc, 355 pp.

Colvin is an author. From 1979-1989, he was a broadcast journalist in Omaha, Nebraska. In 1986, he covered the murder trial of defendants in the Rulo, Nebraska, cult case. Rulo was the site of an 80-acre farm in southeast Nebraska that was organized as a paramilitary encampment and religious cult in 1984 by Mike Ryan, a survivalist who taught that he embodied the spirit of the archangel Michael, and was chosen by God to lead the battle of Armageddon against Satan. Before starting his own group, Ryan was affiliated with Posse Comitatus, an ultra-right wing, racist, paramilitary group with a religious ideology based on the white supremacist Identity Movement and the Life Science Church. Ryan used his self-proclaimed religious authority and religious rhetoric to rationalize: theft; breaking up family units; emotional, psychological, and physical abuse of children; possession of illegal guns; use of an illegal substance; sadistic physical and sexual assault of adults. While married, Ryan took three other women members as sexual partners, rationalizing his acts through religious rhetoric. He killed a child and led others in the torturous murder of an adult, crimes for which he was tried and convicted. Based on interviews; lacks references.

Committee to Implement the Recommendations of the Maryland Task Force to Study Health Professional-Client Sexual Exploitation. (1999). Broken Boundaries: Sexual Exploitation in the Provider-Client Relationship. [Accessed at the World Wide Web site of AdvocateWeb:

<http://www.advocateweb.org/hope/maryland/brokenboundaries.asp>] [Available from: Department of Mental Health and Mental Hygiene, Office of Community Relations, 201 W. Preston Street, Baltimore, MD 21201. (410) 767-6600]

Booklet format. The Maryland Task Force to Study Health Professional-Client Sexual Exploitation was established by Maryland’s General Assembly and Governor to study the problem of health care providers and clergy who are sexually involved with patients/clients, and develop recommendations for prevention. To followup, an implementation committee prepared this consumer education booklet. Question/answer format. Identifies three types of sexual misconduct: therapeutic deception (e.g., a counselor tells a client that having sex with him/her will help overcome intimacy problems); non-bona fide treatment relationship (e.g., a chiropractor examines a patient’s genitals); sexually exploitative relationship (e.g., a psychotherapist ends counseling with a client to begin a sexual relationship). Other topics include: Maryland law;

power imbalance; common reactions to sexual exploitation; delayed discovery by victims; warning signs that a helping professional is crossing a line; victim's options; complaint procedures. Very well designed, clear format. The Task Force's comprehensive report is available for a fee. [A training video was also produced; see this bibliography, Section IX.]

Conder, Joseph B. (1992). "Liability of Church or Religious Society for Sexual Misconduct of Clergy." In American Law Reports (ALR5th): Annotations and Cases, Vol. 5. Rochester, NY: Lawyers Cooperative Publishing, pp. 530-549.

Prompted by the case of *Byrd v Faber* (1991, Ohio) 565 NE2d 584, in which "the court set forth guidelines for the [civil] liability of a church under theories of both respondeat superior and negligent hiring, and also considered the issue of charitable immunity. This case, and other cases considering the liability of a church or religious society for sexual misconduct are collected and discussed in the following annotation." Cites cases from California, Colorado, Minnesota, New Jersey, Ohio, Oregon, Texas, and Washington. The decision in *Byrd*, a case involving an Ohio Conference of Seventh-day Adventists pastor who sexualized a counseling relationship with a parishioner, is fully reported, pp. 1115-1126. Includes research references.

Conferences of the United Church of Christ Insurance Board; Parish Life and Leadership Ministry Team, Local Church Ministries; Worship and Education Ministry Team, Local Church Ministries; & Human Rights, Justice for Women and Transformation Ministry Team, Justice and Witness Ministries. (2004). Making Our Churches Safe for All: An Introduction to Abuse Prevention for Local Churches. Gaithersburg, MD: Insurance Board, 25 pp. [Accessed 12/27/17:

http://d3n8a8pro7vhm.cloudfront.net/unitedchurchofchrist/legacy_url/5170/safebook.pdf?1418429360]

The authors, per the introduction on pg. 1, are affiliated with the United Church of Christ denomination. An update of an earlier resource. The guide contains materials which "provide some guidance about developing policies and procedures for the protection [from abuse, particularly sexually abuse] of children, youth, and adults participating in church-sponsored activities." The primary section is a 7-step outline of a process for developing and implementing an initial policy: Beginning (organizing a team), Learning (finding information and resources), Sharing (engaging and educating the congregation), Forming (drafting policies), Establishing (adopting policies), Implementing (oversight, training, supervising, receiving and investigating reports, and recordkeeping), and Other Initiatives. The next section, "Essential Issues for Policies," briefly addresses topics including: defining *sexualized behavior* and *ministerial relationships*; screening of volunteers and employees; response procedures; education and awareness. Also includes 3-pp. of resources, and a 2-pp. outline of a policy template with recommendations for contents. 4 appendices: definitions, sample disclosure form, sample procedure for handling complaints, and sample format for a workshop on boundaries.

Connors, Canice. (1995). "Priestly Misconduct and the Catholic Church Crisis." Chapter 10 in Mosgofian, Peter, & Ohlschlager, George. Sexual Misconduct in Counseling and Ministry. Waco, TX: Word Books, pp. 164-180.

By the president and chief executive officer, Saint Luke Institute, Suitland, Maryland, "a psychiatric and residential treatment facility on the cutting edge of helping priests with sexual misconduct problems." Examines policy issues in the Roman Catholic Church in relation to the "sexual misconduct crisis over the past decade, involving two to four percent of the 66,000 Catholic clergy in North America and costing over 400 million dollars in settlements..." States that the "crisis, though complex, can be reduced to abuses of love, sex, and power. The response pattern might be summarized in the sequence of disbelief, denial, and recovery." Cites specific examples from Canada, U.S.A., and Australia. His position is "that there existed, and continues to exist, serious deficits in one or several" of the Church's policy processes, including lack of adequate intelligence gathering, inconsistent application, and ongoing analysis of effectiveness, among others. Concludes; "The failure [of the U.S. National Conference of Catholic Bishops "to generate sound, significant policy documents"] on the question of clergy sexual abuse was a serious mistake and has resulted in a significant loss of respect." 18 endnotes.

Constantinides, Kathy. (1994). Challenging Professional Sexual Exploitation: A Handbook for Survivors. Midland, MI: Sexual Assault Information Network of Michigan. [Available from: Sexual Assault Information Network of Michigan, Box 1011, Midland, MI 48641-1011.]

By an activist artist and survivor of clergy sexual exploitation. [Not examined; based on other authors' descriptions.]

Convocations of Canterbury and York. (2003). Guidelines for the Professional Conduct of the Clergy. London, England: Church House Publishing, 22 pp. [Accessed 05/10/09 at the World Wide Web site of The Church of England: <http://www.cofe.anglican.org/lifeevents/ministry/profcond.pdf>]

Context is the Church of England. Presents 12 guidelines with specifics under each. Among the specifics: 1.1 describes clergy as in positions of trust; 1.2 identifies themes of power, vulnerability, and trust; 2.9 addresses boundaries; 2.11 addresses "the potential for [clergy to] abus[e] their privileged relationships."; 2.13 calls for clergy to be trained in child protection; 3.2 addresses clergy as "in a position of power over others."; 3.4 addresses vulnerability; 3.9 warns against clergy "seeking sexual advantage."; 3.14 discusses confidentiality and the welfare of children and vulnerable adults; 7.3 and 7.4 discuss abuse of children and vulnerable adults, confession, confidentiality, and civil courts. Concluding section, pp. 13-22, is "A theological reflection," by Francis Bridger, principal, Trinity College, Bristol, England. It "indicate[s] the positive theological principles that underlie the guidelines." Identifies components of a theology of professional responsibility: principle of vocation, and concepts of covenant, agape, and virtue. Concludes: "...to develop a culture of professional ethics will require not just a set of guidelines for practice but the cultivation of virtuous character based on theology, morality and spirituality."

Conway, Jim, & Conway, Sally. (1993). "Sexual Harassment in Religion." Chapter in Sexual Harassment in Religion. Downers Grove, IL: InterVarsity Press, pp. 75-87.

The authors "are cofounders of Mid-Life Dimensions/Christian Living Resources, Inc., a California-based organization that offers help to people struggling to save or rebuild their marriages." Briefly discusses sexualization of the pastor/counselee and pastor/congregant relationships. Focuses on abuse of power due to the role, status, and authority of the male clergyperson relative to the power of a female congregant or counselee. Uses several brief anecdotes to depict incidents, including that of a male deacon who sexually harasses women congregants. Draws upon the work of Peter Rutter. Encourages women to speak up if they experience sexual harassment in church. 9 endnotes.

Conway, Eamonn. (2004). "Operative Theologies of Priesthood: Have They Contributed to Child Sexual Abuse." Chapter in Ammicht-Quinn, Regina, Haker, Hille, & Junker-Kenny, Maureen. (Eds.). The Structural Betrayal of Trust [*Concilium* series, 2004/3]. London, England: SCM Press, pp. 72-86.

From a collection of articles that is described in the Introduction to the volume as follows: "The title of this volume... is meant to capture two dimensions of the sexual abuse crisis within the Catholic Church: the offences themselves which exploited the attitude of unquestioning trust and good will of children and parents towards their priests, and the subsequent experience of institutional denial, cover-up, hostility and juridical self-protection which they encountered when they had reached the stage, often many years later, of being able to report the crimes to the church authorities." Conway is a Roman Catholic diocesan priest, and senior lecturer and head of theology and religious studies, Mary Immaculate College, University of Limerick, Ireland. States at the outset: "This article argues that in order to deal justly and responsibly with child sexual abuse by [Roman Catholic] clergy, consideration must be given to operative theologies that may have colluded with and facilitated abusive behaviour." Defines two kinds of abuse: "The first is the sexual abuse of minors by individual clergy. The second is the experience of abuse suffered by victims when they reported their abuse to church personnel... Both forms of abuse prompt questions regarding deeply-held, taken-for-granted constructs, values, beliefs and identities operative in the Christian community." Very briefly surveys "distinctive factors in clerical sexual abuse" and the Church's response to child sexual abuse clergy. Very briefly describes two current understandings of the priestly office. The first is the priest as *repraesentatio Christi*, a view that emphasizes "the priesthood as representative of Jesus Christ to the Christian community" as

described in the works of the Council of Trent. The contrasting model is the priest as *repraesentatio ecclesiae*, a view that emphasizes the Christian community and the role of the priest as one who “enables and facilitates the Christian community’s proclamation of the gospel.” Briefly reports on a 2001 study by Paul Zulehner, University of Vienna, that surveyed “almost 3,000 bishops, priests and seminarians in sixteen dioceses in five European countries” which identified 4 types of clergy. He then “considers the implications of professed and operative models of priesthood for the child sexual abuse crisis in the Catholic Church.” Notes: “As we have no information regarding the operative models of priesthood of offenders, we can say very little in this regard. We can only speculate, which we now do briefly.” Regarding models of priesthood and Church management of child sexual abuse by clergy: “We can speak with greater certainty about the influence of operative theological models of priesthood on the handling of child sexual abuse. Zulehner’s survey confirms that the majority of those in decision-making positions in the church are working out of an understanding of priesthood as *repraesentatio Christi*. Those who understood priesthood primary as such find it hardest to accept that priests could commit abusive acts... The dominance of [that] model also explains the priority given by church leaders to protecting the church and the priesthood.” Concludes with recommendations that cluster around the “theology of priest as *repraesentatio ecclesiae*, building on the teaching of the Second Vatican Council...” 24 footnotes.

Conway, Eamonn, Duffy, Eugene, & Shields, Attracta. (Eds.). (1999). The Church and Child Sexual Abuse: Towards a Pastoral Response. Blackrock, Co. Dublin, Ireland: The Columba Press, 93 pp. [Produced by the Western Theological Institute, Galway, Ireland.]

9 very brief chapters by seven Irish authors with varied backgrounds and expertise. Two types of contributions form this collection – “pieces written from personal experience and reflection, and analysis by psychologists and theologians.” Focus is the Roman Catholic Church. Introduction states that since victims sought legal redress, “Initially at least, pastoral considerations and responsibilities took second place. This book represents an effort to redress an imbalance...” Chapter 1. “Child Sexual Abuse: A Systemic Approach.” Attracta Shields; a psychologist, therapist, and director, Western Theological Institute, Galway Ireland; pp. 11-20; does not explicitly address the involvement of the religious community. Chapter 2. “Beyond the Myths: Child Sexual Abuse by Females.” Attracta Shields; pp. 21-34 does not explicitly address the involvement of the religious community. Chapter 3. “An Invitation to Wounded Healers: Reflections of a Victim of Sexual Abuse.” Anonymous; as a youth, she was sexually abuse by a priest; pp. 35-41. Chapter 4. “In Hope of a Better Day: The Perspective of those who have Sexually Abused Children.” Attracta Shields; pp. 42-46. Chapter 5. “In the Front Line: Who cares for the Carers?” Colm Healey; director, residential child care center, Dublin, Ireland; pp. 47-52. Chapter 6. “Do you want to be well again?” Alan Hilliard; priest, Diocese of Dublin; pp. 53-60. Chapter 7. “The Dilemma of those in Authority.” Colm O’Reilly; bishop, Ardagh and Clonmacnoise; pp. 61-66. Chapter 8. “Forgiveness and Reconciliation in the Context of of Child Sexual Abuse.” Eugene Duff; priest, Diocese of Achonry, and director, Western Theological Institute. Chapter 9. “The Service of a Different Kingdom: Child Sexual Abuse and the Response of the Church.” Eamonn Conway; priest, Diocese of Taum; head, theology and religious studies, Mary Immaculate College, University of Limerick; associate director, Western Theological Institute. [Victims/survivors may find some of the authors’ views distressing.]

Coolidge, Trilby. (1994). “The Man Who Loved to Touch Women: Innocence, Sexual Abuse, or Medical Disorder?” Chapter 4 in Chirban, John T. (Ed.). Clergy Sexual Misconduct: Orthodox Christian Perspectives. Brookline, MA: Hellenic College Press, pp. 65-101.

Coolidge is a psychologist and lecturer, Department of Psychology, University of Washington. A retrospective analysis of an experience in her Orthodox parish that offers insight into a parish’s collective failure to act more decisively and effectively in the face of sexual boundary violations. A man new to the parish was experienced as committing sexual harassment of women through verbal and non-verbal means, but the situation was confounded by his disabilities, which included physical and probably cognitive dimensions. After a year in which the members tried to limit the extent of his interactions, including being warned three times by the priest, he was asked to leave

the parish. Her assessment of the events includes: church norms of tolerance of, and hospitality for, outsiders inhibited group members from responses they individually would have used in other social settings, e.g., anger, confrontation, and avoidance; women's guilt at having negative feelings toward the individual led to emotional and cognitive conflicts, and resulted in anxiety; confusion over how to understand behavior that constituted sexual harassment but could not be clearly identified as such because of the factor of disabilities affected people's perceptions and attitudes; group dynamics led to a diffusion of responsibility, and a de facto collective acceptance of the situation by failing to act decisively or effectively; a variety of feelings and attitudes elicited in the encounters centered on his disabilities, and these affected perceptions of his behavior and motivation; priests are not trained how to handle mental health issues; more effective responses were prevented by personal countertransference issues.

Cooper-White, Pamela. (1995). "Clergy Sexual Abuse." Chapter 6 in The Cry of Tamar: Violence Against Women and the Church's Response. Minneapolis, MN: Fortress Press, pp. 126-144. [The chapter from the 2012 2nd edition is reprinted in: Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 58-81.]

Cooper-White is Priest-Associate, St. Mary's Episcopal Church, Park Ridge, Illinois, and adjunct professor, Seabury-Western Theological Seminary, Evanston, Illinois. An overview. Begins with vignettes. Perspective is that clergy sexual misconduct is a boundary violation, and a matter of power and control. Analyzes the nature of the harm to the victim. Makes a case against clergy dating parishioners. Offers profiles of who is vulnerable to becoming a victim and to becoming a perpetrator. Addresses topics of reporting, intervention, and prevention. Extensive footnotes.

_____. (2003). "Sexual Exploitation and Other Boundary Violations in Pastoral Ministries." Chapter 16 in Wicks, Robert J., Parsons, Richard D., & Capps, Donald. (Eds.). Clinical Handbook of Pastoral Counseling, Vol. 3. Mahwah, NJ: Paulist Press, pp. 342-365. [Reprinted in: Cooper-White, Pamela. (2019). Gender, Violence, and Justice: Collected Essays on Violence Against Women. Eugene, OR: Cascade Books.]

Cooper-White is an Episcopal priest, associate pastor of pastoral theology, Lutheran Theological Seminary, Philadelphia, Pennsylvania, and a certified pastoral counselor. The chapter is a section entitled, "Special Challenges and Responsibilities of the Pastoral Counselor." While her focus is clergy sexual misconduct with adult congregants, she notes that many of the same principles and dynamics may also apply to cases of child sexual abuse in a religious setting. Offers definitions of sexual harassment, sexual abuse, and sexual misconduct, and a brief ethical and theological analysis of clergy sexual misconduct that draws from Marie Fortune's work. Presents a psychodynamic analysis of the phenomenon of clergy sexual misconduct. Briefly describes seven principles for counseling adult victims. Briefly discusses counseling adult victims of clergy offenders, clergy offenders, and the families of victims and of offending clergy. Comments on consulting with congregations, drawing upon the work of Chilton Knudsen, and emphasizes that congregations need information and education. 42 references.

_____. (2004). "The Relational Paradigm in Pastoral Care." Chapter 5 in Shared Wisdom: Use of the Self in Pastoral Care and Counseling. Minneapolis, MN: Fortress Press, pp. 86-130.

Within the chapter is a vignette pp. 102-123, from a fictional case that is analyzed using her relational, intersubjective paradigm for pastoral practice, which was presented in the prior chapter. [The case, entitled, 'Terrence,' is initially presented in the Introduction. He has served as rector of a "large, prestigious suburban church" for 3 years and is under consideration for a bishop's position, which is a pressure for him. At home are his 3 teenage children "and a wife who seemed perpetually frazzled and wanting more of his time." Elaine is introduced as a congregant with marital issues who found his last sermon inspired her "'about taking hold and changing what's wrong in [her] life.'" An endnote in the chapter describes him as "white, educated, middle-class."] The vignette describes the interaction in a pastoral counseling session between Terrence and Elaine. The commentary describes Terrence's behaviors as "an egregious mistake," and states he "is sliding fast down the 'slippery slope' of sexual boundary violation. ...he has already

sexualized the pastoral relationship through inappropriate touch and physical closeness... It is Terrence's responsibility as the professional caregiver, not Elaine's, to monitor the boundary and to maintain a safe, facilitative environment for Elaine to explore her pastoral needs." Analyzes Elaine's idealization of her pastor as a "normal transference reaction during a time of physical, sexual, and emotional duress," and calls it a signal of "her need for healthy, safe pastoral support to help her gain a sense of direction and purpose in her marital relationships." The critique of Terrence's behaviors is ethical and psychological, the latter of which includes his rationalization and narcissism. His lack of self-awareness and self-realization is noted as his use of empathy is "directed toward a careful step-by-step seduction of Elaine toward meeting his own sexual and emotional needs." Presents a detailed description of "narcissistic pathology," drawing on clinical theory, particularly that of Heinz Kohut, and her professional experience. Presents an alternative scenario in which Terrence's awareness of his countertransference feelings could have prevented unethical behavior. Notes: "Female gender, race, physical ability, and other demographic characteristics that are vulnerable to oppression may constitute elements that stir the narcissistic wounded healer's compulsion to rescue – and simultaneously to exploit." Her recommendations for prevention in the case setting include individual psychotherapy, spiritual direction, marriage counseling, and professional consultation and/or peer supervision. Briefly suggests ways Terrence could have used the dynamics of the interaction in role-appropriate and ethical ways that could have benefitted Elaine. Presents a positive "reworking of the vignette" of the interaction of Terrence with Elaine. Concludes with a very brief critique of the "paternalistic paradigm" of pastoral care that was dominant in the 1950s – the pastor as shepherd who heals, sustains, and guides in "a largely one-on-one, heroic, and even self-sacrificial enterprise." Book endnotes.

_____. (2004). "The Relational Paradigm in Pastoral Psychotherapy." Chapter 6 in Shared Wisdom: Use of the Self in Pastoral Care and Counseling. Minneapolis, MN: Fortress Press, pp. 131-180.

The chapter continues the book's examination of the caregiver's use of self in the pastoral care contexts of the parish and chaplaincy. Her interest is the "subjective experience of the counseling relationship, our 'countertransference,' [in order to] come to a deeper, more empathic appreciation of the other and be more open to the other's own thought, feelings, insights, and hopes for growth and healing. The book will lead the reader through a method for pastoral assessment and theological reflection that makes use of the pastoral caregiver's own self as a primary tool for discernment and praxis." Chapter 6 applies her method of pastoral reflection to the practice of pastoral psychotherapy. Pages 156-171 report on her research study that focused on the question: "How do pastoral psychotherapists conceptualize their countertransference (their responses, thoughts, feelings, fantasies, and sensations in relation to the patient), and how do they make use of these conceptualizations and attitudes in their actual practice with patients?" She sent a questionnaire consisting of quantitative and qualitative items to 125 fellows and diplomates in the American Association of Pastoral Counselors, and of the surveys returned, 55 were valid. She also sent questionnaires to 125 nonreligiously trained board-certified diplomates in clinical social work, and received 28 valid surveys. Respondents were "asked to estimate the current prevalence of sexual misconduct in their own respective professions." The pastoral counselors' estimate of 14.5% was "slightly higher than average estimates reported in previous literature..." She also reports: "When it came to having heard direct reports of sexual boundary violations from both colleagues and clients, the numbers were very high. ...82 percent of all respondents had heard a client report of a clergyperson crossing a sexual boundary with him or her (a mean of over 4 incidents told and a range of 1 to 40.) A very high majority of pastoral counselors, 89 percent, had heard a client report of a clergyperson crossing a sexual boundary, with a mean of over 5 incidents told per therapist." Book endotes.

_____. (2019). "Soul Stealing: Power Relations in Pastoral Sexual Abuse." Chapter 2 in Gender, Violence, and Justice: Collected Essays on Violence Against Women. Eugene, OR: Cascade Books, pp. 12-19. [Reprint of: Cooper-White, Pamela. (1991). Soul stealing: Power relations in pastoral sexual abuse. *The Christian Century*, 108(6, February 20):196-199. For the annotation, see this bibliography, Section IIa.]

Coquilliet, Daniel R., & McMorrow, Judith A. (2006). "Towards an Ecclesiastical Professional Ethic: Lessons from the Legal Profession." Chapter 13 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 157-167. [For an earlier version, see: Boston College Law School Legal Studies Research Paper Series: Research Paper No. 65, 18 pp.; accessed 07/02/14 at the World Wide Web site of Social Science Research Network: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=688062]

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. Authors are professors of law, Boston College Law School, Newton, Massachusetts. Context is "[t]he sexual abuse crisis in the American [Roman] Catholic Church [which] has thrust us into a social drama." Comments on lawyers' "history with professional codes [to offer] a cautionary tale to those exploring an ecclesiastical code of ethics." Very briefly identifies U.S. legal profession rules dating from 1908. Based on lawyers' experiences, they predict "that the challenges to an ecclesiastical code fall into 5 broad areas: 1.) who creates the first draft; 2.) inherent limits of a code, particularly "identifying the optimum level of discretion and understanding the role of fact-finding within a code."; 3.) ethical awareness and values as a precondition for any code's effectiveness; 4.) role-differentiated behavior; 5.) relationship between a code focusing on the function of an individual and the system of the profession. Concludes with commentary on the value of codes and education, noting the root of reform is cultural rather than technical or legal. 16 footnotes.

Cornwell, John. (2001). "Priests." Chapter 10 in Breaking Faith: The Pope, the People and the Fate of Catholicism. New York, NY: Viking Compass, pp. 146-172.

Cornwell is a journalist, author, and former Roman Catholic seminarian who lives in England. The book is his analysis and critique of the Roman Catholic Church which he describes as in crisis and undergoing structural shifts as it anticipates a transition to the next papacy. His "constructive criticism" is written "as a Catholic in good faith" and states: "If this book seeks to influence, albeit from the periphery of my Church, it is to urge an appreciation of the Christian foundations and beneficence of pluralism – religious, political, and social." Chapter 10 briefly describes a wide range of concerns about the priesthood. Opens with a brief discussion of sexual abuse by priests, including a personal anecdote about a friend, a 69-year-old priest who was a college chaplain and determined to sexualize a relationship with an 18-year-old college student. Cornwell's perspective on abuse, and the responses by the hierarchy, is global, and briefly cites a number of cases, including ones from England, France, Wales, Africa, Australia, Africa, Scotland, Ireland, U.S., and Austria. Source notes are provided, but of the sources listed, not all are complete.

_____. (2006). Seminary Boy. New York, NY: Doubleday, 321 pp.

By an author and journalist who directs the Science and Human Dimension Project, Jesus College, Cambridge, England. A memoir of his 5 years at Cotton College, a Roman Catholic minor seminary in the West Midlands section of England, in the 1950s. He went there at 13 to begin an education and prepare for the priesthood. In Part 3, The Halfway House, he describes a priest new to the college, Fr. Lesley McCallum, who is assigned by the archbishop to be the assistant bursar. Cornwell seeks McCallum out as his spiritual director: "A combination of curiosity and rashness attracted me to [him]. I had found his attentions flattering when I was in the infirmary and he offered the prospect of real engagement." At Cornwell's first confession, McCallum offered him alcohol and a cigarette, denigrated Cornwell's previous spiritual director, and ended it abruptly before Cornwell could confess. Cornwell attempted a second time with McCallum who insisted he rise from his knees in preparation for making his confession, made him drink sherry, and interrupted his recitation of sins to inquire about sexual sins: "Something about the abrupt and intrusive way he asked this made me uneasy." When Cornwell started to comply, talking about masturbation and his struggle to control himself to conform to Catholic teaching, McCallum interrupted him and told him not to feel guilty, invoking secular experts who regarded it as normal sexual development. McCallum steered the content in the direction of deformed penises that resulted in abnormal forms of overstimulation, and requested to examine Cornwell's and manipulate it to tell "whether you have a problem of this kind..." Cornwell refused and walked

out. The postscript reports that soon after Cornwell graduated, McCallum's "predatory ways were soon exposed" and he was removed from the seminary.

_____. (2014). The Dark Box: A Secret History of Confession. New York, NY: Basic Books, 288 pp.

Cornwell is director, Science and Human Dimension Project, Jesus College, Cambridge, England. From the Author's Note: He writes from the "perspective of an individual member of the [Roman] Catholic faithful, [and] draws on a wide range of historical sources and the personal testimonies of fellow Catholics past and present." From the Prologue: "A crucial theme of this book is the phenomenon of obligatory confession in early childhood. The story of its universal commencement in the early twentieth century, the widespread oppression is occasioned, and, scandalously, the opportunity it afforded a minority of priests to abuse children sexually reveals the dark face of confession's recent history." Part 1 consists of 4 chapters that trace the historical development of the sacrament of confession in the Church. Chapter 1 concludes by citing the 11th century critique by Peter Damian in The Book of Gomorrah of "the clerical sexual abuse of adolescent boys" who were housed as oblates and novices in "religious houses and monasteries." Chapter 2 cites accounts of priests in the Middle Ages who solicited sex from female penitent who had come to make confessions. Chapter 3 includes a section on Cardinal Charles Borromeo's introduction in 1576 of the confessional box: "Mindful of widespread sexual abuse in the practice of confession, Borromeo resorted to a practical scheme to prevent confessors and penitents from coming into contact in the course of administering the sacrament." Includes a section reporting on cases in Stephen Haliczzer's Sexuality in the Confessional: A Sacrament Profaned, Mary Laven's Virgins of Venice: Broken Vows and Cloistered Lives in the Renaissance Convent, and Karen Libreich's Fallen Order: Intrigue, Heresy, and Scandal in the Rome of Galileo and Caravaggio. Part 2, consisting of 5 chapters focuses on the 20th century extension of "universal and frequent confessional practice to young children" by Pope Pius X in 1910 through an encyclical "lowering the age at which children made their first communion" and "insist[ing] that children also make their first communion at the same time." Chapter 7 recounts the childhood experiences of Cornwell and various authors to describe a culture of fear and guilt surrounding confession and communion for children in the early 20th century. Regarding youths who were entering puberty or were in adolescence, and the topic of sin related to sexuality, he references comments on an author's account, stating it "evokes an entire era of neurotic scrupulosity inflicted on generations of young Catholics." States: "...it is the sobering argument of this book that countless children were oppressed, and many traumatised, by the practice of early confession." As part of "the systemic connection between confession, the confessional oppression of children, and clerical sexual abuse of children," he includes "the seminary formation [of priests] and the culture of clericalism that flourished after the pontificate of Pius X" in the 20th century. Chapter 8 describes the pre-Vatican II seminary in England, drawing upon his experience in a senior seminary, which he entered in 1958 at 18-years-old. Commenting on Pius X's reforms that "emphasized segregation from the laity and especially from women," he states that the "consequences also included a guarded, patriarchal attitude towards women; an expectation of deference from the lay faithful; and a tendency to close protective ranks against outsiders, involving instinctive secrecy." In Chapter 9, which discusses the culture of sexuality in the seminary, he states: "Sexual sin was the dominant topic of the moral textbooks we were obliged to study in preparation for future ministry... It is noteworthy that the masturbation section in [the textbook] runs to five whole pages, whereas rape gets barely a third of a page." Cites examples of the culture's inclusion of a "new spirit of clerical permissiveness" that was applied to matters of sexuality. His analysis is "that the nature of priestly abuse of the young in the twentieth century comprises not only forms of sexual molestation, but the wider phenomenon of psychological oppression. The two forms of confessional terrorism are inextricably related, and the boundaries between the two are often indistinct." States that published reports of clergy sexual abuse from 1989 to 2013 fail "to recognise the problems inherent in clericalism, clerical formation, and the practice of confession as crucial causes of the phenomenon of clerical sexual abuse." Part 3 consists of 3 chapters and an epilogue. Chapter 10 cites numerous incidents and cases globally of the sexual abuse of minors by priests who exploited the setting of the confessional. Summarizes an encounter he experienced in

seminary, which was the basis for his book, Seminary Boy (2006) [This bibliography, this section.]. Based on his research, he argues that abuse related to the context of confession is underreported by the Church. To account for the behavior of a priest who offends, his analysis connects the priest's "upbringing as a Catholic child in this era, including his early catechesis and practice of confession, as well as in aspects of his seminary formation," plus the priest's "own use of the sacrament of confession for himself," which is enacted as a form of cognitive denial that becomes part of a rationalization: "What we are witnessing is a distorted religious imagination that has been shaped by narratives and metaphors of confessional experience." Book endnotes.

Corrado, Raymond, R., Cohen, Irwin M., & Corrado Research and Evaluation Associates Inc. (2003). Mental Health Profiles for a Sample of British Columbia's Aboriginal Survivors of the Canadian Residential School System. Ottawa, Ontario, Canada: Aboriginal Healing Foundation, 64 pp. [Accessed 09/06/08 in PDF format at the Research Series section of the World Wide Web site of Aboriginal Healing Foundation: <http://www.ahf.ca/publications/research-series>]

From the Executive Summary: "The purpose of this research project is to examine the abuse, mental health and health profiles in a sample of 127 Aboriginal Survivors of the [Canadian] residential school system who have undergone a clinical assessment. ...the report discusses: the demographic and problem profiles of residential school Survivors and their families prior to, during and after residential school; the residential school experiences of the sample; the prevalence and co-morbidity of post-traumatic stress disorder (PTSD) and other mental disorders; and the treatment needs of residential school Survivors." All "subjects were Aboriginal adults [in British Columbia] who are litigants against the federal government of Canada, the United Church of Canada, the Anglican Church, and/or the Roman Catholic Church for abuse they suffered while students at residential schools." Participants in the study were 70% were male and 30% female, had a mean sample age of 48.5 years, and were affiliated with 24 different bands and 14 different First Nations. States: "One hundred per cent of the case files reporting abuse during attendance at residential school indicate that the subjects had been sexually abuse and nearly 90 per cent of the case files report physical abuse." Mental health information was provided in three-fourths of case files; only 2 participants did not have a mental disorder; the most common disorders were PTSD (64.2%), substance abuse (26.3%), and major depression (21.1%); half of those with PTSD were co-morbid for other mental disorders. An exhaustive code book was developed as a step to creating "a systematic quantitative database regarding the mental, health and social problems of residential school Survivors in Canada." Describes the consent process for study participants. Chapter 2 summarizes the literature and research on the residential school system, noting that mandatory schools "in British Columbia operated from 1863 to 1918 with approximately 10,000 Aboriginal children in Canada attending these schools in the 1960s." Reports major categories of abuse as identified in the literature as physical, sexual, psychological, and spiritual. Also identifies cultural, health, social, employment, and criminal offending impacts of the residential system on Aboriginal communities. Chapter 3 discusses mental health problems in relation to Aboriginal peoples, focusing on a description of PTSD and briefly on "a distinct culture of problems and behaviours termed 'residential school syndrome' to explain the mental health outcomes of some Survivors of the residential school system." Chapter 4 briefly describes the research methodology, and notes limitations. Chapter 5 reports the data analysis for numerous items, including: marital relationships; physical and sexual violence between partners; positive and negative parenting ability; contact with siblings and family while in residential school; forms of disciplinary action, including physical punishment; experience of physical abuse, sexual abuse, emotional abuse, neglect, and/or witnessing any of those pre-residential school, and the perpetrators of the abuse; repeat of prior item during residential school; frequency and the perpetrators of abuse in school, which included priests, nuns, staff, teachers, and administrators; disclosure of abuse; about 1/3 never disclosed that they had been abused prior to the study; of those who did disclose, 1/8 disclosed to a church official. A total of 62 persons had been convicted of 150 charges, with slightly over half convicted of sexual offenses. Reports on sexual problems and deviations for 53 persons in the post-residential school period. Very briefly reports on physical health problems based on 43 case files. Reports on current mental health status based on 74.8% of the cases files: "...only two indicate that the subjects did not suffer a mental

disorder. As expected, based on the mental health literature on residential school Survivors, the most commonly diagnosed disorder is post-traumatic stress disorder (64.2 per cent), followed by substance abuse disorder (26.3 per cent), major depression (21.1 per cent) and dysthymic disorder (20 per cent).” Of those diagnosed with PTSD, nearly half were co-morbid with another mental disorder, the most common of which was major depression. Chapter 6, the conclusion, describes the study’s limits, and discusses findings. Among the conclusions: “...it is evident that both the structure of staff authority and vulnerability to other residential school students combined to facilitate the pervasive and multiple abuses against this sample of residential school Survivors.” 61 references.

Coulton, G. G. (George Gordon). (1927). Five Centuries of Religion, Vol. II. Cambridge, England: Cambridge at the University Press, 703 pp.

Coulton is a fellow, St. John’s College, Cambridge, England, and university lecturer in English. This second volume of his history is entitled, *The Friars and the Dead Weight of Tradition, 1200-1400 A.D.* In Chapter XI, “The Poor Clares,” he discusses the Franciscan order of nuns. At page 154, he notes that medieval canon lawyers and theologians drew a distinction between the religious vows of males and females. If a monk broke his vow, he risked his soul, but a nun was bound by more than a personal vow: “she was the Bride of Christ and, by canon law, her unchastity was a direct offence against her spouse, the King of Heaven.” In a footnote to this statement, he cites various sources to document this understanding, including that the word “incest” was sometimes used to describe sexual engagement of a nun, and that “adultery” was also applied to one who engaged a nun in sexual behavior because the spouse of another, i.e., God, was being corrupted. [See also this bibliography, this section: Power, Eileen Edna (1922; 1964).] That it was frequently Roman Catholic clerics who were the offenders by abusing their office is clearly illustrated. Page 224 reports an official Roman Catholic Church visitor who inspected nunneries in the 13th century, Odo Rigaldi. At Mont-St.-Michel, he had nuns brought to his bed repeatedly during his inspection of the abbey. Page 258 reports that Bishop Henry of Liège, 13th century, lived for 30 years with 2 or 3 abbesses and a nun among his concubines. Footnotes.

Council on Women and the Church. (1982). Naming the Unnamed: Sexual Harassment in the Church. New York, NY, NY: Council on Women and the Church, United Presbyterian Church in the USA, 22 pp.

Booklet format that is brief but very effective. When a national committee was established to study how the Presbyterian Church could respond to victims of sexual harassment in society, it discovered enough problems in the Church that it refocused its work to the problem of harassment in the denomination. Includes: a theological statement that analyzes sexual harassment as dehumanizing and involving an unwarranted misuse of power, and requires a concern for justice when responding; 4 brief first person accounts of being harassed within the Church; definitions from the U.S. Equal Employment Opportunity Commission, Title VII of the U.S. Civil Rights Act of 1964.; myths/facts about sexual harassment; practical, concrete responses to harassment; a grievance model based on an ombuds team; a design for a workshop on harassment that incorporates a 10-minute color filmstrip; selected annotated bibliography. Reports findings from a 1981 national survey by the Church’s Research Division. Of 4 denominational seminary presidents responding, 2 had received from students and employees in the last three years complaints of incidents perceived as sexual harassment, and 3 indicated a need for a seminary grievance process. Of judicatory executives, personnel officers of agencies, and chairs of clergy oversight committees: 70% indicated a need for more information on the subject; 79% perceived no need for a formal grievance process to deal with sexual harassment; 39% were not aware of sexual harassment in the Church before receiving the questionnaire; and 7% reported that complaints had been received within the last three years in their judicatory concerning work or career-related incidents of sexual harassment.

Courtois, Christine A. (1988). Healing the Incest Wound: Adult Survivors in Therapy. New York, NY: W. W. Norton & Company, Inc., 396 pp.

Courtois “is a counseling psychologist in private practice in Washington, D.C..” Chapters 1-5 are “a general introduction to incest by category, type, characteristics, and dynamics.” Chapters 6-8

“outlin[e] the predominant symptoms and aftereffects associated with incest and their secondary elaborations.” Chapters 9-15 are “devoted to a discussion of incest therapy... My goal is to offer the clinician comprehensive guidelines for working with adult victims/survivors of incest.” Chapter 13 begins: “Survivors [of incest] who are members of minority populations by virtue of their ethnicity, sexual orientation, gender, or physical limitations, who are mothers as a result of incest, who are children of military and foreign service families, or who are members of religious groups bring special concerns and issues to treatment. It is not uncommon for these individuals to have been doubly oppressed and/or victimized and for their group status to have had a strong effect on their traumatic stress reactions.” Pp. 292-293 briefly discuss religious communities and cults. Notes that “clinical reports have documented that involvement in religious groups and cults is sometimes a means used by a survivor to cope with the abuse and its aftereffects.” States: “Some cults include a libertarian sexual philosophy, often for the pleasure of a male leader who functions as a father figure. Sexual interaction with the leader therefore serves as a traumatic reenactment of incest, as does sexual involvement with other members of the community when undertaken for the leader’s gratification. Drugs and other ‘mind control’ techniques might be used to lessen resistance to participation. Thus, a survivor involved in a cult might be repeatedly revictimized as part of the cult’s activities while reenacting her past abuse.”

Couser, Richard B. (1993). Ministry and the American Legal System: A Guide for Clergy, Lay Workers, and Congregations. Minneapolis, MN: Fortress Press, 356 pp.

Couser is director, Orr and Reno P.A., Concord, New Hampshire, specializing in civil litigation. Chapter 6, “Liability for Contracts and Torts,” pp. 81-95, includes a helpful discussion of a church’s liability for torts that incorporates case examples of sexual offenses by clergy. Chapter 12, “Hiring, Supervising, and Firing Employees,” pp. 195-213, is a clearly organized discussion of the topics and related subtopics, e.g., counselors and youth workers. His chapter on litigation includes very practical advice on how to manage a crisis precipitated by discovery of sexual offenses by presenting a hypothetical situation of sexual molestation/abuse of a minor(s) by a staffperson/volunteer pp. 297-300. References.

_____. (2006). “Attorneys: Finding the Best Advice.” Chapter 19 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 122-128.

Couser is an attorney with D’Amante Couser Steiner Pellerin in Concord, New Hampshire. Very briefly “address[es] why a lawyer representing the church is needed [following a clergy misconduct crisis], and how to select, pay for, and deal with one.” Regarding parties with an interest in the consequences of misconduct, identifies, the victim, accused, church’s insurer, congregation, media, and government. States: “Apart from the need to consider the church’s obligations to the various parties in the interest, and the pitfalls of dealing with them, any claim or threat of litigation or that might lead to litigating, from any party, should always lead the church to consult counsel.” Identifies sources of finding a suitable lawyer as a denominational lawyer, referral by the denomination, satisfied churches, and referral by lawyers. Recommends criteria, including qualifications, geographic practice, and familiarity with the church’s polity and practices. States: “Give preference to an experienced, qualified, and well-recommended lawyer over one who shares your faith, if you can’t put the two criteria together.” Cautions against using a lawyer from the church’s membership. Offers advice on determining payment arrangements. Identifies extremes of overreliance and underreliance as hazards in dealing with a lawyer. Offers very brief “guidelines for the scope of services that should be entrusted to the lawyers” in relation to the parties of interest. 1 endnote.

Couts, Dianne Darr. (2020). Things Fall Apart, but the Center Held. Self-published, 242 pp.

Couts is a retired high school teacher in Akron, Ohio, and a board member of MK Safety Net, a binational non-profit which offers “missionary kids” [i.e., children of parents who were religious missionaries in countries different from the parents’ home country] who were abused in the missionary setting “affirmation and understanding, encouragement and resources as they pursue justice and healing in their lives.” A memoir. Includes some recreated dialogue and some name

changes. Coutts, who was born in Ohio in 1948, traces her experiences as a young child and adolescent which revolved around the work of her parents who were affiliated with a non-denominational Christian agency in the U.S.A. which was rooted in “evangelical and fundamentalist circles” and sent missionaries to other countries. A pseudonym is used to identify the agency. In 1957, her parents, accompanied by their children, began serving in the West African nation of what is currently known as the Republic of Mali, formerly a French colony. That year, she was sexually molested by a male missionary who was in a health services role, and shortly after was molested by another male missionary who also molested one of her younger brothers. Chapter 11 very briefly describes her parents’ discovery in 1958 of the molestations by the 2nd missionary and their supportive response. Chapter 12 very briefly describes the conflict between her parents and the board of the missionary agency following the parents’ reporting of the molestation by the 2nd missionary who, when confronted, admitted his behavior. The board asked her parents “to forgive him and to move on.” When her parents insisted that he “not be allowed to return to Africa,” the board “accuse[d] [her parents] of trying to ruin [his] ministry.” Also reports her disclosure to her mother of the earlier molestation. Describes the enduring adverse physical, emotional, and psychological traumas of her having been sexually violated. Part 4, Chapters 14-19, describe her experience at Mamou Alliance Academy, a residential school through grade 10 in Mamou, Guinea, for the children of missionaries in West Africa, which was operated by the Christian & Missionary Alliance (C&MA) denomination, based in Colorado Springs, Colorado. She describes a highly structured and regulated environment characterized by public shaming, corporal punishment, and emotional and spiritual fear. Children’s required weekly letters to their parents were censored so as not to upset the parents, a practice rationalized as avoiding disruption to the parents’ work, which, if impeded, would result in the children being responsible for Africans going to hell. Chapter 27 very briefly describes her and her brothers’ advocacy in the 1990s as the part of the Mamou Steering Committee which held accountable the C&MA and individual staff of the residential school for the abuses, including sexual abuse, of children. Her narrative reveals a number of the circumstantial realities she encountered which contributed to her vulnerability, including: the interdependency of the isolated missionary families for support services, a social network, culture, and resources inhibited holding offenders accountable; the priority of the sponsoring mission agency, the missionary work, deprioritized the needs of children in missionary families; the religious culture supported the children’s accommodation to their parents’ work. Also describes the sources of her resilience. [Disclosure. I am named both in the acknowledgments section and as endorsing the book.]

Coville, Walter J. (1968). “Basic Issues in the Development and Administration of a Psychological Assessment Program for the Religious Life.” Chapter 1 in Coville, Walter, J., D’Arcy, Paul F., McCarthy, Thomas N., & Rooney, John J. (Eds.). Assessment of Candidates for the Religious Life: Basic Psychological Issues and Procedures. Washington, D.C.: Center for Applied Research in the Apostolate, pp. 1-40.

Coville, a certified psychologist in private practice, is a consultant in clinical psychology, St. Vincent’s Hospital and Medical Center, New York, New York, and is president, American Catholic Psychological Association. The book consists of 4 papers presented at the 1st workshop of the American Catholic Psychological Association, 1966, “for psychologists engaged in the assessment of candidates for the [Roman Catholic] priesthood and the religious life.” The aim of Coville’s chapter “is to review in a general way the basic issues involved in the development and administration of an assessment program for the priesthood and the religious life.” States: “The basis of an assessment program is the evaluation of those mental and emotional factors about which the psychologist can make predictive judgments with some security, relate them meaningfully to an individual’s vocational suitability, and ultimately to his adjustment within the vocation.” Regarding the assessing psychologist’s role, he identifies as 1 of 5 core responsibilities as “serv[ing] as a *professional consultant* to the seminary or religious community” [italics in original] who “makes recommendations concerning a candidate’s psychological fitness based on his identification of pertinent parameters of personality, but he does not make decisions about the candidate’s overall suitability or about his admission to the school. His function here is to provide an adequate foundation for the rector or supervisor to make a judgment about the candidate’s

psychological suitability.” Part 3, Regarding the Measure of a Vocation, discusses 5 characteristics that are “natural and external aspects of a vocation.” Calling these basic requirements, the 4th, emotional stability, includes a subsection, “*Personality disturbances contraindicating a religious vocation.*” [italics in original] These disturbances include “personality trait disturbances,” which includes “the *compulsive personality.*” [italics in original] States: “Assessment literature tends to identify this kind of reaction with its morbid symptomatology as contraindicating suitability for religious life, particularly since the obsessive-compulsive reaction is rooted in early childhood experiences, involves retardation in psychosexual growth, and is most resistive to even long-range and intensive treatment... All of the above described trait disturbances can be identified in a full psychological appraisal and are significant in the evaluation of a candidate’s vocational suitability.” Regarding “sociopathic personality disturbances,” which also “contraindicate suitability for the religious life,” states: “...it is generally conceded that one function of an assessment program is to identify and screen out the sociopathic personality. Perhaps the most troublesome and most frequently appearing sociopathic features or disturbances in assessment work concern the high incidence of effeminacy, heterosocial retardation, psychosexual immaturity, deviations or potential deviations of the homosexual type.” Cites an unidentified “recent study of 107 male candidates” of whom “8% of these were sexually deviant, whereas 70% were described as psychosexually immature, exhibiting traits of heterosocial retardation, confusion concerning sexual role, fear of sexuality, effeminacy, and potentially homosexual dispositions.” Lacks references.

Cowdell, Scott. (2014). “Ecclesial Roots of Clergy Sexual Abuse: A Girardian Reflection.” Chapter 18 in Cowdell, Scott, Fleming, Chris, & Hodge, Joel. (Eds.). Violence, Desire, and the Sacred: René Girard and Sacrifice in Life, Love, and Literature. New York, NY: Bloomsbury Academic, pp. 233-246.

Cowdell, priest in the Anglican Church, is an associate professor, Public and Contextual Theology Research Centre, Charles Sturt University, Canberra, Australia, and is canon theologian, Canberra-Goulburn Diocese. The chapter is part of a volume of practical applications of the mimetic theory of René Girard, “French-American literary and cultural theorist,” to contemporary social and political issues. Cowdell “suggests... that there is a while dimension missing from current attempts to diagnose and treat the scourge of clergy sexual abuse. I judge these responses, while laudable as far as they go, to be insufficiently systemic. They identify and address the symptom, which is abuse, without inquiring after a deeper malaise in the church that becomes manifest in abusive relationships.” Credits family systems theory as leading him consider a systemic wrong instead of focusing on the “designated patient.” States: “...it is disingenuous at best and sinister at worst for the church to limit its response to addressing individual behavior, as the codes of good practice and their attendant complaint procedures do.” Comments briefly on authors who have analyzed the systemic nature of problems in the Australian Roman Catholic and Anglican churches. He cites the negative influence of “managerial culture” in the church. Very briefly discusses a Western cultural and religious conviction “that sees God as opposed to our embodied and limited nature, with a disapproving, sexless perfectionism widely held to be the Christian norm.” He draws upon Girard’s ideas of “the mechanism of human meaning-creation by scapegoating,” and “the false sacred” to present his interpretation of the penal substitution theory of atonement. States: “I am suggesting that we find the emotional root of abuse in the church when we tolerate and even perpetuate God’s approval as the disapproving enemy of human ordinariness, including human sexuality...” In response to sexual abuse in the church, he states: “As well as contributing to the cause of abuse, dysfunctional church culture is also evident in aspects of its preferred treatment... Clergy who have abused and victimized others emerge not from a vacuum but from the church’s institutional and theological culture. It is by attending to that culture, and the spiritual distortions it has accommodated, that we will begin to cut the nerve that victimizes and abuses.” 29 endnotes.

Cozzens, Donald B. (2000). “Betraying Our Young.” Chapter 8 in The Changing Face of the Priesthood: A Reflection on the Priest’s Crisis of the Soul. Collegeville, MN: The Liturgical Press, pp. 111-125.

Cozzens is a Roman Catholic priest, and president-rector and professor of pastoral theology, Saint Mary Seminary and Graduate School of Theology, Wickcliffe, Ohio. A topical chapter in a book

that “form[s] a reflection on the state of the [Roman Catholic] priesthood at the close of the twentieth century.” Presents his brief “reflections drawn from a half dozen years as vicar for clergy and religious in one of the larger U.S. dioceses – years that coincided with the height of the scandal [of sexual abuse of minors by priests].” Regarding the Church’s response, his position is that: “Most dioceses, I believe, tried to respond to allegations of clergy misconduct with honest pastoral concern for the alleged victim and, at the same time, with concern for the canonical and legal rights of the accused priest.” Very briefly comments on the debate as to whether “the debacle of clergy sexual misconduct with minors is revealing more than the human frailty and pathology of a relatively small number of priests and bishops” or whether the present clerical system is sufficient. Comments: “We need to determine if the systemic structure of the clerical world is unwittingly attracting individuals at risk for misconduct with minors, and we need to determine if the priesthood’s systemic structure itself encourages and fosters healthy spiritual and emotional growth in its members.” Briefly offers his impressions based on his vicar’s role regarding: victims’ emotions; the Church’s failure to address the underlying causes of the crisis; the defensive posture of the Church; the media’s role in the crisis; the priests that he met who were abusers; whether clergy misconduct with minors is a recent phenomenon; the scope of the current problem; the recent change in the Church’s response. 25 footnotes.

_____. (2002). Sacred Silence: Denial and the Crisis in the Church. Collegeville, MN: The Liturgical Press, 199 pp.

Cozzens is a Roman Catholic priest and writer who teaches religious studies at John Carroll University, University Heights, Ohio. Uses the catalyst of the “ever-expanding [Roman Catholic Church] clergy sexual abuse scandal” that caught intense media attention in 2002 to analyze “an unholy silence and an unhealthy denial” about a number of issues in the Church. His thesis “is that our first challenge is to break through the wall of denial and silence guiding the present ecclesial order.” Uses Jean-Paul Sartre’s term of ‘bad faith’ to describe a form of denial that is “a conscious slight of hand that keeps ‘secret’ a reality we are unwilling to acknowledge,” a form that the Church has used regarding clergy abuse of minors, a form he calls moral cowardice. Part 2 discusses a number of factors related to the general denial, including: negative influences of the pre-Vatican II oath against modernism, and the pre-ordination profession of faith and oath of fidelity; “the [C]hurch’s proclivity to exclude the voices of women from the discourse that shapes its self-understanding, its pastoral care, and its prophetic mission.”; a vocational crisis reflected in the declining number of U.S. priests and women religious, including the lack of honest discussion by Church officials about its various causes; clerical culture, clericalism, episcopal clericalism, clerical ambition, and episcopal ambition; the presence of priests who are gay, including a subgroup who are sexually active; patterns of ministry and leadership in parishes, dioceses, and the Church’s episcopate. In Chapter 4, which concerns the exclusion of women’s voices in the Church, he briefly describes the confidential reports that became public in 2001 regarding the abuse of women religious in Africa by Roman Catholic clergy, the inadequate responses of hierarchical officials, and various commentators. Chapter 6 is a reflection on the Church’s response to sexual abuse of minors by clergy and religious. States that the response lacks a “sustained, honest effort being made to address the issue head on, to get to the bottom of one of the greatest scandals ever to rock the [C]hurch.” To identify the types of denial used by the Church, he draws from the work of A. Richard Sipe (1999) that describes 9 ways denial of the abuse is expressed. [See this bibliography, this section: Sipe (1999) “The Problem of Prevention in Clergy Sexual Abuse.” Chapter 7 in Plante, Thomas G. (Ed.). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CT: Praeger, pp. 111-134.] Identifies broad pastoral, fiscal, and systemic implications of the denial. The final chapter addresses the future of the Church, stating that the need is “for a holy silence and sacred listening.” Calls for “new contemplative individuals” to point to a new direction and a new order, and for “nondefensive, honest, and humble dialogue about the issues and concerns” he has identified. Some use of footnotes.

_____. (2003). “Keynote: The Sexual Abuse Crisis: What Issues Do We Still Have to Face?” 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. 43-52. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Cradock, Carroll, & Gardner, Jill R. (1990). "Psychological Intervention for Parishes Following Accusations of Child Sexual Abuse." Chapter in Rossetti, Stephen J. (Ed.). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, pp. 123-142.

From an interdisciplinary collection of essays that addresses a set of questions: "1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church's] responsibility in the process of healing?" Cradock is director, Child and Adolescent Program, Ravenswood Hospital Community Mental Health Center, Chicago, Illinois, a faculty member, College of Medicine, University of Illinois, Chicago, Illinois, and a clinical psychologist in private practice. Gardner is director, Adult Outpatient and Emergency Services, Ravenswood Hospital Community Mental Health Center, Chicago, Illinois, and a clinical psychologist in private practice. A clinically- and practically-oriented essay that addresses the "profound sense of betrayal and shock" and "psychological and spiritual crisis" that can "shock and demoralize the entire [Roman Catholic] parish community" that follow from a precipitating event(s) which is usually in the form of rumors of an investigation, or an arrest accompanied by media coverage, of a child sexual abuse committed by a member of the parish community. Focuses on target groups: victims and their parents, potential victims and their parents, other children and their parents, perpetrator and his/her family, parish school staff, parish education and youth program staff, parish leadership groups, and the wider parish community. Identifies resource persons to address needs and issues of target groups. Identifies the types of formats of interventions that may be facilitated by resource persons: consultations, 1:1 meetings, psychological assessment, education, meetings of target groups based on specific demographics. States that the goal of "interventions is to assist all those affected to absorb the shock and doubts created by the allegations, face their feelings, and restore their capacity to place their confidence in others." Describes typical reactions of key target groups to the precipitating event(s), events that "are unexpected, unnatural and startling [and] violate our sense of order, faith, and trust." Briefly describes: adults' emotional reactions, religious crises, behavioral reactions, and questions and concerns; parents' concerns, including obtaining psychological help for victimized children and children's participation in the legal process. Describes mixed reactions related to various issues, including: knowing about the abuse, or not; having told, or not; having acted on knowledge, or not; scapegoating; divided loyalties; changing roles and responsibilities in the parish; confidentiality. Briefly describes the reactions of children and adolescents, especially a sense of betrayal and sexual anxiety. Identifies 2 factors that govern children's reactions: the child's history and present circumstances, and the nature of the accusations and their consequences. Briefly identifies psychological reactions of children and adolescents: denial, anxiety, anger, guilt, concerns about sexuality, and confusion. Presents a model for intervention following allegations of child sexual abuse in a parish community and result in psychological trauma. Offers general principles "as a guide for planning and evaluating any program of action" that include: 1.) the church must initiate reaching out to the parish community, instead of being defensive or reactive; 2.) establish forums in which parishioners can air fears and concerns, and obtain information; 3.) use the parish's natural networks and leadership, with professional consultation as needed. Strongly advocates for the use of diocesan-level facilitators or resources, and briefly offers their rationale. Briefly discusses action plans in terms of methods and components, and offers 4 principles to help adults cope with problems, and three to help children cope with problems. Concludes that: "Immediate, active intervention serves not only to heal emotional wounds, but to restore parishioners' faith in their church, in each other, and in themselves." Cites 2 references, but their model is not referenced.

Cradock, Gerald. (2015). "Canadian Inquiries Stumble Towards Redress." Chapter 15 in Sköld, Johanna, & Swain, Shurlee. (Eds.). (2015). Apologies and the Legacy of Abuse of Children in 'Care': International Perspectives. Basingstoke, Hampshire, England: Palgrave Macmillan, pp. 134-143.

From the book's introduction: "The book is designed to place the international responses to abuse [of children] in out-of-home care within the broader context of human rights and particularly children's rights violations. It is a result of an international and interdisciplinary collaboration... The apology politics around victims of historical child abuse can be depicted as the latest development within so-called restorative, reparative or transitional justice where children's rights are also taken into consideration." Part 1 consists of 6 chapters which place formal inquiries into historical abuse of children's rights "as a new area within the broader scholarship around transitional justice." Part 2 consists of 5 chapters which examine "the effectiveness of transitional justice in relation to historical abuse from the global context..." Part 3 consists of 4 chapters which "looks specifically at the different professional groups that have become involved in inquiries and the impact of their work." Cradock is an associate professor, Department of Sociology, Anthropology, and Criminology, University of Windsor, Windsor, Ontario, Canada. "This chapter traces the evolution of Canadian inquiries as a technique of governance through three significant processes; the Mount Cashel Inquiry, the Jericho Hill investigations and the Truth and Reconciliation Commission (TRCC). While there are many other inquiries worthy of examination, these three illustrate the adaptation of traditional governance techniques to contemporary issues." Pp. 135-136 briefly introduce the context for different types of inquiries in Canada. Describes the TRCC as "an entirely new form of inquiry into institutional abuse" which originated "in a civil court settlement of a class action lawsuit on behalf of former residential school inmates." Pp. 136-138 discuss the inquiry into the Mount Cashel orphanage in Newfoundland, "a private institution that took children directly from their parents or guardians." Operated by the Congregation of Christian Brothers of Ireland in Canada, the orphanage was closed in 1990 after disclosure in 1989 of "pervasive and persistent" abuse, including sexual abuse, by staff of the residents who were minors.] Cradock observes: "Given that the Mount Cashel Inquiry was the first of its kind, it is not surprising that it was unable to bring closure to the issue." Pp. 138-141 consider inquiries into sexual, emotional, and physical abuse at the Jericho Hill Provincial School for the Deaf in Vancouver, British Columbia, which was operated by the government. Pp. 141-142 very briefly discuss the TRCC which responded to "widespread abuse of aboriginal children" in residential schools "from the 1880s through to 1996," which were funded by the government and largely operated and staffed by religious organizations. Cradock concludes that the TRCC's "genesis and purpose are creating new approaches to reconciling and redressing institutional child abuse." Regarding the overall situation: "The evolving structures and functions of the inquiry process reflect both the practical difficulty of creating a successful format, but also the shifting demands and expectations of what inquiries are expected to accomplish." References.

Crewdson, John. (1988). "Caretakers." Chapter 7 in By Silence Betrayed: Sexual Abuse of Children in America. Boston, MA: Little, Brown and Company, pp. 114-131.

Crewdson, a Pulitzer Prize-winning journalist, is chief, Los Angeles bureau, *Chicago Tribune* newspaper. From the preface: the book is "an overview of what is known about the sexual abuse of children in America." Chapter 7 discusses the "danger faced by children today [that] is from unrelated adults that they have been taught to obey." Pp. 115-117 discuss clergy as an "occupation attractive to pedophiles" because of the role's access to children. Notes that clergy "are authoritarian figures and, often, the objects of an adolescent hero-worship that eases the road to seduction." Lacks references.

Crosson-Tower, Cynthia. (2005). "Extrafamilial Sexual Abuse, Misuse, and Exploitation." Chapter 8 in Understanding Child Abuse and Neglect (6th edition). Boston, MA: Pearson/A&B, pp. 180-211.

By a former child protective services worker and therapist. Written as a text "to prepare future and even current professionals to better intervene and treat the children and families at risk." Within a chapter on non-familial sexual abuse, pages 189-195 are a brief, topical overview of sexual abuse by clergy that focuses on the Roman Catholic Church. References.

_____. (2006). A Clergy Guide to Child Abuse and Neglect. Cleveland, OH: The Pilgrim Press, 256 pp.

Crosson-Tower, in private practice, Harvest Counseling and Consultation, north central Massachusetts, specializes in the treatment of sexual abuse survivors and perpetrators, and has been a child protective services worker. From the introduction: "The majority of people who are in trouble go first to clergy for help. Yet clergy are typically ill prepared by their seminary training to address issues of child abuse and neglect. This book is a step toward rectifying this lack of information and preparation." Chapter 1 "describes the various types of child maltreatment and provides a list of symptoms that one might observe." Chapter 2 helps clergy to "recognize the various types of abuse and neglect" and provides quick references to identify symptoms. Chapter 3 describes "characteristics of abusive and neglectful families." Chapter 4 is about intra- and extra-familial abusers, including women and children who abuse. Chapters 5-7 address: reporting abuse and neglect, and domestic violence; the social service system; the role of clergy; issues specifically for clergy. Chapters 8-10 discuss "the congregation's role when one of its members/families is the subject of that intervention," the role of clergy, and "guide the congregational leader who suspects or knows that a fellow leader is an abuser." Subtopics include the return to the congregation of an offender, female clergy who abuse, clergy and cybersex, the abuser's family, disclosure, and clergy at-risk experiences, behaviors, and attitudes. Chapter 11 "suggests how healing may take place" in a congregation in which a leader committed abuse. Chapter 12 addresses how the needs of adults who were maltreated as children can "be met within a church community." Chapter 13 guides clergy and congregations in developing an abuse prevention protocol. Chapter 14 "emphasizes the necessity of clergy self-care" in working "the needs of children and families who are affected by maltreatment." Chapter 15 looks to the future and identifies opportunities for prevention efforts, including advocacy and social change. Numerous anecdotes to illustrate. 5 appendices; 100+ endnotes.

_____. (2015). "Sexual Abuse by Clergy: A Unique Offender." Chapter 10 in Confronting Child and Adolescent Sexual Abuse. Los Angeles, CA: Sage Publications, pp. 177-191.

Crosson-Tower is a professor emerita, Fitchburg State University, Fitchburg, Massachusetts. She consulted with the Roman Catholic Church's Archdiocese of Boston, Boston, Massachusetts, regarding "the sexual abuse crisis." From the preface: Written as a text for pre-professional students, "[t]his book is designed to give the reader an overview of child sexual abuse from the historical beginnings of our knowledge of the problem to delving into the personalities of those who are affected, both directly and indirectly, by use. And we will explore the existing services that are offered to abused children and their families." The chapter notes that while the sexual abuse of minors is committed by Protestant clergy and rabbis, "it was the scandal in the [Roman] Catholic Church [in the U.S.A.] that brought about the intense scrutiny of the problem..." Briefly traces the emergence of public awareness of the phenomenon in the 1980s with the criminal and civil cases against the notorious Fr. Gilbert Gauthier, pastor of a parish in Henry, Louisiana. Cites the Archdiocese of Boston as an example "of the clearly documented evidence of cover-up through the years by Catholic authorities." Very briefly discusses the formal studies commissioned by the United States Conference of Catholic Bishops and conducted by researchers from the John Jay College of Criminal Justice in New York, New York. Very briefly discusses the phenomenon of "the cover-up by Catholic hierarchy." Discusses "the question of sex abuse scandals being unique to the Catholic Church." Reviews literature on "some of the antecedents, motivators, and similarities in [Catholic] clergy who abuse." A section discusses the impact of sexual abuse of minors by clergy and includes unattributed first person statements and case vignettes, including from the victim of a Catholic nun, and the wife of a Protestant minister who abused female minors in the church. Concludes with a section on lessons learned, focusing on the Catholic Church. References.

Crough, Patrick. (2009). The Serpents Among Us: How to Protect Your Children from Sexual Predators: A Police Investigator's Perspective. Webster, NY: Millstone Justice Children's Advocacy Organization, 363 pp.

Crough is a criminal investigator in the major crimes unit of the Monroe County Office of the Sheriff, western New York. From the introduction: "This book represents my personal perspective and is intended to offer a practical, simple presentation of how child predators operate

in today's society... This book first lays a framework to help parents understand the common tactics that predators use to gain access to seduce and maintain control of a child." Draws upon a number of criminal cases of sexual abuse of minors that he worked. Frequently speaks as a Christian and cites passages from scripture. In Chapter 3, "Ways of the Serpent: The Predatory Phases," he describes what he terms the trust phase of predation, and gives illustrations to "demonstrate how the child predator can gain parental trust and access over time, enabling them to isolate and court the child," citing as 1 of 3 roles that of he youth pastor. Emphasizes that "time without offense builds trust by default." In Chapter 23, "Reporting and Investigating Crimes Against Children," he states: "While I am all for repentance and forgiveness, I despise clergy members who feel that they are above the law in this area and think that this type of crime can be handled purely within the church." Chapter 26 is a county assistant district attorney and bureau chief of the domestic violence and child abuse bureau of the district attorney's office. Chapter 27 is by the mother of a 4-year-old child who was raped and murdered.

The Cumberlege Commission. (2007). Safeguarding with Confidence: Keeping Children and Vulnerable Adults Safe in the Catholic Church: The Cumberlege Commission Report. London, England: Incorporated Catholic Truth Society, 132 pp. [Accessed 07/23/13 at: http://www.cathcom.org/mysharedaccounts/cumberlege/report/downloads/CathCom_Cumberlege2.pdf]

Named after the chairperson, Baroness Julia Cumberlege, the Commission was established in 2006 at the invitation of Cardinal Cormac-Murphy O'Connor, leader of the Roman Catholic Church for England and Wales. The Commission responds to the last recommendation the 2001 report, A Programme for Action: Final Report of the Independent Review on Child Protection in the Catholic Church in England and Wales, which called for a review after 5 years of the Church's progress in implementing Programme's recommendations. [See this bibliography, this section: Independent Review on Child Protection in the Catholic Church in England and Wales. (2001).] The Commission's "task was to comment on the process of implementing [Programme] and on the progress made in achieving a safeguarding culture of vigilance to identify any serious gaps or omissions and to fine tune, where necessary, the safeguarding policies and organisational structures in the light of experience on the ground and developing good practice elsewhere." 290 written submissions were received from individuals and representative bodies, and oral evidence was received in private. Recommendations are included in each topical chapter and are accompanied by rationales. Chapter 2 is an overview of the evidence, which reports positive accomplishments, while noting that "the implementation process has been flawed" and "that the achievement of consistently good practice is proving an elusive goal." Chapter 3 addresses the topic of national safeguarding structures and local arrangements. Chapter 4 considers the welfare of children and vulnerable adults, and the Church's investigation and review of abuse cases. Examines the role of the Church's canon law. Advocates for utilization of the English civil law's *paramountcy principle* in family court cases, "that the welfare of the child is paramount." Calls upon bishops and congregational leaders to "apply the civil standard of proof in the investigation and determination of any matter relating to the abuse of children and vulnerable adults." Addresses issues of confidentiality and the culture of vigilance, record keeping, preliminary inquiry, immediate protection of children and vulnerable adults, and temporary withdrawal from active ministry. Chapter 5 considers fairness to victims and survivors. Chapter 6 addresses safeguarding "vulnerable adults," which concerns "adults in residential care, in services for older people and in mental health and learning disability services," a population not considered in Programme, but which is relevant because "Catholic organisations and religious orders have a long tradition of providing residential and nursing care and many are still active in this area of work." Also notes situations in which adults could be vulnerable, including: persons who are in hospitals, residential and nursing homes, and prisons, and are visited by chaplains or Church visitors; persons receiving communion at home from priests, deacons, and Eucharistic ministers. Chapter 7 are the conclusions and a summary of the recommendations. Appendix G regards risk assessment in relation to child protection. Appendix I is a summary of the recommendations for national and local implementation.

Daichman, Graciela S. (1990). "Misconduct in the Medieval Nunnery: Fact, Not Fiction." Chapter 6 in Coon, Lynda L., Haldane, Katherine J., & Sommer, Elisabeth W. (Eds.). That Gentle Strength: Historical Perspective on Women in Christianity. Charlottesville, VA: University of Virginia Press, pp. 97-117.

Daichman is a lecturer, Departments of English and Spanish, Rice University, Houston, Texas. A scholar's examination of reports by episcopal visitors of misconduct in English nunneries in the 12th-15th centuries, with a few examples from other countries. In order to establish the context, describes various demographic groups of nuns: 'unwanted and unmarriageable daughters of upper-class families'; wealthy widows seeking a place apart from medieval culture; newly rich families emulating the practice of the nobility to place their daughters; daughters of vanquished political, social, and economic leaders; daughters of Roman Catholic priests; girls with deformities and incurable diseases whose families could, or would not, care for them. Violations by abbesses include: involvement in state politics; exceeding proscribed religious authority; indulgence in luxury and wealth; despotic and harsh rule. Sexual violations include breaking the vow of chastity and 'incontinence' (Daichman does not define the latter term, which literally refers to a lack of restraint). Reports that nuns were engaged sexually by priests and chaplains, but she does not critically examine the power imbalance in such relationships. However, she cites a notable 14th century passage, "he who corrupteth a nun commiteth incest for she is the bride of God, who is our Father", that she quotes from a secondary source. She quotes from another secondary source that incest in its medieval religious sense means "intercourse between persons who were both under ecclesiastical vows and thus in the relation of spiritual father and daughter, or brother and sister." [See also this bibliography, this section: Power, Eileen Edna (1922; 1964).] Of those who engaged nuns sexually, the most frequent were priests, including vicars, chaplains, chancery priests, monks, and bishops. Concludes that the Church was more concerned with public scandal than the individuals' sins. Chapter endnotes.

Dallimore, Elise J. (2006). "'Moral' Leadership in the Catholic Church: Loss of Credibility and Organizational Support Amidst Charges of Sexual Abuse." Case Study 11 in May, Steve. (Ed.). Case Studies in Organizational Communication: Ethical Perspectives and Practices. Thousand Oaks, CA: Sage Publications, Inc., pp. 199-212.

Dallimore is a faculty member, Northeastern University, Boston, Massachusetts. "This case traces the chronology of the [Roman] Catholic Church's sexual abuse scandal [in the Archdiocese of Boston, Boston, Massachusetts, which emerged in 2002], displaying the degree to which the church was candid with the general public and its parishioners, regarding the extent of the abuse. The case addresses the consequences of a lack of transparency of, and accountability for, conduct and decision making with the church. It suggests that church leaders behaved inconsistently in relation to the church's core values and failed to respond to key stakeholders, thus negating its obligation to promote personal and organizational healing." Noting that much discussion of organizational ethics regards business organizations, stating: "However, nonprofits and, more specifically, religious institutions may be subject to more intense ethical scrutiny because of their morally-focused missions and the humanitarian nature of many of their professed goals." In examining issues of organizational ethics in the Church, "this account raises questions about (a) behavior by church leaders that is inconsistent with the church's core values, including their stated position on appropriate moral conduct such as sexual behavior and honesty; (b) the impact of a leadership structure that appears to operate from a different legal and moral standard than it advocates for its members; and (c) how a failure to respond to key stakeholders can lead to demands for change in leadership and the need for organizational healing." Includes 9 discussion questions. 6 endnotes; of 28 references, all but 1 is from *The Boston Globe* newspaper.

Daly, Kathleen. (2006). "The Limits of Restorative Justice." Chapter 7 in Sullivan, Dennis, & Tift, Larry. (Eds.). Handbook of Restorative Justice: A Global Perspective. Abingdon, Oxfordshire, England; Routledge, pp. 134-145.

Daly is Professor of Criminology and Criminal Justice, Griffith University, Brisbane, Queensland, Australia. From the book's introduction: "It is our hope that this Handbook will act as a catalyst for moving us to tell our stories, those of failure and of success..." The chapter addresses the limits of current restorative justice [RJ] practices "when applied to youth justice cases in common

law jurisdictions... ..because it currently has a large body of empirical evidence.” The limits regarding the scope of RJ are identified as: 1.) There is no-agreed-upon definition of RJ. 2.) RJ deals with the penalty phase of the criminal process, and not the fact-finding phase. Descriptions of both limits are provided. The limits to the practices of RJ are identified as: 1.) It is easier to achieve fairness than restorativeness in an RJ process. 2.) A “sincere apology” is difficult to achieve. 3.) The conference process can help some victims recover from crime, but this is contingent upon the degree of distress they experienced. 4.) We should expect modest results, not the “nirvana story of RJ.” Descriptions of these limits are provided. 10 chapter endnotes; 30+ references. [While the context of sexual boundary violations in a faith community context is not address, the topic is relevant due to the interest of some in faith communities to apply RJ principles and practices to incidents of sexual boundary violations.]

_____. (2014). Redressing Institutional Abuse of Children. New York, NY: Palgrave Macmillan, 304 pp.

Daly is a Professor of Criminology and Criminal Justice, Griffith University, Brisbane, Queensland, Australia. From the introduction: “This book is the first to consolidate responses by Australian and Canadian Governments (and in some cases, churches and religious orders) to historical institutional abuse, and to situate current responses in historical perspective.” Types of abuse include physical, sexual, and emotional; offenders include both adults and children’s peers. Focus is institutions for children, which include: “orphanages, homes, farm schools, training schools, hostels, facilities for those with mental and physical disabilities, and youth detention.” Analyzes 19 major cases, 11 in Canada and 8 in Australia. Of the 11 Canadian cases, over half were from “schools run by the Christian Brothers or other Catholic orders, and training schools or detention centres.” Her aims are to “create an authoritative record of the history of institutional abuse,” “offer a systematic understanding of the cases,” and “put forward and test a more robust theoretical framework to assess redress from a victim’s perspective.” On average, complaints of abuse to police or authorities were made in 1959; on average, authorities responded to complaints in 1996. She does “not focus on how and why members of the clergy (or others in similar roles) use their occupational role or organizational power to abuse children in community-based settings.” Chapter 1 begins with Mount Cashel Boys’ Home and Training School (formerly Mount Cashel Orphanage for Boys, “the first case of historical institutional abuse of children in Canada,” because of its “ripple effects” for other cases. Chapter 2 “sketch[es] the historical elements of each case and those aspects most germane to understanding redress.” Chapter 5 discusses redress for victims, and describes her construct, *victims’ justice interests*, which she compares and contrasts to different types of justice mechanisms. She prefers *justice interests* to *justice needs* because the latter connotes psychological matters “whereas *interests* connotes a victim’s standing as a citizen in a justice activity.” Chapter 7 continues the use of her construct, victims’ justice interests, which includes the elements of: *participation* (being informed of options and developments in a case, shaping the elements of: redress, having a say in ratifying a redress scheme, understanding how the process works); *voice* (telling the story of what happened and its impact); *validation* (affirming that the victim is believed and not blamed); *vindication* (of the act as wrong, morally and legally, and of the victim); *offender accountability* (individual or entity). 12 pp. of endnotes; 14 pp. of references.

_____. (2014). “Reconceptualizing Sexual Victimization and Justice.” Chapter 18 in Vanfraechem, Inge, Pemberton, Antony, & Ndahinda, Felix Mukwiza. (Eds.). Justice for Victims: Perspectives on Rights, Transition and Reconciliation. London England, & New York, NY: Routledge, pp. 378-395.

Daly is “Professor of Criminology and Criminal Justice, Griffith University (Brisbane),” Australia. Based on her paper given as a plenary address, 14th World Society of Victimology Symposium, 2012, The Hague, The Netherlands. In the aftermath of crimes, including sexual abuse, which is her focus here, she explores the victims’ perspective regarding matters of justice. Presents her *Victimization and Justice Model*, which contains the components of” justice mechanisms, victimization contexts, and victims’ justice needs (or interests).” Noting the limits of conventional criminal justice for victims, she proposes *innovative justice mechanisms* as part of a

continuum. Examples of cases include the sexual abuse of minors by clergy. She avoids “the term ‘victims’ rights’ for practical and political reasons,” and introduces the construct of *victims’ justice interests* in the context of responding to sexual violence. States that the construct “contains some elements of procedural justice (i.e., aspects of participation and voice...), but it encompasses more than respectful and fair treatment. It also includes validation, vindication and offender accountability. These five elements... have been identified by others in the domestic criminal justice and transitional justice literatures as important to victims’ sense of justice... My contribution is to give the construct greater weight and definitional precision, and to use it to assess and compare conventional and innovative justice mechanisms.” 18 endnotes; bibliography.

_____. (2015). “Sexual Violence and Justice: How and Why Context Matters.” Chapter 3 in Powell, Anastasia, Henry, Nicola, & Flynn, Asher. (Eds.). Rape Justice: Beyond the Criminal Law. London, England: Palgrave Macmillan, pp. 36-52.

Daly is a professor, School of Criminology and Criminal Justice, Griffith University, Brisbane, Queensland, Australia. States at the outset: “In this chapter, I call for a reconceptualisation of sexual victimisation and justice, which widens the scope of inquiry beyond an individual context of victimisation in affluent democratic countries,” a context described as “hav[ing] a strong rule of law and the capacity to enforce it.” The beginning section “sketches the components of my *Victimisation and Justice Model*: contexts of victimisation, justice mechanisms and victims’ justice interests.” Prioritizes “justice mechanisms” over “types of justice”: “By the latter I mean analyses that compare restorative justice, therapeutic jurisprudence or non-adversarial justice to standard or conventional police and court processes.” Counsels against disparaging conventional justice mechanisms, e.g., criminal prosecution and civil litigation, while embracing innovative justice mechanisms, e.g., mediated meetings or conferences of survivors and offenders, and “truth-telling or truth-seeking and redress schemes or reparations packages that have material and symbolic elements.” “...the task should be to determine the degree to which a range of conventional and innovative justice mechanisms can address one or more victims’ justice interests in the aftermath of sexual victimisation.” The construct of “victims’ justice interests” is applied “across a range of justice mechanisms” to allow assessment and comparison using a common metric. Continues with a section which “present[s] my Sexual Victimisation and Justice Matrix (hereafter, ‘Matrix’), which arrays country contexts (developed, developing at war/post-conflict) by victimisation contexts (individual, occupational-organisational, institutional, institutional-symbolic and collective).” 2 of the 5 contexts involve an offender who is in a trusted or official religious role; another context, “symbolically closed communities,” could be applied to geographically isolated or segregated religious or spiritual communities. The last section presents a case study from 2 contexts of the Matrix, intra-familial sexual violence and historical institutional abuse, “to illustrate how and why context matters for justice. Context structures how (or whether) a person can report sexual victimisation to an authority, what justice mechanisms are available and how they might be engaged.” The intra-familial example is of sibling sexual abuse, and cites research data from South Australian cases which differentiate between “[l]egal or justice aims for victims” and “rehabilitative or therapeutic aims.” The historical institutional example includes abuse of minors other than sexual. Draws upon her research “on 19 major cases of institutional abuse of children in Australia and Canada,” which includes residential settings operated by affiliates of the Roman Catholic Church. Given the circumstances, notes that “the social and legal responses that are most relevant to survivors are public inquiries, civil litigation, redress schemes, official apologies and commemorative and memory projects.” Concludes: “My proposed way forward is to fully grasp the ubiquity, variability and ambiguity of sexual violence in political and empirical terms.” 20 endnotes; 29 references.

_____. (2016). “Money for Justice? Money’s Meaning and Purpose as Redress for Historical Institutional Abuse.” Chapter 12 in Smaal, Yorick, Kaladelfos, Andy, & Finnane, Mark. (Eds.). The Sexual Abuse of Children: Recognition and Redress. Clayton, Victoria, Australia: Monash University Publishing, pp. 160-177.

Daly is professor, School of Criminology and Criminal Justice, Griffith University, Mt. Gravatt, Queensland, Australia. The book’s introduction states it “is an interdisciplinary collection that

brings together scholars from history, criminology, psychology, sociology and law to consider the recognition and redress of child sexual abuse.” The contributors participated in a seminar at Griffith University in 2013, which led to the book. The chapter is included in Part 3, Lessons Learned? Justice and Redress. The chapter draws upon the work of the Australian Government’s Royal Commission into Institutional Responses to Child Sexual Abuse and its 2015 document, Redress and Civil Litigation Report. States at the outset: “In this chapter, I place the Royal Commission’s work on redress in historical perspective, and I consider the meaning and purpose of monetary payments in achieving justice for survivors [of child sexual abuse (CSA)].” Her focus is primarily on the perspectives of survivors of historical institutional CSA regarding redress. Her focus in the abuse “of children in residential facilities from the last quarter of the nineteenth century to the 1990s.” Begins by “sketch[ing] a socio-historical context of the term ‘institutional abuse’ and why it has become the subject of redress.” Her use of the term *abuse* includes “physical, sexual, emotional and cultural abuse.” Identifies *institutional* contexts as “‘closed’, other out-of-home care or community-based settings.” *Closed* institutions include orphanages, farm schools, training schools, hostels, youth detention facilities, and facilities for children with disabilities. Some *closed* institutions were operated by religious groups. *Out-of-home care* includes foster, kinship and relative care. *Community-based settings* “are organisations in the public, private, voluntary and faith-based sectors that provide educational, sporting, recreational, cultural and other activities for children.” Characterizes the responses to discoveries of abuse as primarily “criminal prosecution, civil litigation, public inquiries and redress schemes...” She defines *redress* “broadly as all the activities, processes and outcomes that recognise and provide a compensatory mechanism for harms or wrongs against an individual or group. Redress is a type of corrective or civil justice that aims to rectify what is termed private wrongs, as compared to criminal justice, which aims to address what is termed public wrongs by criminal prosecution, trial and punishment.” Distinguishes between civil litigation and *redress schemes* as 2 forms of redress. Defines a *redress scheme* as “include[ing] all the processes that occur when claimants seek monetary payments, benefits and services: how well informed they are and whether they understand the redress process, how they are treated and whether they have a role in shaping the process and desired outcomes.” Describes monetary payment as an element with meaning in a redress scheme because “it is linked to a sense of validation (being believed) and vindication (recognition by an authority that a wrong has occurred.)” Discusses factors regarding monetary payments, variations, and challenges. Reports monetary payment averages for redress schemes in institutional cases in Australia, Canada, and Ireland, including Roman Catholic and Salvation Army settings. Based on the Royal Commission’s work, describes the responses to monetary payment issues by Australian survivor advocates, community service providers, and legal groups. Given the varied purposes and meanings to various parties of monetary payments in institutional abuse redress schemes, she concludes by commenting on the difficulties the Royal Commission faces. 18 footnotes; references do not contain complete citation information.

_____. (2017). “Sexual Violence and Victims’ Justice Interests.” Chapter 6 in Zinsstag, Estelle, & Keenan, Marie. (Eds.). Restorative Responses to Sexual Violence: Legal, Social and Therapeutic Dimensions. London, England; Routledge, Taylor & Francis Group, 108-139.

Daly is a professor, School of Criminology and Criminal Justice, Griffith University, Mt Gravatt, Queensland, Australia. States in the introduction: “Although effective criminal law and conventional justice responses are required, there is growing interest to develop other justice avenues for victims in the aftermath of sexual violence.” Her focus is a larger question: “For theory and research, how do we build a body of evidence that can assess and compare justice mechanisms in responding to sexual violence?” Defines *justice mechanism* as “a justice response, process, activity, measure or practice.” States: “My starting point is changing justice responses to sexual violence. I ask, how can we assess and compare differing responses to sexual violence from a victim’s perspective? I have in mind a wide array of justice responses, both conventional and innovative, not solely those associated with RJ [restorative justice]... My focus here is on *assessing and comparing different justice mechanisms* in responding to sexual violence and violent victimisation more generally.” [italics in original] Drawing upon evidence-based literature, presents her 3-part “Victimisation and Justice Model.” Part 1 is a Sexual Violence and Justice Matrix which describes the “contexts of victimisation.” Regarding the offender’s

relationship to the person victimized, the Matrix identifies 5 contexts, 3 of which are specific to religious and spiritual communities: “using position of organisational-occupational authority in community-based settings”; “using position of organisational-occupational authority in closed institution” (e.g., residential care, residential school, prison, mental health facility); closed community (e.g., a cult). The Matrix also includes the context of “country categories”: developed/affluent at peace, developing country at peace, and conflict, post-conflict, or post-authoritarian regime. “The country categories reflect differing legal, economic and political capacities to respond to sexual victimisation...” Part 2 of her model is “justice mechanisms,” i.e., “a justice response, process, activity, measure or practice.” Notes that this is the preferred term of scholars of transitional justice, i.e., “transitions from repressive state regimes and civil war towards more democratic rule and peace.” Table 6.a.2 displays 14 sources which address elements of justice from the survivors’ perspective. Some sources included survivors of sexual abuse within the context of a religious community. Some sources applied survivors’ elements of justice to justice mechanisms. Daly describes the mechanisms as part of a continuum ranging from conventional (e.g., criminal prosecution) to innovative (e.g., restorative justice and “contemporary Indigenous justice practice”). Part 3 is of her model is “victims’ justice interests.” (Daly differentiates this category from that which she calls the well-being needs of survivors, e.g., survival needs, therapeutic or healing outcomes, and coping and rehabilitation needs.) She lists 5 elements of “victims’ justice interests”: participation; voice; validation; vindication; offender accountability and offender taking responsibility. The 14 sources in Table 6.a.2. are the basis for the 5 interests. States that the 5 “are sufficiently broad to be operationalized with different items, depending on the victimisation context.” Her definitions include comments on ways to operationalize the elements. She identifies “victims’ justice interests” as the basis for measuring the efficacy of the outcomes of the “justice mechanisms.” Concludes by discussing the research potential of the Victimisation and Justice Model, e.g., by giving greater attention to the specific intersections of the contextual categories in the Sexual Violence and Justice Matrix and by using clear definitions of concepts. “...the task should be to determine the degree to which conventional and innovative justice mechanisms can address one or more victims’ justice interests in the aftermath of crime.” Pp. 127-134 contain 2 tables. 37 endnotes; 57 references.

Daly, Kathleen, & Stubbs, Julie. (2007). “Feminist Theory, Feminist and Anti-Racist Politics, and Restorative Justice.” Chapter 9 in Johnston, Gerry, & Van Ness, Daniel W. (Eds.). Handbook of Restorative Justice. Cullompton, Devon, England: Willan Publishing, pp. 149-170.

Daly is a professor, Criminology and Criminal Justice, Griffith University, Brisbane, Queensland, Australia. Stubbs is an associate professor and deputy director, Institute of Criminology, University of Sydney, New South Wales, Australia. The “chapter maps five areas of theory, research and politics” regarding “[f]eminist engagement with restorative justice (RJ)”: theories of justice; role of retribution in criminal justice; gender and other social relations in RJ processes; appropriateness of RJ for partner, sexual, or family violence; “politics of race and gender in making justice claims.” They identify “the appropriateness of RJ for partner, sexual or family violence” as the most developed area of feminist scholarship, calling it “an area in which many RJ advocates are poorly informed.” Pp. 158-161 identify 7 potential problems with RJ and 4 potential benefits. Potential problems include: victim safety, manipulation of the process by offenders, pressure on victims, role of the community, mixed loyalties, impact on offenders, and symbolic implications. Potential benefits include: victim voice and participation, victim validation and offender responsibility, communicative and flexible environment, and relationship repair, if it is a goal. They note that “empirical evidence [in the area of partner, sexual, or family violence] is sparse,” and state: “Some problems may be more acute for some offences, and potential benefits more likely for others.” Includes a literature review. Among RJ practices questioned is “the central role of apology,” and an emphasis on “forgiveness and reconciliation,” which “is antithetical to vindicating a victim’s suffering.” They RJ is debated as to whether it is “more constructive than formal court processes in cases such as historical child sexual abuse, including in institutions.” 11 chapter endnotes; 90+ references. [While the context of sexual boundary violations in a faith community context is not addressed, the topic is relevant due to the interest of some in faith communities to apply RJ principles and practices to incidents of sexual boundary violations.]

Damian, Peter. (1982). Book of Gomorrah: An Eleventh-Century Treatise Against Clerical Homosexual Practices. (Payer, Pierre J., Trans.) Waterloo, Ontario, Canada: Wilfrid Laurier University Press, 108 pp. (Translated from Latin, *Liber Gomorrhianus*, original work was published approximately 1049).

Payer is a member, Department of Philosophy, Mount Saint Vincent University, Halifax, Nova Scotia, Canada. This is the first translation from the original Latin of the full text of Damian's work into any language. Damian (1007?-1072) was a monk at the monastery of Fone Avellana, diocese of Gubbio, central Italy. He rose to become a cardinal and worked to promote ecclesiastical reform. Damian wrote the treatise as an appeal to Pope Leo IX to take steps to halt the spread of homosexual practices among the Roman Catholic clergy. He also sought clarity as to whether clerical offenders should be punished with deposition from the clerical office. Payer's annotated translation is followed by a translation of the response of the Pope to Damian's appeal. Payer's introduction reviews scholars' positions on the historical accuracy of Damian's assertions about clerical practices, and concludes that although there is a lack of corroborating evidence, "commentators generally take Damian's remarks at face value." Chapter 6 refers to the offense by the priest who as "spiritual father" violates "a woman whom he raised from the sacred font..." and states: "Whoever makes a mistress out of a penitent whom he had spiritually borne as a child for God subjects the servant to the iron rule of diabolical tyranny through the impurity of his flesh." Chapter 8 refers to 'spiritual sons,' i.e., male penitents whom confessors were engaging sexually. Chapter 9 censures priest confessors who engage in sexual behavior with penitents. He draws an analogy between incest (father/son, father/daughter) and penitential violation (spiritual father/spiritual son, spiritual father/spiritual daughter). Chapter 15 begins with a quote from Fructuosus of Braga, per pg. 15. See this bibliography, below: Fructuosus of Braga. (1969). "Rule for the Monastery of Compludo [*Regula monachorum Complutensis*]." In Iberian Fathers: Braulio of Saragosa, Fructuosus of Braga, Vol. 63. Damian endorses the denunciation of clerics and monks who are seducers of youths and young boys, and the proscription of their punishment. Footnotes; bibliography.

D'Angelo, Mary Rose. (2007). "Feminist Ethics and the Sexual Abuse of Children: Reading Christian Origins." Chapter 8 in Ryan, Maura A., & Linnane, Brian F. (Eds.). A Just and True Love: Feminism at the Frontiers of Theological Ethics: Essays in Honor of Margaret A. Farley. Notre Dame, IN: University of Notre Dame Press, pp. 234-272.

D'Angelo is associate professor of theology, University of Notre Dame, Notre Dame, Indiana. Prompted by "discussions of the revelations about the sexual use of minors by priests that have played a prominent role in the lives of Roman Catholic communities in the U.S., Canada and Europe," she attempts "to bring together the current crisis with the moral framework of ancient Christianity" regarding "views and practices of sex with children and adolescents." Her hermeneutic draws from Margaret Farley's work on justice and suffering, and centers on the sexual use of children in the early Christian origins era. Reviews pederastic traditions which "excluded women and contributed to the maintenance of women's inferior status." Regarding the Roman empire period, states: "The laws, social mores, and most philosophical reflections envisaged the goal of autonomy for a limited few – elite, freeborn boys. Girls, women, slaves both male and female, and all lesser orders were to learn submission rather than autonomy. Moral autonomy was possible for them, but it was achieved and practiced within the social boundaries allotted to them." Concludes that the Jewish texts of the period "marshal the ambiguities of Greek pederastic tradition, Roman Social practice and strictures, and philosophical reflection into a condemnation of Roman rule. They do so in order to claim the moral high ground for the law of Moses as offering a firmer basis for the good order of the patriarchal family and the society it grounds." Reading the early Christian literature, she observes that "the prohibition of 'child-corrupting' appears in apologetic contexts in the very early years of Christianity, in part as a stigmatization of Roman imperial mores." Briefly traces this theme in the work of Clement of Alexandria and notes the subordinate status of all women. Concludes with commentary regarding the applicability of lessons from the texts of antiquity "to the current crisis," and highlights: the absence of children at the center of the historical texts and contemporary narratives; the role of structure, power, and gender in relation to the sexual use of children; ways in which ancient and

modern constructions of sexuality interact “in ways that intensify the potential for violence and abuse.” Cites Farley’s work as a basis for reordering “the moral power of the [Christian and Western] tradition.” 125 endnotes.

Daniels, April (pseudonym), & Scott, Carol (pseudonym). (1992; 1993). Paperdolls: A True Story of Childhood Sexual Abuse in Mormon Neighborhoods. San Diego, CA: Recovery Publications, 231 pp.

In alternating first person accounts, the authors describe patterns of intergenerational incest and child sexual abuse that connected their families, and their process of discovery and healing. Set in the metropolitan Salt Lake City, Utah, area in the 1980s-1990s, a significant contextual factor is the families’ participation in the Church of Jesus Christ of Latter-Day Saints (LDS). From the second author’s prologue: “Child sexual abusers adapt to any culture like chameleons: they use protective coloring. Close-kit Mormon neighborhoods provide a lot of access to children due to the trusting and communal nature of ward structure. Perhaps because of that, they are good environments for child abusers to thrive in. In addition to the close nature of the neighborhoods, denial can thrive within the wards. No one wants to believe that their fellow ‘saints’ could be involved in such behavior.” The first author describes her parents as “dogmatic Mormons” and her father as a “temple worker,” which was “a tremendous honor.” Chapters are organized in the sequence of what they term as stages of healing: denial, despair, rage, confrontation, and acceptance. The first author’s narratives are mostly in the form of journal entries. Graphic and explicit language is used to describe events and the significant trauma symptoms of the first author who was a direct victim of her father, her brothers and their friends, a cousin, and adult neighbors. Describes efforts to report the abusers and attempts to engage LDS authorities, including stake presidents, general authorities, and a bishop, and their reactions, including denial and disbelief, and belief and unwillingness to intervene.

D’Antonio, Michael. (2013). Mortal Sins: Sex, Crime, and the Era of Catholic Scandal. New York, NY: Thomas Dunne Books (imprint of St. Martin’s Press), 400 pp.

D’Antonio is an author who previously was part of a Pulitzer Prize-winning team of journalists at *Newsday*. From the introduction: “This book is the story of the tragedy caused by the sexual crimes of [Roman Catholic] priests, the movement that coalesced around the pursuit of justice for victims, and the scandal of denial, cover-up, and indifference that continues to afflict Church leaders.” Draws upon interviews with a number of people who have had nationally and internationally significant roles as survivors, family members of survivors, victim advocates, attorneys, journalists, and experts on the Church. Sources also include court records, media accounts, correspondence, archival material, and interviews with an archbishop and judges. Organized chronologically, beginning in 1984 with the notorious civil and criminal cases of Fr. Gilbert Gauthe in the Diocese of Lafayette in Louisiana, and ending in 2012. In addition to tracing prominent cases in the U.S.A. and a number of other countries, he describes contextual factors that contributed to the problems of priests who were sex offenders, e.g., *clerical culture*, and affected the responses of the Church’s hierarchy to discovery of incidents, “patterns of bureaucratic denial and secrecy.” Provides personal profiles of a number of individuals. Concludes that Church leaders “failed in their response to a crisis of child abuse within their ranks,” resulting in a 3-part tragedy suffered by those who were victimized, those in “the Catholic community” who have been “demoralized and divided” by “[h]ierarchy’s defensive response to the crisis,” and the “larger society the Church hopes to save... Entire traditions of service, charity, community and sacrifice were born in the faith and they were being lost as the institution met its current crisis with angry inflexibility. In failing to grow out of its monarchical structure and into a more humane perspective, the Church impoverishes the world as well as itself.” Selected endnotes without consistently complete references.

Davidson, Nicholas. (1994). “Theology, Nature, and the Law: Sexual Sin and Sexual Crime in Italy from the Fourteenth to the Seventh Century.” Chapter 5 in Dean, Trevor, & Lowe, K.J.P. (Eds.). Crime, Society and the Law in Renaissance Italy. Cambridge, England: Cambridge University Press, pp. 74-97.

Davidson is University Lecturer in History, University of Leicester, England. Based on a presentation at a conference at the Courtauld Institute, London, England, June, 1991. Examines legislative thought, judicial practice, and Roman Catholic Church history in order to “trace the most significant developments in the contemporary approach to sexual sin and sexual crime” in Renaissance Italy. Concentrates on “practices that were condemned, and the decision[s] to label certain activities as unlawful [that were] made by the male who monopolized power in church state, whose priorities did not necessarily reflect accurately the opinion of the whole community.” One such practice was *sodomy*, a term that was neither precisely nor narrowly defined. Notes: “The governments’ worst fears were given substance from time to time when organized facilities, apparently intended to assist the convenient practice of sodomy, were discovered in their cities. In 1553, for example, a priest called Francesco Falcon was charged with organizing a ‘school for sodomites’ in Venice... Against sodomy, it is true, the law’s full penalties were sometimes carried out – especially when the case involved an older man and a boy... Francesco Fabrizio, a priest and school teacher, received [a sentence of being beheaded in public and his body burnt] [in Venice] [in the mid-16th century], after confessing sodomy with one of his pupils. The investigation revealed that he had a history of such offences stretching back some twenty years... But such cases should not be taken as typical, for not all those condemned for sodomy were treated so severely.” 92 footnotes.

Davies, Kate. (1994). When Innocence Trembles. Sydney, New South Wales, Australia: Angus & Robertson, 186 pp.

Davies is the spouse of Karl Davies whose biography she tells. “This is the story of an Australian boy who spent nearly ten years as an inmate of Christian Brothers orphanages [that were government-funded] in Western Australia in the 1930s and 1940s.” “The dialogue between the inmates is as remembered by Karl and is not presented as verbatim. The content is factual, and is taken from Karl’s memoirs, family documents and the Brothers’ own records in my aim to expose one boy’s truth.” Placed without explanation by his family as a child at 7-years-old, Davies lived at “Castledare, the junior orphanage in the Waterford area...; Clontarf, also in the Waterford area; Tardun Orphanage and Farm School... north of Perth; and Bindoon, now known to have been a slave camp, about sixty miles north of Perth.” The Christian Brothers was a Roman Catholic order founded in Ireland. The children experienced a sustained pattern of verbal and emotional abuse, fear, and physically abusive discipline, including Brothers striking them with their fists and feet, and flogging them with leather straps on bare skin until they bled. Reports that Br. Paul Francis Keaney, headmaster at Clontarf and then overseer of the building of Bindoon, struck boys with his walking stick, kicked them, verbally abused them, and struck them with his fist, including breaking one boy’s nose. Reports that Br. Dawe who operated the Clontarf dairy sexually abused boys assigned to work there. Part 5, Facing the Past, describes Davies and other “former inmates” finding each other in the early 1990s as adults after accounts of children’s abusive experiences were published and broadcast through television programs. In particular, describes the role of VOICES (Victims of Institutionalised Cruelty and Exploitation and their Supporters), an advocacy group for former residents that was “instrumental in turning whispered secrets into a cry for recognition of the truth.” Its “ten-member committee was formed with the aim of pressing the Western Australian government to set up a public enquiry into the matter, and to persuade the Church to meet their responsibility by looking after those suffered.” Includes brief accounts from a number former residents’ experiences, including of being sexually abuse by members of the Christian Brothers. Religious rationalizations were used during commission in some cases. Also reports men’s reoccurring symptoms of post-traumatic stress disorder.

Davis, Deborah. (1984). The Children of God: The Inside Story. Grand Rapids, MI: Zondervan Books, 244 pp.

Davis (originally Linda Berg) is the oldest child of David Berg, who as Moses David, founded the international group, Children of God. A first person account of her life in the group that she calls a cult. Opens with events in September, 1972, in England, when she is 26-years-old. Her father arranges a coronation of her as the Queen of his Royal Family within the Children of God. Shortly afterwards, he approaches her sexually, using religious rhetoric to justify the relationship.

When she refuses him, he demotes her and enthrones her younger sister who had not resisted his incestuous advances in childhood. Her historical account traces how David Berg's family over several generations taught him to use religion as a means to promote himself and his personal goals. Reports how Berg developed the Family of God that began in the late 1960s in California. By 1969, he had installed the first in a series of young women disciples, whom he engaged sexually, as another of his wives, supplanting his first wife and the mother of his first children, including Davis. As the movement grew, Berg imposed a doctrine of sexual sharing on the leadership, and extended it as the recruitment technique of Flirty Fishing, acts that Davis simply labels as the "pagan practice of religious prostitution" and which used young female disciples as sexual bait to lure target wealthy men. Reports that Berg later promoted child molestation, incest, and group sex involving children. Her history includes a retrospective critique based on her conversion to a Christian faith and analyses of cults and Communist brainwashing techniques. Some footnotes.

Davis, Laura. (1990). The Courage to Heal Workbook: For Women and Men Survivors of Child Sexual Abuse. New York, NY: HarperPerennial, 463 pp.

A companion volume. [For the primary volume, see this bibliography, this section: Bass, Ellen, & Davis, Laura. (1988; 1992; 1994).] From the introduction: "Focusing on how-to exercises, this workbook will provide you with practical tools for overcoming the effects of child sexual abuse. Written for individual survivors.. The majority of the exercises lend themselves to group participation and support, and are ideal for use in self-help or therapy groups." Written in the second-person. Topical chapters of Part 1, Survival Skills for Healing, are: Creating Safety, Building Your Support System, Dealing with Crisis, Nurturing Yourself, Marking the Way. Topical chapters of Part 2, Taking Stock, are: Where Did I Come From?, The Effects: How Did I Survive? Topical chapters of Part 3, Aspects of Healing, are: The Decision to Heal, Remembering the Silence, Understanding That It Wasn't Your Fault, Learning to Trust Yourself, Grieving and Mourning, Anger, Confrontations, Dealing with Your Family Now, Resolution and Moving On. Includes an appendix, Guidelines for Healing Sexually, and a resources sections, including organizations and literature.

Davis, Lisa. (2011). The Sins of Brother Curtis: A Story of Betrayal, Conviction, and the Mormon Church. New York, NY: Scribner, 354 pp.

Davis is a journalist and teaches at Santa Clara University, Santa Clara, California. Based on numerous interviews, legal documents, and legal transcripts. The essential framework is that of the history of 2 civil suits regarding Franklyn R. Curtis, who died in 1995, a number of minors who were victims of his sexual abuse, and the Church of Jesus Christ of Latter-day Saints (LDS) which Curtis and his victims were affiliated. Presented like a work of investigative journalism. Point of view is sympathetic to the attorneys for the plaintiffs. The sequence is not chronological. The story begins in Portland, Oregon, in the 1970s in a neighborhood where "[m]ost of the mothers were overwhelmed by too many children, a lifetime of disappointment, and, in many cases, bad men... Husbands and boyfriends came and went. Fathers were significantly absent." Curtis was active in the LDS Church in a variety of volunteer roles, e.g., assisting adults who were preparing to convert to the Church, teaching a boys Sunday school class, and assisting with LDS-sponsored Boy Scout-type activities. He also worked part-time for the Church's thrift store and food distribution site. He used these opportunities to befriend vulnerable boys, mostly pre-adolescents, and their families. In addition to entertaining boys through recreational activities, he also offered himself as a mentor to boys for private religious training so they could advance in the LDS. His sexual behaviors with the boys eventually led one mother to write her LDS bishop about what she had discovered about Curtis. The legal cases began in 1997, a former victim contacted a Seattle, Washington, attorney and sought to initiate a civil suit against the LDS regarding Curtis' abuse of him in 1991. The boy's mother had informed her bishop in 1993 that Curtis had sexually abused her son. A civil complaint of tort negligence was filed against the LDS Church as a corporation, and a former bishop's of Curtis. Plaintiff attorneys' investigators found a series of LDS wards to which Curtis had belonged, and discovered victims of incidents in Portland, Sheridan, Wyoming, and Grand Rapids, Michigan, between 1977 and 1991. Depositions

that began in 1999 were correlated with LDS records for Curtis, and documented that he been disciplined 3 times, excommunicated 2 times, and readmitted through re-baptism. He was disciplined for committing homosexual acts, not for molesting minors who were male. Curtis' history is traced, including his incarceration as a juvenile in a youth facility and as an adult in prisons. Describes the LDS defense strategy, which included arguments, based on the First Amendment of the U.S. Constitution and clergy-penitent confidentiality. In 2001, the first civil suit was settled for "the largest reported individual settlement in a sex case involving a religious institution to date." A second suit was settled in 2002.

Day, Jackson H., Vermilyea, Elizabeth, Wilkerson, Jennifer, & Giller, Esther. (2006). Risking Connection in Faith Communities: A Training Curriculum for Faith Leaders Supporting Trauma Survivors. Baltimore, MD: Sidran Institute Press, 136 pp.

Day is pastor, Grace United Methodist Church, Upperco, Maryland. Bermilyea is training director, Sidran Institute, Baltimore, Maryland. Wilkerson is a research assistant, University of Maryland, Baltimore, Maryland. Giller is president and founder, Sidran Institute. "This curriculum is specifically written to take one of the premier trauma curricula in the mental health field and adapt it for clergy in congregations." The theoretical framework is Constructivist Self-Development Theory. Identifies one form of a traumatic event as betrayal by clergy, and differentiates between *clergy abuse*, which refers to child sexual abuse, i.e., criminal misconduct, and *exploitation*, which refers to sexual misconduct with adults. One chapter addresses spirituality, trauma, and healing. One chapter addresses the role of the religious community in healing. Chapters include exercises. Uses brief vignettes. Bibliography and endnotes. Sidran Institute offers a 16-hour training program related to the book. "Sidran Institute is a nonprofit organization of international scope that helps people understand, recover from, and treat: traumatic stress (including PTSD), dissociative disorders, and co-occurring issues, such as addictions, self-injury, and suicidality."

Dayringer, Richard. (1998). The Heart of Pastoral Counseling: Healing Through Relationship (Revised edition). Binghamton, NY: The Haworth Pastoral Press, 205 pp.

Dayringer is professor emeritus and former director of psychosocial care, Department of Medical Humanities, and chief of behavioral science, Department of Family and Community Medicine, Southern Illinois University, Springfield, Illinois, and is a diplomate, American Association of Pastoral Counselors. From the introduction: "The purpose of this book is to investigate the therapeutic relationship in pastoral counseling and to determine what contribution it makes." Chapter 4, "Using the Pastoral Role," very briefly describes multiple dimensions of the pastoral role as religious, organizational, and symbolic. Chapter 5, "Building the Relationship," identifies 3 dimensions to a "good therapeutic relationship" that flow "primarily from counselor to client... (1) communication, both verbal and nonverbal; (2) security, including emotional distance between therapist and patient and trust in the therapist; and (3) the status of therapist and patient, which varies between authoritarian, democratic or equalitarian, and passive or laissez-faire." To these, he adds the religious as a dimension in pastoral counseling, stating: "Pastoral counseling includes the awareness of the presence of God, ethics and symbolic values of the pastoral role, the use of spiritual resources, the expression of religious needs, and the counselor's response to these needs." Cautions regarding physical contact with a client, which "may intensify the positive quality of the relationship," but can be expressed as acting out a countertransference associated with sexual needs. Chapter 9, "Handling Transference and Countertransference," briefly addresses the clinical phenomena of the title, and notes that neither is a genuine relationship. Provides a list of attitudes or feelings that the counselor may experience as countertransference. Appendix B is the 1994 Code of Ethics of the American Association of Pastoral Counselors, including its procedures in cases of sexual misconduct.

Death, Jodi. (2013, May). 'They Did Not Believe Me': Adult Survivors' Perspectives of Child Sexual Abuse by Personnel in Christian Institutions. Brisbane, Queensland, Australia: Crime and Justice Research Centre, Queensland University of Technology, 47 pp. [Accessed 05/02/14 at: http://www.livingwell.org.au/wp-content/uploads/2013/05/Death_Survivors_report_1May2013.pdf]

Death is a lecturer, School of Justice, Faculty of Law, Queensland University of Technology, Brisbane, Queensland, Australia. Reports on her “study [that] was conducted in conjunction with Project Kidsafe Foundation (Survivors Australia) and sought the perspectives of Australia survivors of CSA [child sexual abuse] by Personnel in Christian Institutions (PICIs).” A *Christian institution* was a term to “capture the diversity of denominational services provided by institutions that may traditionally be understood as ‘churches.’” The term *personnel* was used to include clergy and individuals with an area of influence, e.g., a person in a paid or voluntary position, with formal or informal spheres of influence. The intent was: “• To address gaps in knowledge about the experiences of child abuse within Christian institutions. • To systematically capture and measure survivors’ perspective and voices. • To generate further understanding and contribute to the literature regarding CSA by PICIs, specifically in the Australian context. • To provide data to inform policy development and survivors’ calls for official government inquiries.” Death calls this “the first survey of Australian survivors which is completely independent of Christian institutions.” An online survey method was piloted with known survivors in 2011, and the final survey conducted in 2011-2012. Quantifiable self-report responses from 81 survivors were utilized; in addition, qualitative interviews were conducted with 15 participants. In reporting the results, Death makes frequent comparisons and contrasts to several previously published studies – sexual abuse of minors in the Anglican Church of Australia, and sexual abuse of minors in the Roman Catholic Church in the U.S.A. Summarizes the survey data as: “• Instances of abuse included a range of offences from touching outside of clothing to serious penetrative offences. • The onset of abuse occurred at a young age: between 6 and 10 years for most female participants, and 11 and 13 years for male participants. • In the majority of cases the abuse ceased because of actions by survivors, not by adults within families or the Christian institution. • Participants waited significant time before disclosing their abuse, with many waiting 20 years or more. • Where survivors disclosed to family members of PICIs, they were often met with disbelief and unhelpful responses aimed at minimising the harm. • Where an official report was made, it was most often made to police. In these cases 53% resulted in an official investigations [*sic*]. • The primary reasons for reporting were to protect others from the perpetrator and make the Christian institution accountable to an external agency. • Where reports to Christian institutions were made, most survivors were dissatisfied with outcomes, and a smaller majority were extremely dissatisfied.” Other findings include: “Whilst some patterns of offending were opportunistic in nature, participants identified a specific intentionality and ‘grooming’ by perpetrators.”; “All reported perpetrators in this study were male and the majority were Priests.”; by role at the time of perpetration, the 3 most frequent were priest, educator/teacher, and family friend; regarding grooming and silencing strategies, the 3 most frequent were offer of gifts before abuse, physical restraint before abuse, and offer of gifts during abuse; regarding what stopped the abuse, the top reason was the survivor’s action of avoidance; of reports to police, “(n=19), 53% (10) resulted in an investigation and charges being laid.” In a very brief discussion and recommendation section, states: “What is evident from this study is that those Christian institutions that are highly hierarchical and encourage a strong culture of clericalism have the highest reported numbers of child sexual abuse.” Makes 5 recommendations. Includes direct quotations from survivors. 140+ references.

_____. (2019). “Clergy-perpetrated Child Sexual Abuse.” Chapter 32 in DeKeseredy, Walter S., Rennison, Callie Marie, & Hall-Sanchez, Amanda K. (Eds.). The Routledge International Handbook of Violence Studies. Abingdon, Oxfordshire, England: Routledge, pp. 385-393.

Death is a senior lecturer, School of Justice, Queensland University of Technology, Brisbane, Queensland, Australia. From the introduction: “Guided by a broad definition of violence, the main objective of the [book] is to provide a collection of original essays specifically designed to offer students, faculty, policymakers, and others in-depth, international overviews of the most up-to-date empirical, theoretical, and political contributions to the field.” Death’s chapter is part of a section on select topics in violence studies. From her introduction: “Clergy-perpetrated child sexual abuse (CSA) has become widely acknowledged as a form of violence that has ongoing and long-term impacts on the lives of survivors, their families, and the communities where clergy-perpetrated CSA has occurred. The consequences for religious organisations who trained, employed, and managed clergy perpetrators have come about through the sustained and

determined actions of survivors and their advocates to demand accountability through civil litigation, public inquiry, and criminal prosecution... The best explanations of clergy-perpetrated CSA include consideration of both individual and systemic issues in its perpetration and the subsequent management of disclosures.” Her subtopics, which are very brief descriptions and contain extensive references, are: background; incidence and victimization; understanding clergy perpetrators; survivors seeking justice; theorizing and understanding clergy-perpetrated CSA; conclusion. Regarding the impact of clergy-perpetrated CSA: “When individuals then experienced the trauma of CSA by clergy, they experienced an added element of spiritual trauma and abuse. This has been an added, and under-studied, form of violence experienced by survivors...” 75 references.

de Fuentes, Nanette. (1999). “Hear Our Cries: Victims-Survivors of Clergy Sexual Misconduct.” Chapter 8 in Plante, Thomas G. (Ed.). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CT: Praeger, pp. 135-170.

de Fuentes is a licensed psychologist in private practice, Glendale, California, a clinical assistant professor of family medicine, University of Southern California School of Medicine, and a consultant to the Roman Catholic Archdiocese of Los Angeles. Written “to assist those in power to respond more professionally and compassionately to the needs of this neglected group [i.e., survivors of clergy sexual misconduct] of children, teenagers, women, and men.” Her emphasis is on those abused by Roman Catholic clergy – bishops, priests, or deacons – or other Church leaders. Topics include: 1.) definitions, prevalence of misconduct in the Church, and dynamics of authority and power, including systemic dynamics; 2.) 10 risk factors in victim-survivors that make one vulnerable to sexually abusive clergy; 3.) psychological, spiritual, and religious impact of abuse; 4.) victim subpopulation issues, specifically: minors; gender differences; ethnic and racial concerns; African-Americans; Asians; Church employees; cluster abuse victims; women religious, seminarians, and those in vocational discernment; physically disabled victims; 5.) secondary victims, specifically: family members of victim-survivors; the Church community; family members of the abuser; 6.) recovery issues, specifically victim-survivors’ needs, options, and treatment; 7.) therapists’ issues in treating victim-survivors of clergy sexual misconduct; 8.) responding to allegations and pastoral outreach by Church officials, including diocesan sexual abuse advisory boards; 9.) recommendations for future research, including: how abuse risk factors interact, and their implications for prevention and treatment; better understanding of subpopulations’ barriers to disclosure, and their unique spiritual concerns; documentation and evaluation of psychological and spiritual damage to primary and secondary victim-survivors. She notes the presence/absence of formal research studies on a wide variety of topics. An important, wide-ranging, and sensitive contribution to the literature on this topic which remains underdeveloped compared to the need to address these concerns. Extensive references.

_____. (2004). “Clergy Sexual Misconduct Oversight Review Boards.” Chapter 5 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 47-59.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” By a licensed psychologist in independent practice in Glendale, California, who specializes in sexual abuse recovery, sexual compulsivity disorders treatment, and integrating spirituality in therapy, and is a survivor of clergy sexual abuse exploitation. Discusses oversight review boards as called for in the United States Conference of Catholic Bishops’ Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons. “The purpose of this chapter is to provide an understanding of the background, workings, and limits of these review boards, as well as the dilemmas frequently faced by board members when making important decisions that affect not only the victim-survivors, their families, and the accused cleric but also the Catholic community

as a whole.” Includes recommendations for how to make the review boards “more sensitive, effective, and independent.” Issues addressed include lack of national protocols and standard methods, cases based on incomplete information, and mixed perceptions about the boards’ independence, power, and integrity. Her recommendations address investigations, composition of the boards, training of board members, utilization of sex offender treatment specialists, confidentiality and record-keeping, and balancing a cleric’s rights and the safety of the community. 9 references.

Deadwyler, Gabriel (Das, Yudhishthira). (2004). “Fifteen Years Later: A Critique of *Gurukula*: Personal Story II.” Chapter 20 in Bryant, Edwin F., & Ekstrand, Maria L. (Eds.). The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant. New York, NY: Columbia University Press, pp. 345-356. [Condensed version of a 2001 article in *ISKCON Communications Journal*, 9(1, Sept.).]

Deadwyler attended International Society for Krishna Consciousness (ISKCON) boarding schools (gurukulas) until 1985 when he was 15-years-old. A personal essay that analyzes and critiques ISKCON’s *gurukula* system. Notes that ISKCON’s spiritual attitude about Krishna devotees being “without faults and beyond reproach” [became] a license to engage in, or look the other way, all kinds of criminal and immoral behavior justified in the name of Krishna.” As an example, he refers the response by boarding school teachers and administrators to abuse committed by teachers, stating that they did not treat “sexual and physical abuse of children as crimes that must be reported to civil authorities so the perpetrators could be prosecuted.” 14 footnotes.

DeBlase, Betty Esses. (1983). Survivor of a Tarnished Ministry: The True Story of Mike and Betty Esses. Santa Ana, CA: Truth Publishers, 176 pp.

First person account with a simple and honest narrative style. An evangelical, conservative Christian point of view. Until 1979, the author was married for 28 years to Mike Esses, a minister who was on the staff of Melodyland Christian Center in Anaheim, California, a prominent independent and charismatic Christian church in the 1970s. In that period, he taught a 500-member Sunday School class, published an autobiographical testimonial, and lectured in churches throughout the U.S. She chronicles his involvement with numerous women in the congregation and his sexualization of the relationships. She uses the framework of adultery and affairs to characterize the relationships. Describes the patterns of church leaders that allowed Esses to avoid accountability for his actions and continue his deceitful, manipulative, and dishonest practices. A rare account by an exploiter’s spouse, it was written to “heal, exhort, and protect.”

de Boer, Wietse. (2001). The Conquest of the Soul: Confession, Discipline, and Public Order in Counter-Reformation Milan. [Studies in Medieval and Reformation Thought, Volume LXXXIV.] Leiden, The Netherlands: Brill, 363 pp.

de Boer is with History Department, Indiana University-Purdue University Indianapolis, Indianapolis, Indiana. Based on archival research. From the preface: “This study is devoted to an extraordinary social experiment. It examines one of the earliest instances in European history in which a public authority launched a concerted and full-scale effort to transform the social order by reaching into the consciences of its subjects. The authority was a religious one – a [Roman Catholic] bishop and his clergy – and so was the overarching goal, the sanctification of everyday life. But the social ramifications were many, including novel codes of conduct and speech, a drastic segregation of the sexes, and new barriers between the sacred and secular. The means adopted to achieve this ambitious program were various, but crucial among them was an old religious practice: the confession of sins. This experiment took place in what is arguably the foremost laboratory of the Counter-Reformation: the archdiocese of Milan [in Italy]. It was engineered by one of the most driven and influential ecclesiastics of the time, Archbishop Carolo Borromeo (1564-1631), and carried on by his successors Gaspare Visconti (1584-95) and Federico Borromeo (1595-1631).” Part 1 “studies the Borromeo program of penitential discipline from the ideal and prescriptive angle,” and Part 2 “focuses on its implementation and results.” Chapter 1 describes “the generalized civic discontent about clerical conduct” in the early 16th century: “...it was especially the frequent unencumbered contacts of friars with female religious that aroused suspicions of loose living and sexual transgression. As far as the friars’ contacts with the laity

were concerned, the sacrament of penance became the obvious target of suspicions: confessions were the regulars' principal pastoral activity, hence the main occasion for conflict and abuse... The lists of abuses collected in the diocesan curia also served to formulate general policy, which was intended not only to prevent such abuses from reoccurring but to repair the seriously damaged public image of mid-sixteenth-century priests and confessors, and to rescue their sacred authority." His hypothesis is the response of the hierarchy "was both a defensive response to the pressures of the confessional age and a reflection of larger trends toward political consolidation and centralization," that the clerical discipline corresponded to "the rigorous subordination of the laity to central church authority, and the concerted enforcement of a common code of conduct." Chapter 3 describes the introduction of the Borromean confessional in 1576-1577, a design of church furniture., stating: "With the propriety of the relations between confessors and female penitents being questioned in many quarters, church authorities sought ways to minimize the risk of [sexual] transgression and scandal. One of these was to provide confessors with firm instructions for appropriate conduct during confessions. Another was to manipulate the material conditions under which confessions were heard: the [newly designed] confessional was meant to separate confessor and penitent, while providing a public setting for the sacrament." Identifies these visual and physical barriers as intended as a means to counter a priest's "tempt[ing] a woman's chastity during confession," which "became the formal crime of solicitation (*sollicitatio ad turpia*)," which Pius IV, in a 1561 papal bull, allowed to be prosecuted by the Spanish Inquisition. de Boer notes that an intrinsic feature of confession, the seal of confession, was a factor in protecting the supervision and monitoring of priests who violated, or were alleged to have violated, sexual boundaries. Extensive references; numerous footnotes.

de Jong, Mayke. (1998). "*Imitatio Morum*. The Cloister and Clerical Purity in the Carolingian World." Chapter in Frassetto, Michael. (Ed.). Medieval Purity and Piety: Essays on Medieval Clerical Celibacy and Religious Reform. New York, NY: Garland Publishing, Inc., pp. 49-80.

de Jong is professor of Medieval history, Utrecht University (Universiteit Utrecht), The Netherlands. Discusses the issue of ritual purity of Roman Catholic priests as a critical concern for Carolingian rulers and reformers in the Middle Ages. States that the ideal of the priesthood was "that of a separate caste deriving its special status from its services at the altar and its physical contact with the sacred and reproducing itself by non-sexual means." Notes the "story of Bishop Briccius of Tours, St. Martin's unworthy successor" who "was faced with a revolt in his city, for he was suspected of having impregnated a woman vowed to God. Allegedly, the furious people of Tours refused to pollute themselves any longer by kissing his unworthy hands and unanimously decided to stone him. ...he was ultimately kicked out of town." Numerous footnotes.

Delaney, Carol. (1998). "Sacrificing Our Children." Chapter 10 in Abraham on Trial: The Social Legacy of Biblical Myth. Princeton NJ: Princeton University Press, pp. 233-250.

Delaney is an associate professor of anthropology, Stanford University, Stanford, California. From the introduction: She "critically examin[es]" the story the story of Abraham, Genesis 22:1-24 in the Hebrew Scriptures, to address her question, "Why is the willingness to sacrifice one's child *the* quintessential model of faith, why not the passionate protection of the child? What would be the shape of our society had *that* been the supreme model of faith and commitment?" [italics in original] She recognizes the story's religious significance for Judaism, Christianity, and Islam, and as an anthropologist recognizes that the story "not merely reflects a particular culture and society... [but] also incorporates a vision of society, indeed, a vision of the cosmos that has animated numerous cultures over considerable time." Using anthropological and historical methods, she draws upon the disciplines of archaeology, biblical and religious studies, and psychoanalysis, each of which is treated in a separate section. States that all are pervaded by "the same assumptions about gender, kinship, and procreation," and that "these same assumptions form the backdrop for interpretations" that lead to "the outlines of a powerful myth we live by – its destructive legacy as well as the possibilities for constructive change." Chapter 10 "briefly discuss[es] how the story of Abraham has bequeathed a moral legacy in which we have been taught not to question the authority of 'fathers,' even though, in the process, we betray children. Contemporary examples illustrate the ways in which the sacrifice and betrayal of children has

been institutionalized.” Among her illustrations of the sexual abuse of minors is that committed by Roman Catholic priests, “referred to as ‘Fathers,’ [who] are the very men who represent God the Father, or at least his will on earth. They are channels for God’s power; they act in his name; they are revered, respected, trusted, and looked up to for moral guidance; the abuse of that trust is, therefore, all the more reprehensible... The glacially slow reaction of the church [following discovery of the abuse] has shown that the church’s primary objective was to protect the priests (fathers) identified with the institution, not the children who were hurt and abused... These fathers, hidden behind the legitimating systems of patriarchal authority, are above suspicion, beyond question; they are protected and let off the hook. For the children, however, it is a double betrayal – first by the particular ‘father’ who perpetrated the abuse and second by the church, which, by not believing the child and hiding the abuse, has taken the side of the priest against the child.” 28 chapter endnotes.

Delaplane, David W. (1988). “Stand by Me: The Role of the Clergy and Congregation in Assisting the Family Once It Is Involved in the Legal and Treatment Process.” Chapter in Horton, Anne L., & Williamson, Judith A. (Eds.). Abuse and Religion: When Praying Isn’t Enough. Lexington, MA: Lexington Books, pp. 173-180.

Delaplane is a minister and director, The Spiritual Dimension, Sacramento, California. Addresses what is “appropriate and helpful” support from clergy and congregations in circumstances involving a family whose child has been abused and has entered the “intervention and treatment process.” Defines *victim* in child abuse cases as including non-offending parents and siblings. Advises the religious leader to counsel all parties and attend as many hearings as possible. Identifies sequential steps in the process. Advice includes: be totally objective; withhold judgment about the perpetrator’s guilt or innocence; take “the position that the highest priority is the protection of the innocent and vulnerable child.”; offer “practical, financial, housing, transportation, and child care assistance where needed.”; “give nonjudgmental emotional support...”; recruit of foster parents, as needed; learn “about the addictive and pathological nature of abuse...”; collaborate with qualified therapists; be alert for signs of abuse and family violence; clergy should not hesitate to inquire of families; offer the congregation as a provider of a safe place for those fleeing abuse situations. Lacks references. [While not directly related to clergy sexual abuse, the dynamics and rationales described are transferable to situations involving clergy sexual boundary violations in congregations.]

De Rosa, Peter. (1988). Vicars of Christ: The Dark Side of the Papacy. New York, NY: Crown Publishers, 484 pp.

De Rosa, a former priest in the Jesuit order of the Roman Catholic Church, is a former diocesan seminary professor, St. Edmund’s College, Ware, Hertfordshire, England, and former dean of theology, Corpus Christi College, a Catholic catechetical institute now closed, London, England. The book is a popularized history of the office of the pope in the Roman Catholic Church. States: “It is time to cease treating the papacy in terms of hagiography. The studied silence about the saints of the papacy is a scandal and a form of bad faith.” Part 1, consisting of 8 chapters, presents esoteric facts, popular myths, historical events, documents, descriptions of individuals, legends, versions of conflicts, and stories of intrigues to document what he terms the “dark side” of the papacy. Intersperses facts with fictionalized accounts, e.g., biographical scenes from the life of Peter, a disciple of Jesus Christ, and Constantine, the early 4th century C.E. emperor whose conversion to Christianity laid the foundation for the Church to become establish religion of the Roman Empire. Chapter 3 gives examples of early popes who “were libertines, murderers, adulterers, warmongers, tyrants, [and] simoniacs...” [While details are lacking, it is reasonable to conclude that the sexual behaviors included abuses of the power of the religious role and office.] Regarding the ethos created throughout the Church in Roman, Chapter 7 states without attribution: “Women sometimes took a dagger with them to confession to protect themselves against their confessor.” Part 2, consisting of 6 chapters, focuses on the Inquisition as an administrative unit of the Vatican. Introduced in the 13th century C.E., he describes popes’ use of violence, after declaring what is true, to accomplish the ends of obedience in matters of doctrine, teaching, and practice. He concludes “that the aim of the Inquisition was to defend not the faith but the papal

system.” A continuous interwoven theme is his assault on the doctrine of the pope’s infallibility, which he concludes functions to reinforce hierarchy and power. Part 3, consisting of 8 chapters and epilogue, focuses on the decline of papal authority in the contemporary church, which he attributes to the way popes have exercised leadership regarding sexual morality. Chapter 20 concerns the Church’s position on priestly celibacy. Cites the 11th century work of Peter Damian, a Benedictine monk who called for reforms, regarding the “profligacy among the clergy,” and concludes that “the clergy [of that period] were a menace to the wives and young women of the parishes to which they were sent.” Mentions the rape by a priest of a parishioner in the British Isles, but provides no detail of place or time. Mentions an abbey where monks “regularly raped” the nuns. A section, ‘Sins o the Confessional,’ relies on the work of Henry Charles Lea to describe briefly “the sin known in canon law as ‘solicitation’, that is, a priest using the [sacrament of] confession for immoral [sexual] purposes.” Draws upon Lea’s archival research from the Inquisition in Spain, 1723-1820. Describes the lax punishment of priests who exploited vulnerable penitents in cases not brought to the Inquisition. Reports that lay women, nuns, children, and men solicited by priests hearing confessions. Does not proceed in continuous chronological sequence. Despite numerous quotations and assertions, there is substantial lack of attribution; material which is referenced is not fully cited.

Dewhirst, Miles M., & Littrell, Crystal C. (2011). “Clergy Liability for Sexual Misconduct.” Chapter 6 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 105-124.

From Chapter 1 by the authors, which is an introduction to the book: “The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book.” Uses a systems approach based on the “contextual world of a minister [that] consists of three parts” – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define “clergy sexual misconduct.” Dewhirst is an attorney and founding partner, Dewhirst & Dolven, LLC, the principle office of which is in Denver, Colorado. Littrell is an attorney, Dewhirst & Dolven, LLC. This is the single chapter in Part 4, Legal Implications of Clergy Sexual Misconduct. They discuss the civil and criminal liability of Protestant clergy who commit “sexual misconduct” in their professional role relationships, particularly “in the counseling setting.” The subsection on civil liability cites decisions from a number of cases, including: *Moses v. Diocese of Colorado*, which involved an Episcopal Church congregation and diocese; *Destefano v. Grabrian*, which involved a Roman Catholic Church congregation and diocese; *F.G. v. MacDonell*, which involved an Episcopal Church congregation and diocese; *Dausch v. Rykse*, which involved a Presbyterian Church (U.S.A.) pastor and presbytery; and *Teadt v. Lutheran Church*, which involved a Lutheran Church–Missouri Synod congregation and synod. Also cites decisions in several cases involving clergy sexual abuse of minors. The briefer subsection on criminal liability compares “the criminal sentencing schemes in two states, Colorado and Washington, [that] will help illustrate the range and variety of sentencing consequences that a pastor may face.” Concludes: “Pastors should avoid all physical contact with parishioners during counseling or otherwise, as the risk of exposure to civil and criminal liability is too high. Pastors and churches should also implement safeguards to prevent perceptions of misconduct...” 47 endnotes.

deYoung, Mary. (2002). The Ritual Abuse Controversy: An Annotated Bibliography. Jefferson, NC: McFarland & Company, Inc., Publishers, 248 pp.

deYoung is a professor of sociology and chair, department of sociology, Grand Valley State University, Allendale, Michigan. [Note: The book cover displays the author’s surname as “de Young,” the copyright page displays it as “De Young”, and her citations of her published works

displays it as “deYoung”. Her name is displayed as “deYoung” on the University’s World Wide Web page.] A selective annotated bibliography based on interdisciplinary and international sources on the controversial topic of the ritual abuse of children, a term that emerged after allegations in the early 1980’s surfaced that satanic cults were committing sexual, physical, and psychological abuse of children as part of rituals. Sections include: definitional problems; cases in the U.S.A., Canada, Europe, and Australia; clinical features and issues regarding child and adult victims, including recovered memory and multiple personality/dissociative identity disorder; issues for professionals, particularly mental health providers, law enforcement officials, and lawyers; first person narratives by survivors, parents of survivors, accused abusers, mental health professionals, advocates, and researchers; anthropological, folkloric, and sociological perspectives. 775 entries.

Dietrich, Donald J. (2002). “Abusing the Faith: Crisis in the Church.” Chapter in Jeanrond, Werner G., & Cahill, Lisa Sowle. (Eds.). Religious Education of Boys and Girls [*Concilium* series, 2002/4]. London, England: SCM Press, pp. 108-116.

By a professor of theology, department of theology, Boston College, Chestnut Hill, Massachusetts. A brief article that provides a succinct summary of events in the Roman Catholic community in metropolitan Boston, Massachusetts, following *The Boston Globe*’s 2002 series on clerical sexual abuse in the Archdiocese and the response of the hierarchy, especially Cardinals Madeiros and Law over 30 years, that precipitated a crisis in the Church. Events included the emergence of a lay group, Voice of the Faithful, that called for a number of reforms in the Church. Very briefly reports that the Catholic Theological Society of America developed a document in 2002, “The Crisis in the Church: A CTSA Proposal for Reflection and Reform.” Its themes include: ecclesiological topics related to authentic communion, structure of the Church in modern world, and how a more democratic governance can be introduced; vocational topics related to the priesthood, sexual identity, and the integration of the priesthood with other ecclesial ministries; topics related to the moral, psychological, and spiritual significance of sexuality and orientation, behavior, and relationships. Concludes: “This crisis has made clear the fact that the church’s current dominant ecclesiology has become one supportive of Vatican power and authority and is insensitive to the needs of the faithful.” Lacks citations; lists several sources.

Dillon, Michele. (2006). “The Struggle to Preserve Religious Capital: A Sociological Perspective on the Catholic Church in the United States.” Chapter 4 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 43-56.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. Dillon is a professor of sociology, University of New Hampshire, Durham, New Hampshire. The first 2 sections briefly describe the post-Vatican II public institutional identity and cultural legitimation of the U.S. Roman Catholic Church, including, paradoxically, the severe attenuation of its moral authority among Catholics, e.g., regarding birth control: “This in essence was the [pre-sexual abuse scandal that emerged in 2002] status quo – an equilibrium in place whereby members of the church hierarchy were active participants in public policy debates and tacit acceptors of the doctrinal selectivity of American Catholic practices.” The third section describes the scandal-based legitimation crisis which focused on the behavior of priests and bishops, and the hierarchy’s “claim to sacred power – on its expertise in regard to everyday church structures...” Cites 3 negative trends since 2002: decline in frequency of Mass attendance and financial donations, and increase in ordinary lay activism, especially the organization, Voice of the Faithful. The fourth section analyzes the *religious capital* of the Church, and observes: “The collective knowledge that emerged from the sex abuse scandal thus highlighted a church committed to preserving its legal and economic capital rather than religious/moral/pastoral truth...” Analyzes sociologically the hierarchy’s response to Voice of the Faithful. 18 footnotes.

Dinter, Paul E. (2003). The Other Side of the Altar: One Man’s Life in the Catholic Priesthood. New York, NY: Farrar, Straus and Giroux, 240 pp.

Dinter directs an outreach program in New York, New York, for people who are homeless. He resigned as a priest in the Roman Catholic Church in 1994. From the foreword: "This book is a story of the priesthood, a personal account over almost forty years about the celibate priesthood and about sexuality. ...I hope to sketch out a more comprehensive portrait of the day-to-day world of the priesthood in which [several hundred U.S. priests] could [ensnare minors and sexually abuse them], then be ignored or passively condoned, and finally transferred to new assignments in which they could start up their sick drama yet again." While biographical, he creates some composite figures and uses some fictitious names. He was raised in a Catholic family in the 1950s in Port Chester, New York, and educated at Cathedral College in New York, New York, a Church-operated minor seminary for males. In Chapter 1, he comments on the period's approach to formation of candidates for priesthood: "The seminary culture of silence and its insistence on conformity laid the groundwork for needy priests, many with histories of being abused, to engage in nonconsensual sex with minor students, to go undetected, and then to be protected by authorities who chose willful ignorance of sexual pathology as their best defense for not acting to prevent future abuse of the young." In 1964, he went to St. Joseph's Seminary, a major seminary, in Yonkers, New York. Chapter 2 contains a brief account about a priest he had known when teaching high school during a leave from seminary. He learned the priest had been involved in a sexual encounter with a student at the school, but did not accept responsibility for the encounter: "But the worst part of [the priest's] tale came..." when the bishop learned of the incident and "Father McBride was to be removed from the school in disgrace." Describing the formation of seminarians, he notes the case "of the seminary rector Anthony O'Connell, later to resign as Bishop of Palm Beach, whose way of comforting a teenage seminarian who had been abused sexually by two faculty members was evidently to undress him and take him to bed." Alludes to an unnamed U.S. cardinal who as a bishop used a "method of showing his personal approbation to selected seminarians" invited to overnight stays at his country residence. Chapter 3 describes the clericalism of the priesthood as manifested in a group termed *Gents*: "The system of thought and action that exempts clergy from the common lot of accountability and makes loyalty to the fraternity a supernal virtue, clericalism gave rise to the code of the Gents... The whole system presumes closed ranks and closed mouths." Describing living arrangements in the late 1960s, he comments: "Few knew at the time that some priests were playing with fire and, in a minority of cases, were pursuing an explicitly narcissistic sexual agenda that used and discarded [young adolescents and young men [from the parish]." Offers his theory of how psychological issues and the social structure and culture of the priesthood combine in priests who "acct out [sexually] in a variety of ways." Notes the resignation of Fr. James McCarthy as an auxiliary bishop to Cardinal Edward Egan and as a parish pastor after "admitting to serial affairs when he was still a parish priest." In Chapter 4, he describes as a college chaplain at Columbia University, New York, New York, having to learn "the rules of transference and countertransference" of counseling, and notes the lack of insight into the phenomena by the Church and by priests who were "fascinat[ed] with the [spiritual] power entrusted to them." Lacks references.

Division of Violence Prevention, National Center for Injury Prevention and Control, Centers for Disease Control and Prevention, U. S. Department of Health and Human Services. (2014, August). Essentials for Childhood : Steps to Create Safe, Stable, Nurturing Relationships and Environments. Atlanta, GA: Author, 42 pp. [Accessed 02/08/16 at the World Wide Web page of Division of Violence Prevention, National Center for Injury Prevention and Control:
http://www.cdc.gov/violenceprevention/pdf/essentials_for_childhood_framework.pdf]

"This document proposes strategies that communities ('communities' refers to any group with shared interests such as neighborhoods, counties, states, and professional groups) can consider to promote the types of relationships and environments that help children group up to be healthy and productive citizens so that *they*, in turn, can build stronger and safer families and communities for *their* children." Context is prevention of child maltreatment (CM), which "is a significant public health problem," and includes physical, sexual, and emotional abuse, and neglect. "CM includes all types of abuse and neglect of a child under the age of 18 by a parent, caregiver, or another person in a custodial role (e.g., clergy, coach, teacher) that results in harm, potential for harm, or threat of harm to a child." Each of 4 sections addresses a goal: 1.) Raise awareness and

commitment to promote safe, stable, nurturing relationships and environments and prevent child maltreatment. 2.) Use data to inform actions. 3.) Create the context for healthy children and families through norms change and programs. 4.) Create the context for healthy children and families through policies. Utilizes “the best evidence available.” 42 references.

d’Offizi, Mario. (2007; 2014). Bless Me Father (3rd edition). Johannesburg, South Africa: African Perspectives Publishing, 234 pp.

d’Offizi is a poet and writer, Cape Town, South Africa. A memoir that traces his life from his birth in 1949. His mother was half-Irish; his father, who was from Italy, was captured in World War II, sent as a prisoner to South Africa, and became a naturalized South African. His father was violent toward his children and their mother. d’Offizi and his 8 siblings “were either fostered or went to orphanages and children’s homes.” He was sent to the orphanage at Nazareth House in Kimberely, Northern Cape, South Africa, where he spent 9 years until he left at 12-years-old. The head of Roman Catholic institution boarding school, Sister Joseph, the Mother Superior, used corporal punishment on the children. He describes the atmosphere as a place “where bullying was the norm,” and if children complained to a nun, “retribution would descend swiftly.” Communication between boys and girls was prohibited, which resulted in d’Offizi rarely speaking to his sisters who were there. He describes an incident when he was 5- or 6-years-old, was confined to bed due to illness. An older female he did not know, either a nun or an older student, came to comfort him. She both molested him and used him for her sexual gratification. He describes another incident at Nazareth House in which a young priest, who was visiting, chose a few boys, including d’Offizi who was about 11, to say the rosary with him while sitting in a circle outside. After it was concluded, he led them in masturbating as a group. He then led them in saying 2 rosaries as penance. d’Offizi states: “I will never forget this incident. It was hard to understand at the time, and still is today. Maybe the rosary ritual was an act of self-flagellation on the young priest’s part. Maybe it had other meanings for him. Who knows. We just followed as a group.” After Nazareth House, he was sent to Boys’ Town in Magaliesberg, South Africa. The residential school, which he describes as a “farm school” was founded in 1958 by Fr. Reginald Orsmond, and supported by the Dominican Sisters of the Roman Catholic Church. While d’Offizi was there, 1962-1968, from 12- to 18-years-old, Orsmond was the principal. Letters to and from home were censored. When d’Offizi was 13, he was summoned at night by Orsmond to Orsmond’s room where he proceeded to molest d’Offizi, starting a pattern that d’Offizi ended just after he turned 16. In adulthood, d’Offizi discovered that a classmate was also molested by Orsmond, who was later named as the bishop of Johannesburg. In adulthood, d’Offizi also learns more another classmate who had burned the main building: “I was devastated by the fire at Boys’ Town. And devastated that my friend Boetie had caused it. For years after the fire I wondered what made Boetie do such a drastic thing.” He learns that Boetie returned “Boys’ Town for help and refuge. He had gone there because he was in trouble and had nowhere else to go. Father Orsmond had refused to see him... After Boetie was arrested, Social Welfare was called in. Boetie was found unfit to stand trial and was sentenced to life at Sterkfontein, a mental institution near Johannesburg, at the State President’s pleasure. In his testimony to the police, in the presence of Social Welfare personnel, he repeatedly cried out: ‘He told me he loved me! He told me he loved me! He sodomised me... He sodomised me! He told me he loved me...’”

Dispenza, Mary. (2014). SPLIT: A Child, A Priest, and the Catholic Church. Bellevue, WA: Moon Day Press, 242 pp.

Dispenza is a former Roman Catholic nun, a former Catholic school teacher and principal, an “advocated for LGBT issues and concerns,” and a regional representative for Survivors Network of Those Abused by Priests (SNAP) in the Seattle, Washington, area. A memoir. Beginning in 1947 when she was 7-years-old, she was raped for years by Fr. George Neville Rucker, a Roman Catholic priest, at her parochial school and in his parish residence in East Los Angeles, California. Rucker, 27, was associate pastor of the parish which employed her mother for duties in the parish and school. She traces themes of silence, secrecy, shame, and fear from those experiences as the negative consequences that affected her through childhood, adolescence, and into adulthood. Describes the dynamics in her family that left her sexually and emotionally vulnerable in

adolescence. Uses the term “split” to label her coping mechanism of detaching from self, of dissociating, as a way to survive the priest’s abuse. When she was in 7th grade and being confirmed in the Church, she was caught by surprise when Rucker assisted in the ritual. States: “Almost immediately, again, I split from that knowing. Splitting was the only way I had to stay in the glow of the candles, the music, the incense, the prayer, the love of the nuns... But spirituality, sexuality, and shame were forever fused within me in that sacramental moment.” As an adult, she coped by detaching from her pain and shame, focusing compassionately on others, which aligned with her becoming a nun in the Sisters of the Sacred Heart of Mary for 15 years. Part of her healing process including therapy, a support group for women survivors, and confronting Rucker in different formats, including in-person. In 2002, when she discovered Rucker had been removed from public ministry by the Archdiocese of Los Angeles, Los Angeles, California, due to his serial pedophilia, and that he was under criminal investigation, she traveled to Los Angeles to assist with the investigation. States: “On record with the Archdiocese of Los Angeles is proof that Father Rucker raped or sexually-molested thirty-three little girls since 1947.” Based on the facts of her abuse, in 2003 she filed a civil case in California against the archbishop of Los Angeles, the parish church of her childhood, Rucker, and the parochial school. In 2006, the Church settled 45 civil cases with Rucker’s victims, including hers, for \$60 million. States: “I couldn’t help thinking of all the other victims, both those who had received settlements and the many, many others whose suffering was still to be acknowledged. Money alone cannot ease the shame and heal a deeply wounded split. Yet settlements are tangible symbols of the church taking responsibility for the damage it has done. As restitution, it can begin to work toward healing.” Chapter 35 describes her meeting with Cardinal Roger Mahony, head of the Archdiocese of Los Angeles, as part of her healing process. Chapter 12 reflects on secrecy, shame, and truth. States: “My best attempt at adapting has been to learn to trust the truth and tell it... All secrets, no matter was kind, keep us from intimacy and connection.” Identifies 4 types of secrecy: group, institutional, personal, and family. Observes that secrecy “sets up an imbalance of power.” Reflects on institutional secrecy in the Church which perpetuated abuse by “hid[ing] the horrors of sexual abuse [of children].” The Afterword is an update of the status of specific individuals and topics.

Dockerill, Marian (pseudonym of Hirsig, Alma). (1928). My Life in a Love Cult: A Warning to All Young Girls. Dunellen, NJ: Better Publishing Co., 81 pp. [Accessed 12/06/13 at: <http://omnipotentoom.com/lovecult.pdf>]

Hirsig, raised in Switzerland, was moved with 5 sisters to the U.S.A. by her mother. Describes herself as a “romantic, fiery, impulsive seeker.” Originally published as a series in *New York Journal* in 1926. A memoir in sensationalistic prose, followed by a section in a question/answer format, that is about “my forays into the mystic realms of the erotic thrill seekers, the self-termed love cultists.” States that her mission is “to help save many a young girl in my own country from ruining her life through the seductive beckoning of secret cults or other luring combinations of circumstances.” Chapter 9 is about Aleister Crowley (1875-1947), an occultist and esotericist who founded a spiritual and philosophic system he called Thelema. Hirsig reports that Crowley proclaimed himself an “Anti-Christ,” conducted “pagan rites” and the “worship of Satan,” and was “head of the most notorious cult of his age, the infamous O.T.O. [Ordo Templi Orientis].” Hirsig states: “The most striking thing about that man was his belief in himself, that he was an actual devil-god... He believed that whatever anyone wanted to do was right, regardless of whom he injured.” He established a colony in Cefalu, Sicily, where “he declared he was making a race of supermen and superwomen.” Crowley sexualized his relationship to Hirsig’s sister, Lea, or Leah, (1883-1975), a follower, who became “his favorite high priestess” and was regarded as an initiatrix who bestowed spiritual enlightenment sexually. Lacks references.

Doehring, Carrie. (1995). Taking Care: Monitoring Power Dynamics and Relational Boundaries in Pastoral Care and Counseling. Nashville, TN: Abingdon Press.

Doehring is a faculty member who teaches pastoral psychology, Boston University School of Theology, Boston, Massachusetts, a Presbyterian minister, and a licensed psychologist. Thoughtful exploration of relational boundaries and power dynamics in the context of pastoral counseling. Identifies experiences of being disengaged, merged, overpowered, empathic, and

empowered as critical to understanding the dynamics. Chapter 1, pp. 23-46, is a literary case study of the power dynamics of clergy sexual malfeasance in 2 novels, John Updike's A Month of Sundays and (James) Sinclair Ross's As for Me and My House.

_____. (2006; 2015). "Establishing a Caregiving Relationship." Chapter 4 in The Practice of Pastoral Care: A Postmodern Approach (Revised and expanded edition). Louisville, KY: Westminster John Knox Press, pp. 73-83.

Doehring was among the initial 12 women ordained as minister in the Presbyterian Church of Canada. She is on the faculty of Iliff School of Theology, Denver, Colorado. The introduction to this edition identifies her approach as *intercultural*, which "describe[s] pastoral and spiritual care as a cocreative process of intermingling stories and lives. This generative process changes care seekers and caregivers, as well as their relationships, families, communities, cultures, and even, as I believe, God." She calls this approach contextual and provisional, and "essential within religiously diverse contexts where spiritual caregivers work with people of various religious, spiritual, and existentialist beliefs and practices" in a postmodern world. She "suggests a process of listening to, assessing, and constructing stories" in the practice of pastoral care. Chapter 4 begins by describing the basic "step of pastoral and spiritual care [as having] to do with establishing an initial contract for care that reflects professional codes of conduct and religious standards of spiritual care, ensuring that care seekers will not be harmed," and that caregivers are accountable. Identifies and discusses as aspects of the basic contract of care: the limits of confidentiality; sexual harassment and misconduct; dual roles; limits of professional expertise, i.e., differentiating care from therapy, and the need for teamwork and referral; and, clarifying availability. Regarding *sexual misconduct*, she states unequivocally, citing the work of Marie Fortune: "The contract of pastoral care must guarantee that caregivers will not engage in sexual or romantic relationships with care seekers. Because of the power differential between themselves and the caregivers, care seekers cannot give authentic or meaningful consent to such relationships." Describes the relationship as based trust, and, when broken, "the care seeker may feel betrayed by God and lose her or his religious faith." Very briefly discusses topics regarding: caregivers need to reflect on relational dynamics to prevent crossing sexual boundaries when under stress; types of boundary crossings; the circumstance of a single clergy, "especially in rural or small town ministry"; and, preventive steps. Closes the chapter by briefly discussing power dynamics, relational boundaries, and self-care. Ends with an exercise to establish a contract of self-care. References.

Dokecki, Paul R. (2004). The Clergy Sexual Abuse Crisis: Reform and Renewal in the Catholic Community. Washington, D.C.: Georgetown University Press, 278 pp.

Dokecki is a community psychologist and faculty member, Department of Human and Organization Development, Vanderbilt University, Nashville, Tennessee, and a practicing Roman Catholic. Integrates academic methodologies with personal theological beliefs and ethical principles. His thesis is that there is a clergy sexual abuse system in the Roman Catholic Church that consists of interlocking personal, relational, and social domains. Examines the behavior of individual priests who committed sexual offenses against minority-aged males and the concurrent behavior of ecclesiastical officials who misapplied their power in relation to victims and their families, offending priests, advocacy groups, and communities within and beyond the Church. The first two chapters describe the nature of the clergy sexual abuse system by combining the "personal life-history context" of an individual abuser with the historical, cultural, and organizational context of the Church. Chapter 1 tells the story of Edward J. McKeown, a formerly active priest in the Diocese of Nashville who was convicted in criminal court of child sexual abuse and sentenced to prison. Utilizes the McKeown case to consider its typicality regarding the demographics of victims, an offending priest's access to victims, the patterns of commission of abuse, and how victims come forward to report to Church authorities. Chapter 2 compares and contrasts the system of clergy sexual abuse in Nashville to that of the Archdiocese of Boston in Massachusetts, an examination that includes national and international dimensions. Chapter 3 introduces a value/ethical framework that he terms the ethics of human development and community, a tool by which he assesses "the responsibilities, structures, and processes" of

Catholic ministry and how they contribute to the abuse system. Identifies the core ethical issue as the use and abuse of power by priests and bishops, and "the consequent threat to human development and community." Chapter 4 uses human science theories and qualitative research "to clarify the existence and operation of [the generally predictable] structures and processes in the clergy sexual abuse system," including its "organizational culture, ideology, and patterns of authority." Chapters 5 and 6 extend the analysis by promoting a theological model of the Church that he sees as a corrective to the currently "prevailing institutional/hierarchical vision of the church..." Endorses Pope John Paul XXIII's "more community-like People of God vision" as a way to ameliorate and prevent clergy sexual abuse. Offers general programmatic suggestions to reform the Church at parish, diocesan, national, and worldwide levels. Bibliography; footnotes.

Dolch, Sally. (2013). "Methodists React." Chapter 24 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 131-134.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 3, Churches Addressing Clergy Misconduct. Dolch was previously a social worker whose work "included community advocacy for domestic violence and sexual assault and the development of a Child Advocacy Center." A United Methodist Church minister, she pastors 2 congregations in the U.S.A. Very briefly lists findings from a "review of [United Methodist Church] conference sexual ethics policies and surveys and interviews with response team conveners [that] identified a large number of best practices that are making a difference in the lives of clergy [sexual] misconduct victims and their fellow church members." States at the outset: "Survey data and informal estimates suggest that there may be five hundred cases of clergy sexual misconduct in the United Methodist Church within the United States each year." Groups the findings by categories: episcopal or judicatory best practices for congregational health following clergy sexual misconduct; steps to increase open communication between judicatory leaders and laity that increase healing; best practices of sexual misconduct response teams; best practices for congregational intervention. Also lists a set of practices not widely utilized, but which were developed and implemented by some response teams or individual judicatory leaders. Includes a select bibliography; lacks references.

Dorff, Elliot, N. (2003). "The Role of Rabbis, Cantors, and Educators in Preventing Abuse and Repairing Its Consequences." Chapter 13 in Lev, Rachel. (Ed.). Shine the Light: Sexual Abuse and Healing in the Jewish Community. Boston, MA: Northeastern University Press, pp. 177-189.

Dorff is a Conservative rabbi, and rector and professor of philosophy, University of Judaism, Bel Air, California. States at the outset: "To stop sexual abuse and incest in the Jewish community, we must look at the needs of child victims and adult survivors. We must develop ways to prevent future abuses and to confront and hold accountable those who molest. At the same time, we must also provide molesters with an opportunity to make amends for their past sins and to learn how to stop such behavior." Cites the basis in Judaism for a position against sexual abuse, including that it "represents a denial of God's image in every human being." Offers preventive steps in a Jewish context based on a pamphlet by the Clergy Advisory Board of the California Department of Social Services: learn to recognize abuse; do not assume that you can handle the situation alone; know and obey government requirements to report abuse to legal authorities; protect your congregation or school from potential abusers; demand and accept *teshuvah*; provide child and spousal abuse services and support other communal efforts to do the same; use the power of the religion and the community to deter abuse; counsel adult survivors of abuse; address the spiritual aspects of healing; reconnect with God's image. Endnotes.

Dortch, Richard. (1992). Integrity: How I Lost It, and My Journey Back. Green Forest, AR: New Leaf Press, Inc.

In 1983, Dortch was an Assemblies of God pastor and state superintendent for the denomination in Illinois when he went to work for Jim Bakker as the senior executive vice president of Bakker's 2,300 acre conglomerate in Charlotte, North Carolina, popularly-known as PTL that included: Heritage USA, a Christian themepark, campgrounds, hotel, and housing subdivisions; Heritage Village Church and Missionary Fellowship, Inc.; residential treatment programs for substance abusers, unwed mothers, and homeless persons; "The Jim and Tammy Show," a television show produced at Heritage USA and syndicated nationally. Chapter 6 is Dortch's version of Bakker's encounter in 1980 with Jessica Hahn, a young church secretary, which became known to Dortch in 1984 through Hahn. [For another point of view on the nature of the encounter, see this bibliography below: Stange, Mary Zeiss (1990).] Dortch initially considered Hahn emotionally disturbed, and maintains she was blackmailing Bakker. He labels the encounter as a tryst and an affair. Includes a reproduction of Hahn's civil suit against Bakker, Dortch, and other parties that details Bakker's actions against her, including drugging her prior to using her sexually. Dortch includes a reproduction of the 1985 court-approved settlement of the suit. Chapters 7 and 8 are Dortch's version of the story becoming public in 1987. Lacks references.

Downing, Michael. (2001). Shoes Outside the Door: Desire, Devotion, and Excess at San Francisco Zen Center. Washington, D.C.: Counterpoint, 385 pp.

Downing is a novelist and teaches creative writing, Tufts University, Massachusetts. An account based on numerous interviews of the San Francisco Zen Center, the first Buddhist monastery established outside of Asia. Focuses on Richard Baker, the *dharma* heir of Shunryu Suzuki, a Zen Buddhist priest from Japan, who emigrated to the U.S. in 1959 and founded the Center in 1962. Baker-*roshi*, as he was called, became the abbot of the Center in 1971, shortly before Suzuki died. Pages 216-218 are a woman's clear and simple portrayal of Baker as the teacher and herself as the student at the time he sexualized their relationship: "This was not a love affair; that would imply parity. I was very much his student. And it took the foundation I'd begun to build right out from under me." Chapter 23 describes his physical and rhetorical initiatives toward women students he moved to sexualize the teacher/student relationship. Chapter 29 describes the impact of one relationship that he sexualized, including the family of the woman, and the Center. Downing's interviewees consider the authority and power embodied in the role of the abbot and of the *dharma*-heir, as well as the consequences that stem from Baker's misuse of his power. In 1981, stories of Baker's relationship were circulating within the community; in 1983, he resigned as abbot. Lacks references.

Doyle, Paddy. (1988). The God Squad. Dublin, Ireland: Raven Arts Press, 191 pp.

An autobiographical account of his childhood while a ward of the state: "[The book] is about a society's abdication of responsibility to a child." In 1955, when he was 4-years-old, his mother died, and soon after his father committed suicide. After being placed with a relative, he was taken to District County Wexford, Ireland, "where I was found to be in possession of a guardian who did not exercise proper guardianship." With the relative deemed an unfit guardian, he was sent to live at St. Michael's Industrial School in Cappoquin, Ireland. The School was operated by Roman Catholic nuns from the Sisters of Mercy. In Chapter 1, he tells of severe bamboo cane beatings and strong slaps to the face administered by nuns as punishment. In one incident, a nun, Mother Paul, forced him to strip his clothes, and, while naked before classmates, beat him with a cane, and placed in locked coal shed. Nuns' verbal threats, including religious-based threats, were also used to control children. In Chapter 3, at 6, he becomes an altar boy and serves at mass at the local Roman Catholic parish. He describes an incident in which rather than administer an anticipated punishment, Mother Paul touches and rubs his naked body, including his genitals, until he has an erection. [Doyle maintains a World Wide Web site; accessed 03/10/07 at: <http://www.paddydoyle.com/thegodsquad.html>]

Doyle, Thomas P. (2004). "Canon Law and the Clergy Sex Abuse Crisis." Chapter 3 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 25-37.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” Doyle is a Dominican priest, canon lawyer, and a chaplain in the U.S. Air Force. His starting point is that the Church’s canon law system “has been an abysmal failure at dealing with clergy sexual abuse... The failure of canon law to prevent the widespread and horrendous damage wrought by sexually dysfunctional clerics is not due to the law itself but to those charged with implementing it, namely the Vatican bureaucracy and the individual diocesan bishops.” Very briefly sketches historical “evidence that the institutional Church has grappled with the sexual sins of the clergy from its earliest centuries.” Identifies “the failure of the canonical system to effectively address clergy sexual abuse” as related to “the very nature of Catholic Church governance. In short, there is no separation of powers, hence no checks and balances and no true accountability for Church leaders.” As “an expert witness and consultant in several hundred of the civil cases throughout the United States [related to clergy sex abuse],” Doyle’s position has been “that the canon law requiring an investigation of alleged sexual abuse, appropriate disciplinary action against offending clerics, and proportionate pastoral relief for victims has been blatantly ignored [by bishops and their staffs].” Cites clericalism as “an explanation of the fear, secrecy, and arrogance so prevalent in the clerical elite’s inadequate response to the sexual abuse crisis.” Cites a power elite in the Church’s governance as a factor in how the hierarchy has functioned: “[It] has identified its own needs as the needs of the Church in general... The question as to how the spiritual and ecclesiastical power, women through the Church’s canonical framework, has been wielded has been answered: monarchically!” Calls for “a new dialogue between bishop and priest and between clergy and laity.” 14 references.

_____. (2007). “Clericalism and Catholic Clergy Sexual Abuse.” Chapter 11 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 147-162.

Doyle is “an ordained Dominican [Roman Catholic] priest,” a canon lawyer, and a certified alcohol, drug, and addictions therapist in the Washington, D. C. area. Chapter in a book that is “an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization... [particularly] the [Roman] Catholic [Church] sexual abuse scandal,” especially in the U.S.A. Begins the chapter by describing *clericalism* as “the radical misunderstanding of the place of clerics (deacons, priests, bishops) in the Catholic Church and in secular society.” States: “Clericalism is grounded in the erroneous belief that clerics form a special elite and, because of their powers as sacramental ministers, they are superior to the laity. ...[clericalism] is enabled by laypeople who hold their clergy in awe, too often in a childish way.” Cites its historical roots in Church theology and canon law. States that despite historical evidence of clerics’ humanity, “there persists a belief that erring clerics are somehow above the law and beyond most forms of accountability.” Regarding celibacy and clericalism, he rejects the notion that clergy sexual abuse is caused by mandatory celibacy, and analyzes celibacy as related to “clericalist mystique.” States that celibacy is “a dynamic, albeit indirect, component of the clerical system within which sexual abuse was tolerated and covered up.” Regarding clerical narcissism, analyzes the clerical culture as “support[ing] enactment of narcissistic personality features by [Catholic] priests.” Cites the narcissistic relationships that were established by offending clergy with sexual abuse victims, and the narcissistic foundation of clericalism in the reaction of Church hierarchy to victims and critics. Regarding lay clericalism, states that “the bishops handl[ing] of clergy sex abuse cases in a highly secretive manner, effectively preventing media coverage, criminal prosecution, and civil suits,” was possible due to “the acquiescence of the laity who often believed that cooperation with the bishops in such cover-ups was helping the Church... The present scandal provided abundant evidence of lay clericalism and even tragically influenced child victims [*sic*] views of the men violating them. Catholic victims, conditioned by their religious indoctrination, looked on the priest-abuser with a mixture of awe and fear.” Very briefly describes the victim’s experience of *religious duress* in the relationship elicited by the priest whose “attitude of superiority and power elicited emotional security and trust,” as well as fear of “the displeasure of the authority figure to

such a degree that free will dissipates.” Analyzes some lay groups’ reactions to “the unfolding crisis in the Church” as expressions of a clericalist mindset that preserved “the idealization of the ecclesiastical caste... thus maintaining the laity’s sense of spiritual security.” Concludes: “The institutional Catholic Church, identified by many with the papacy and the bishops, will continue to founder as long as its response to the sexual abuse of its young people by its priests hinges on the preservation of the status quo, including the culture of clerical narcissism. That is an approach bespeaking only spiritual and moral bankruptcy.” 27 references.

_____. (2011). “Sexual Abuse by Catholic Clergy: The Spiritual Damage.” Chapter 13 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 171-182.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Describes the consequences of sexual abuse by Catholic clergy as “especially traumatic” due to “the devastating effects on the victim’s spirituality... This trauma is grounded in the victims’ beliefs about the nature of the Catholic Church, their relationship to it, and the nature and role of clerics in their lives. The experience of sexual violation by a cleric often results in a deep sense of confusion about these key elements of the Church in their lives. With the confusion, there is a sense of alienation from the Church and from God... Priest abuse differs from incest or abuse by anyone else precisely because of the victim’s belief about the nature of the priesthood.” Addresses the intensifying factor of the pattern of response – “negative and toxic” – of Church officials when victims report incidents. States: “The foundational issue is the belief about the nature of God” as is taught in the Church and as applied in the context of clerical abuse. States: “The doctrine of forgiveness has been a source of toxic belief, spiritual confusion, and alienation [for victims].” Observes: “The priest’s power over his victim, grounded in the erroneous belief about the nature of the priesthood, can create a toxic trauma bond between victim and perpetrator. The bond is fortified by religion-based fears.” Very briefly identifies: symptoms of spiritual trauma; attitudes about the Church, its rituals and symbols, and the subsequent losses and sense of abandonment by victims: “...what was once a source of security is now a source of pain.” Very briefly describes the inadequate and often re-victimizing efforts of the Church in relation to the spiritual trauma of victims. States: “The first level of response should be to the victim’s self-destructive belief system... Perhaps the most fundamental and radical dimension of the healing process is re-imaging the notion or image of God.” States: “The spiritual recovery process offers a unique opportunity for a spiritual maturity that provides the emotional security needed for whatever choices the victim makes about the place of religion or a higher power in his or her life.” Regarding the Church’s responsibility, states: “The institutional Catholic Church has, thus far, avoided accepting its responsibility for the culture of clergy sexual abuse and cover-up, and until it does so, it will continue to be incapable of understanding, much less leading, the way to spiritual healing.” 19 endnotes.

Doyle, Thomas P., Sipe, A. W. Richard, & Wall, Patrick J. (2006). Sex, Priests, and Secret Codes: The Catholic Church’s 2000-year Paper Trail of Sexual Abuse. Los Angeles, CA: Volt Press, 388 pp.

For author descriptions of Doyle and Sipe, see other entries in this bibliography. Wall, a former Benedictine priest in the Roman Catholic Church, is a senior consultant, law firm of Manly and McGuire, Costa Mesa, California. From the Preface: “[This book] lays bare the extent of clerical child abuse [in the Catholic Church], the harm that betrayal and abuse inflicts on its victims, and the utter failure of the hierarchy to properly manage the priest perpetrators or provide succor to the children. ...most importantly, it describes the clerical network that enables the abuse to be perpetrated.” Part 1 is a two-chapter historical overview of the problems. Chapter 1 examines Church laws and case histories regarding the sexual abuse of children by priests, and Church teachings regarding sexuality, including mandatory priestly celibacy. Traces Church law from the Council of Elvira in Spain, 309 CE, which “passed four canons that confronted the sexual behaviour of clerics.” Considers: homosexual violations of celibacy, the Church’s Penitential Books, and medieval law; Peter Damian’s Book of Gomorrah; Gratian’s Decree of Gratian;

enforcement and punishment of clergy convicted of celibacy violations; Council of Trent, 1545-1563; solicitation of sex by priests during confession and the sacrament of penance; the Vatican's 1962 secret directive, *De Modo Procedendi in Causis Solicitationis*, "a special procedural law for processing cases of solicitations," a document that was publicly revealed in 2003; and, sexual abuse in the late 20th century. Chapter 2 traces the emergence in the late 1950s and early 1960s of the Church's use of psychology and psychiatry "to treat offending clerics, contain the scandal, and placate the civil legal system if the cleric ran afoul of the law..." Includes the development of residential treatment facilities for priests, including those with psychosexual disorders. Subtopics include the adverse sexual harm to victims, and responses of the hierarchy to problems. Part 2 contains an introduction to, and the text of, *The Problem of Sexual Molestation by Roman Catholic Clergy; Meeting the Problem in a Comprehensive and Responsible Manner*, privately written in 1985 by Doyle, Fr. Michael Peterson, a psychiatrist, and F. Ray Moutton, a lawyer. This is the first time the text has been published formally. [Chapter 4. "The Double-Moutton-Peterson Manual, May 15, 1985," pp. 79-174.] Part 3 is a 6-chapter consideration of themes in U.S. civil and criminal cases alleging the sexual abuse of minors over the last two decades. Specific cases cited include: 1.) Dallas, Texas: Fr. Rudi Kos, Fr. William Hughes, and Fr. Robert Peebles; 2.) Lafayette, Louisiana: Fr. Gilbert Gauthé; 4.) Los Angeles, California: Archdiocese of Los Angeles; 5.) church property cases in Oregon, Washington, and Arizona. Chapter 8, discussing the power of the priesthood, addresses the impact of abuse by a priest on victims. Concludes with an Epilogue that consists of a 3-chapter examination of the nature of a victim's loss, healing steps for victims, and communication between victims and bishops. Appendices include: correspondence, 160 endnotes, glossary of terms, and bibliography.

Dratch, Mark. (2009). "A Community of Enablers: Why Are Jews Ignoring Traditional Jewish Law by Protecting the Abuser?" Chapter 5 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 105-125.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book's] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole." By a rabbi who is the founder of JSAFE (Jewish Institute Supporting an Abuse-Free Environment) and chairs the Rabbinic Council of America's Task Force on Rabbinic Improprieties, and is an instructor of Jewish studies, Yeshiva University, New York, New York. States at the outset: "...the Jewish community still suffers from denial of the incidence of child abuse and domestic violence among us, as well as of professional 'improprieties.' ...When the members of our community fail to live up to our responsibilities to prevent abuse and to help survivors of abuse heal and find justice, our community is more than just irresponsible: we are guilty of enabling and perpetuating abuse." Based on the Torah and Talmud, he discusses the individual's responsibilities to help others. Discusses communal obligations in Judaism, including the *beth din* (rabbinic tribunal), and problems arising from understandings of the law – the prohibition of *lashon ha-ra* (which includes slander, gossip, and tale-bearing), *mesirah* (reporting a fellow Jew to non-Jewish authorities), and *hillul Hashem* (desecration of God's name by acts committed by a religious Jew that arouses public disgust, particularly in non-Jewish). Concludes with 9 communal responsibilities, or protocols, for dealing with child sexual abuse. 82 endnotes.

_____. (2011). "The 411 on 911: Reporting Jewish Abusers to the Civil Authorities." Chapter 7 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 129-148.

From the editors' introduction: "This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community." Dratch

“has extensive experience educating, speaking, writing, and advocating for appropriate responses to all forms of abuse in the Jewish and general communities.” An editors’ note states that the chapter addresses cases of abuse that were known to have occurred. He examines the “*halachic* justifications which mandate [Jews] making” reports to non-Jewish civil authorities and legal systems, stating that “the consensus of contemporary Jewish religious authorities is that such reporting is religiously mandatory.” Begins by “explor[ing] the relationship with, and attitudes toward, non-Jewish governments and their judicial systems,” and the priority of Jewish law, including the prohibition of “*mesirah*, ‘turning over’ a fellow Jew to non-Jewish authorities.” Substantiates his conclusion – “There are circumstances in which one must report a fellow Jew to the civil authorities – abuse is one of them.” [emphasis in original] – by identifying specific circumstances, including: the accused person refused to submit to the authority of a Jewish court; the accused person is a menace to the community or a repeat abuser (“*regil le-hakot* – strikes on a continuing basis”); the injured person was assaulted; “the rabbinic courts are ineffective, incapable of adjudicating, and powerless to protect victims.” Reviews sources regarding reporting abusers to non-Jewish civil authorities. Concludes: “...even those [Jews] who are not mandated by [U.S.A.] state laws to report are obligated by Jewish law to do so. ‘You shall not stand by the blood of your neighbor (*Leviticus* 19:16) is not limited to professionals; it applies to **everyone**.” [emphasis in original] It is legitimate for a victim of sexual or physical abuse to seek the protection and help of civil authorities.” 68 endnotes.

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

For a description, see the annotation for the article in this bibliography, Section IIa.

Dreher, Rod. (2006). “Homosexuality in the Priesthood Contributes to Child Sexual Abuse.” Chapter in Williams, Mary E. (Ed.). The Catholic Church. Detroit, MI: Greenhaven Press, pp. 74-82. [Reprinted from: Dreher, Rod. (2002). The gay question: Amid the Catholic Church’s current scandals, an unignorable issue. *National Review*, 43(April 22):35-37.]

Dreher is a senior writer for the *National Review*, “a conservative journal of news and opinion.” Written in response to reports in 2002 regarding sexual abuse of minors by Roman Catholic priests and the responses by hierarchy upon discovery. Asserts that “this is chiefly a scandal about unchaste or criminal homosexuals in the Catholic priesthood, and about far too many in Church leadership disinclined to deal with the problem – or, worse, who may in some cases be actively involved in the misconduct... ..the greatest crisis [that] the Catholic Church in America has ever faced has been brought upon it almost wholly by male clerics seducing boys...” Quotes others to assert there is “a secret, powerful network of gay priests” in the Church. Calls for “conservative reform” in the Church. Lacks references.

Dunn, Jennifer L. (2010). Judging Victims: Why We Stigmatize Survivors, and How They Reclaim Respect. Boulder, CO: Lynne Rienner Publishers.

Dunn is associate professor of sociology, Southern Illinois University, Carbondale, Illinois. From Chapter 1: “This book focuses primarily on the efforts of the second their ‘waves’ of the women’s movement to construct women and children as victims of sexual violence... As I will show, people who are perceived as responsible in any way for their own victimization are not readily designated or treated as victims... This means that the task for feminists and other activists has been to show that rape victims, battered women, and even incest survivors do not bring the injuries upon themselves. This has also been true for at least some survivors of clergy abuse... In the activities and storytelling of activists fighting and victims struggling to make sense of rape, battering, incest, and clergy abuse, there is an ongoing interplay between labeling victims deviant when they do not conform to our stereotypes and the production of personal and collective identities that counter those negative and stigmatizing representations.” States that contemporary culture contains “image of *blameless* victims that oppose and contrast with images of *blameworthy* victims.” [italics in original] Her analysis of 4 survivors movements – rape, battering, incest,

clergy sexual abuse – is informed by “the social constructionist theoretical approaches to deviance, identity, social problems, and social movements.” Her conceptual framework develops four ideal typical possibilities for the social construction of victims,” which are “*blameworthy, ideal, pathetic, and admirable.*” [italics in original] Each of the 4 “has different degrees of agency (choice, free will, responsibility, accountability) associated with it, and because of this, different feeling rules and different emotional responses.” She uses “social constructionist notions of ‘feeling rules,’ ‘deviance,’ ‘stigma,’ and ‘identity work’ as lenses through which to view both how victims explain themselves and how social problems claims-makers create typical and (they hope) sympathetic victims.” In Chapter 2, pp. 44-48 is her history of clergy abuse survivors and Survivors Network of those Abused by Priests (SNAP). Chapter 6, “Survivors of Clergy Abuse and Admirable Victims,” describes “one way a victim identity can be reframed in a more positive light and can negotiate the tension between being blameless and being helpless, between sympathy and pity, between identification and distancing... ..I examine excerpts from the stories of and about survivors of abuse by clergy, to show how they too reflect and respond to the cultural code of agency and the feeling rules associated with it.” Begins by tracing “the emergence of child sexual abuse as a problem,” focusing on incest, “which shows how tightly agency and sympathy are intertwined.” Examines “vocabularies of ‘victimism’” related to incest as “the overarching cultural context for the emergence of clergy abuse victims as ‘survivors’ – vocabularies of victimization emphasizing that victims are only little children, and therefore innocent, and vocabularies of victimism that disparage victims if they are *too* childlike or otherwise in possession of insufficient agency and autonomy.” [italics in original] A brief section addresses “the ‘vulnerable adult,’” i.e., “women who were adults when they had sexual relationships with their pastors. It is apparent from their stories that they feel that it is necessary to explain why they neither resisted nor told someone what was going on – given their presumed ability to do so.” Survivors’ anecdotes describe the power imbalance between the clergy and the women who were victimized sexually. The next section discusses “[t]his way of accounting and aligning with the cultural code of agency [which] acknowledges victimization but refutes the negative connotations of victimism. I call this rhetoric a *vocabulary of surviving*... I show survivors distance themselves from victim identities in ways that reveal the need to do so to fend off stigma.” Discusses “four sets of claims or frames of interest” regarding “how survivors of clergy abuse are gendered.” Her analysis of the legacy of the movement of survivors of clergy sexual abuse is that the images “are of *ideal victims*,” [italics in original] and that this is a way to “negotiate the demands of a society inclined toward blame [of victims].” Those whose narratives frame themselves as survivors distance themselves from “the stigma of victimization” and affirm their post-victimization exercise of agency as their choice. States that another legacy is “‘domain expansion’”: 1.) the construct of Roman Catholic priests’ victims “as mostly little boys” broadened the category of childhood sexual abuse survivors, which she states has focused on adult females; 2.) the construct of adult women victimized by clergy broadened the category of women as victims to include “vulnerable adults.” States: “...the survivor stories that make it possible for men to also be victims and for adults to be the moral equivalent of children resolve some dilemmas adhering to cultural feeling rules for victimization and agency.” Endnotes.

Dwyer, Kathleen M. (2007). “Surviving What I Know: Living is What I Am Learning.” Chapter 7 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 103-109.

Dwyer “is a coordinator of STTOP (Speak Truth TO Power), Co-Direction of the Truth and Recognition Coalition, Inc.,” and an activist and artist. First person account. Raised in a “very religious, poor working class, Irish [Roman] Catholic family, she was sexually abused as a child by her father, an alcoholic, and occasionally by her grandfather. Her father used religious rhetoric to justify his sexual acts and later used sexual violence against her. Her mother was an incest survivor. In therapy in 1995, she identified her “distinct self-states... 11 parts/alters...” Very briefly describes the “ritual, sexual and spiritual abuse [committed against her] done in the Catholic God’s name, a perverted version of liturgical rite” at her parish church. Her father assumed an active role in delivering her to a priest and 2 members of the Knights of Columbus who committed the abuse. After the 2002 *Boston Globe* newspaper’s investigation of “the crimes of sexual abuse in the Archdiocese of Boston,” she reported her abuse to the Archdiocese.

Concludes by stating: “Many of us have moved from victim to survivor to activist, as many have moved from victim blaming to victim believing. It is my hope and challenge that together we will use the past to inform us rather than immobilize us as we work toward creating a safer and more sacred world for those yet to come.”

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

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” For a description of the chapter, see the annotation for the article in this bibliography, Section IIa.

Dyson, Michael Eric. (1996). “When You Divide Body and Soul, Problems Multiply: The Black Church and Sex.” Chapter 3 in Race Rules: Navigating the Color Line. Reading, MA: Addison-Wesley Publishing Company, Inc., pp. 77-108.

Dyson is a professor communications studies, University of North Carolina, Chapel Hill, North Carolina, and an ordained Baptist minister. Begins with an anecdote involving black male preachers and sexualization of clergy role relationships with female congregants that introduces a nuanced section on the complex history of the black Christian church in the U.S., racism and slavery, black sexuality, the role of black churches and the leadership role of males in those churches. The second section discusses the “profound kinship between spirituality and sexuality” in black churches, and calls for a theology of eroticism that can more effectively address a variety of issues, including “[t]he sexual exploitation of black women by black preachers, and the seduction of preachers by female members.” Reports an incident of sexual contact with a parishioner that occurred when he was 23-years-old and a pastor of a church. Briefly discusses the “specific psychology of the ministerial Casanova” who “believes he merits sexual pleasure because of his sacrificial leadership of the church community.” Also notes the “unequal relation between male [black church] leaders and female followers.” Also calls for the black church to “develop a theology of homoeroticism, a theology of queerness” which is consistent with a black theology of love and liberation. Lacks references.

Earle, Ralph, & Earle, Marcus R. (with Osborn, Kevin). (1995). Sex Addiction: Case Studies and Management. New York, NY: Brunner/Mazel Publishers, 270 pp.

Ralph Earle is a minister, family therapist, and psychologist who founded Psychological Counseling Services, Ltd., Scottsdale, Arizona, a group private practice. Marcus Earle is a psychologist and clinical director of Psychological Counseling Services. The book describes their “overall treatment program for sex addiction.” Attributes the term *sex addiction* to the work of Patrick Carnes. Chapter 1 discusses assessment and gives an overview of treatment modalities, which includes attention to spirituality and religion. Chapter 2 concerns the family of origin as the etiology of sex addiction. States: “All the sex addicts we have treated experienced some type of painful childhood.” Chapter 3 describes their multimodality approach to individuals who are sex addicts and their families. Chapter 4 describes identifying the cycle of deviance and addiction. Among the case vignettes is Case 4-7, Jack, a “minister of a large church... who had dozens of sexual affairs” and who “would sexualize attractive women as he offered pastoral counseling... In this way, Jack groomed and cultivated a harem within his parish.” Chapter 5 concerns correcting cognitive distortions. Case 5-4, that of “Jack, an evangelical minister who had dozens of affairs with parishioners,” is apparently a continuation of Case 4-7. Chapter 6 is about communication and social skills training. Chapter 7 describes assessing, treating, and recreating the family of the person who is a sex addict. Chapter 8 “focuses on cases involving sex-addicted fathers who have

had incestuous relationships with their daughters.” Chapter 9 describes addressing present sexual obsessions and compulsions by addressing childhood traumas, which they call a “victim-to-victimizer model.” Chapter 10 discusses relapse-prevention strategies. Chapter 11 describes the role of “art and sandplay therapy” as adjunctive tools. Chapter 12 concerns healthy sexuality for the individual who is addicted and her/his partner. Chapter 13 regards forgiveness, and the value of “discover[ing] and nurture[ing] that aspect of their [addicts’] nature through which they establish, nourish, and maintain a relationship with a higher power (e.g., God) and with other people.”

Earle, Jr., Ralph H., & Laaser, Mark R. (2002). The Pornography Trap: Setting Pastors and Laypersons Free from Sexual Addiction. Kansas City, MO: Beacon Hill Press of Kansas City, 140 pp.

Earle is director, Psychological Counseling Services, Ltd., Scottsdale, Arizona. Laaser “writes as a pastor who experienced sexual addiction and lost his ministry as a result in 1987.” States that there is a “current crisis with Internet pornography [that] is forcing many pastors to evaluate deeper emotional and spiritual issues in their lives.” Chapter 1 introduces the problem of sexual addiction illustrated by the case of “a pastor who got trapped in pornography and began to struggle with sexual addiction.” He sexualized his relationship to the church organist, which the authors term *sexual abuse*, defined as “a person [who] has used some form of control to be sexual with a person who is vulnerable to that power.” Chapter 2 examines the vulnerability of pastors to sexual sin, focusing on family of origin issues. Chapter 3 draws upon family systems theory and addictions treatment to identify 2 boundary violations, *invasion* and *neglect/abandonment*, in families of origin. Chapters 4-10 present a 5-dimensional model of healthy sexuality that uses a scriptural basis. Endnotes; resources.

Easteal, Patricia. (1994). “Bosses, Doctors, Priests and Others.” Chapter 7 in Voices of the Survivors. North Melbourne, Vic., Australia: Spinifex, pp. 139-156.

By a senior criminologist, Australia Institute of Criminology who trained as a legal anthropologist. [Note: her surname is listed in some databases as “Eastel”.] Book is based on 2,852 surveys compiled in a 1992 Australian national study of sexual assault victims. Pp. 142-143 include brief first person anecdotes from children, males, and females who were sexually assaulted by clergy. Study also found that among the reasons why survivors of all forms of sexual assault did not report it to the police, the most frequent reason was shame, 69%.

Echols, Mike. (1996). Brother Tony’s Boys: The Largest Case of Child Prostitution in U.S. History. The True Story. Amherst, NY: Prometheus Books, 374 pp.

By a former social worker turned investigative journalist who wrote I Know My First is Steven (1991). Tells the story of Mario Ivan “Tony” Leyva, a Pentecostal pastor and traveling Southern evangelist, who used his ministerial standing as the entry for sex with male minors. E.g., during revival meetings, he conducted a special altar call for children that helped him screen for potential victims. He used religious rhetoric to rationalize the acts. He started sharing boys with two other Pentecostal preachers, Edward Rias Morris and Freddie M. Herring. By 1983, victims were reporting his activities to law enforcement authorities in the South. In 1987, the Sheriff’s office of Roanoke County, Virginia, was approached by a mother of a victim and began a serious investigation. This was followed shortly by a serious FBI investigation. In 1988, the three indicted by federal and Virginia grand juries on counts including sexual assault and interstate transportation of juveniles for purposes of prostitution. Convictions were obtained in 1988 at the state trial, and shortly after the three pleaded guilty to federal charges in a plea bargain and were sentenced to federal prison. Echols reports 800 victims in nearly 20 states over 21 years. Based on numerous interviews including victims, their parents, Leyva and his family, and law enforcement officials. Graphic language and detailed descriptions.

Edelman, Joshua. (2015). “Betrayal and What Follows: Rituals of Repentance, Healing and Anger in Response to the Church Sexual Abuse Scandal in Ireland.” Chapter 13 in Rai, Shirin M., & Reinelt, Janelle. (Eds.). The Grammar of Politics and Performance. Abingdon, Oxfordshire, England: Routledge, pp. 183-197.

Edelman is a Fellow in Research and Enterprise, Royal Central School of Speech and Drama, University of London, London, England. “This chapter looks at an arena of social conflict in early twenty-first-century Ireland that straddles the boundaries between religion and politics, and four performances that seek to address that conflict in one way or another. In so doing, it tries to examine questions of the limits of political legitimacy and how performance can help in its assertion.” His interest is the “political power of performance.” Introduces the context: “Over the last decade and a half, the sex abuse scandal in the [Roman] Catholic Church has taken a huge toll on the church’s image amongst both its members and the rest of the world. Perhaps nowhere on earth has that scandal been as fiery as in the Republic of Ireland, where the church has for decades been the most important institution in the nation, with more influence and arguably more power than the state itself. For most of the Republic’s history, the church had near-exclusive responsibility for the education and social welfare of Irish citizens, and it occupied a wide and powerful role in the civic life of the country. This is not a matter of a few paedophilic priests. It is, rather, an issue of an institution that has, for half a century, facilitated, justified and covered up decades of rape and torture of Irish children, particularly the most poor and vulnerable, in significant numbers.” Offers 4 examples in his case study, each of which is briefly described and assessed. Example 1 is the *Day of Pardon* mass at St. Peter’s Basilica in Rome, Italy, March 12, 2000, led by Pope John Paul II: “It was a ritualized attempt by the church to admit its own faults, seek reconciliation from God and in so doing, assert a new relationship between itself and the rest of the world.” Example 2 is the *Service of Remembrance and Proclamation* held November 26, 2011, at St. Giles-in-the-Fields,” a small Anglican church in London’s West End.” It was held as part of a compensation agreement between MACSAS (Minister and Clergy Sexual Abuse Survivors) and the Diocese of London. “The liturgy was assembled and guided entirely by survivors.” Describes the ritual as modeling and seeking to create “a new and reconfigured relationship between personal, ecclesial and civil authority.” Example 3 is the *Liturgy of Lament and Repentance* in February, 2011, in Dublin, Ireland, at St. Mary’s Pro Cathedral, led by the archbishop of Dublin and the cardinal who was the archbishop of the Archdiocese of Boston, Boston, Massachusetts. “The performance created was designed to circumvent logic and make an affective case for a new relationship between the church hierarchy and the Irish public.” Example 4 is the public speech in the Irish Parliament by the Taoiseach (prime minister), July, 2011, following publication of “a devastating report on child abuse in the Cork area diocese of Cloyne and the Vatican’s efforts to keep information about this abuse away from civil authorities.” Edelman’s assessment is that in Ireland, the Roman Catholic Church sought to “relegitimize itself after the abuse crisis, using its past sinful character as antagonist to the humble, listening church of the present.” 6 endnotes; references.

Edelstein, Scott. (2011). *Sex and the Spiritual Teacher: Why It Happens, When It’s a Problem, and What We All Can Do*. Somerville, MA: Wisdom Publications, 252 pp.

Edelstein “is a longtime practitioner of both Buddhism and Judaism,” and an author. “This book is about spiritual teachers who have sex with their students, the suffering that such encounters often cause, and what all of us can do about it... It is a book of inquiry, awareness, and social and spiritual change...” Part 1 consists of 23 chapters of “practical analysis and actions for individuals.” Chapter 1 identifies 11 types of “sexual misconduct,” and states that for 10, spiritual teachers “should not normally be permitted to continue.” Identifies 9 interrelated causes – a “complex of forces” – of sexual boundary violations by spiritual teachers. Identifies 4 essential elements at “the heart of every healthy student-teacher relationship,” which lead to the student’s trusting the teacher, and which the teacher’s failure to honor most frequently leads to an unhealthy relationship. Briefly addresses the power differential between teacher and student, the experience of betrayed trust, and the consequent harms. Differentiates between “the ethical issues surrounding spiritual teachers’ sexual misdeeds... from those of sexual misconduct by ordinary clergy...” based on their different roles and the nature of their role relationships. Identifies 2 “essential principles: first, a teacher’s obligation is always to act in the student’s best interests; and, second the closer the student-teacher relationship, the greater the potential for harm when a teacher’s sexual intentions enter it.” Chapter 2 describes 3 general profiles of spiritual teachers who have sex with their students: *exploiters* who usually plan and are deliberate, scheme, manipulate, involve multiple students, and repeat the behavior pattern; *errants* whose violations

usually involve a combination of circumstances; *exceptionalists* who create a rationalization for a relationship, knowing it is problematic, but calling it unique and therefore justified. Lists 5 subtypes of *exploiters*, 3 subtypes of *errants*, and 3 subtypes of *exceptionalists*. Suggests that it is likely that 9 of the 11 subtypes will repeat their violations, and so should be removed from their teaching role because they are unsafe to a healthy spiritual community. Chapter 3 briefly examines the 11 types of sexualized relationships by a teacher with a student that were identified in Chapter 1, and critiques the excuses and justifications that accompany the behaviors. Chapter 4 very briefly considers healthy teacher/student relationships by focusing on the student giving the teacher “the right amount of power,” and thinking critically about the teacher’s behavior and the nature of their relationship.” Chapter 5 concerns spiritual teachers as a role model, including as a sexual role model. Chapter 6 discusses how spiritual teachers are *sexy*, as well as *spiritual attraction* and *sexual attraction*, without defining the terms. Chapter 7 reflects on the nature of the spiritual experience that students seek through a spiritual teacher, focusing on *truth seekers* and *thrill seekers*. Chapter 8 “examin[es] the masculine psyche... because sexual transgression is *far* [emphasis in original] more common among male teachers than among female ones...” Chapter 9 lists “the most common temptations and challenges a spiritual teacher faces,” which include student transference, teacher countertransference, teacher isolation and loneliness, and “students’ need to feel special, validated, or deeply understood.” Chapter 10 concerns the teacher saying “no” in relation to boundaries. Chapter 11 regards the spiritual teacher as “the alpha figure of their spiritual groups and communities.” Chapter 12 regards the sexual power of students. Chapter 13 addresses spiritual insight and arrogance. States: “Spiritual insight and experience are not necessarily indicators of a teacher’s personal integration, moral integrity, or mental health.” Identifies 4 factors that can “encourage spiritual teachers to have inflated views of their own spiritual insight.” Chapter 14 regards the teacher’s partner. Chapter 15 discusses healthy and unhealthy celibacy. Calls healthy celibacy as “not the renunciation of sexual *desire*, but the renunciation of sexual activity with others... In contrast, *unhealthy* celibacy seeks to renounce (i.e. repress) sexual desire itself.” Chapter 16 regards the practical benefits of monogamy, particularly as a critique of libertine teachers. Chapter 17 examines the guru/discipleship relationship, “which offers students and teachers singular risks, opportunities, and benefits.” Draws upon the term *guru* in the contexts of “Hinduism, Jainism, Bön [related to Tibetan Vajrayana Buddhism], and Tibetan Buddhism.” Cites the risk of relationships involving “needy disciples and narcissistic gurus.” Chapter 18 discusses sex as a spiritual teaching, concentrating on a student’s capacity to critique a teacher’s rationalizations for sexualizing the relationship, emphasizing the student’s trusting of self when to trust the teacher would contradict “*their own head, heart, or gut*.” Chapter 19 addresses the *tantra* practices of Tibetan Buddhism, Hinduism, Bön, and Jainism, and secular forms he calls *pseudo-tantra*. States: “Tantric practices are considered potentially dangerous, precisely because it’s quite easy for students to get stuck in – and even addicted to – the various forms of spiritual and physical ecstasy that certain practices generate.” Cautions that teachers of *pseudo-tantra* are typically not connected, or accountable, to a spiritual or religious community, and therefore are unsupervised. Chapter 20 concerns the *crazy wisdom* tradition, noting that authentic forms serve the student rather than the teacher, but that they can be distorted to justify sexual exploitation. Chapter 21 describes the behavior patterns of *exploiters*, and the effects on the victim and the community. Chapter 22 describes the circumstances and patterns of *errants* and *exceptionalists*, noting: “Once secrecy enters the picture, however, a scandal becomes almost inevitable.” Chapter 23 “look[s] very briefly at the most common scenarios that follow a spiritual teacher’s fall,” summarized as disillusion and dissolution. Part 2 consists of 9 chapters of “solutions and strategies for spiritual communities.” Chapter 24 addresses the role a spiritual community can take upon discovery of sexual transgression by a spiritual teacher. Notes a distinction: “Privacy creates or supports safety; secrecy undermines it. In deciding whether to reveal or withhold information, community leaders need to ask themselves, *Will this create or undermine the safety of community members?*” Chapter 25 offers “a few simple organizational principles that can keep spiritual communities healthy – and that will keep teachers from transgressing.” Chapter 26 discusses codes, policies, procedures, and guidelines in terms of their value and limits. Chapter 27 regards building a healthy spiritual community, and offers “two essential principles: •Spiritual teachers are normal human beings. They may be wise, but they are not infallible. •Community members are

responsible to one another. They trust and respect each other, and agree not to harm one another.” Cites 2 examples of how a spiritual community moved “from dysfunction to health” following a teacher’s sexual transgressions: San Francisco Zen Center, after its abbot, Richard Baker, transgressed, and the Kripalu Center for Yoga and Health, after its founder and guru, Amrit Desai, transgressed. Chapter 28 “presents some guidelines to help spiritual communities identify (and cull) those teachers who are likely to transgress.” Topics include job description, policy, and interview questions. Chapter 29 discusses building a support system for spiritual teachers, which includes peers or colleagues, teachers or mentors, professional counselors, confidants outside the community, professional review board, and a hotline. States: “The ultimate responsibility for providing support to any spiritual teacher rests with the teacher themselves... Creating such a support network is an expression of a teacher’s love and caring for themselves.” Chapter 30 regards training, encouraging, and culling potential teachers. Chapter 31 regards the community’s response upon discovery that a teacher has been accused of sexually transgressing, or did transgress. Calls for the utilizing “the help of an experienced and compassionate consultant to guide [the community] through the healing process.” Offers guidelines for choosing a consultant. Topics include: how the healing process works; community healing; community dissolution; reinstatement. Chapter 32 is an open letter to spiritual teachers. Concludes with a brief reflection on questions that remain which are vital, unexamined, and require case-by-case consideration. Endnotes. [An excellent and highly recommended book.]

Egan, Kevin. (2011). Remaining a Catholic after the Murphy Report. Blackrock, County Dublin, Ireland: Columbia Press, 168 pp.

Egan is “Head of the Department of Behavioural Sciences at All Hallows College, Dublin City, University, Dublin, Ireland. Identifies himself as a Roman Catholic and a psychotherapist. Organizes the book around 3 questions: 1.) “What is fact happened?”, i.e., the “clergy sexual abuse scandal” in the Catholic Church in Ireland as revealed in the recent Report into the Catholic Archdiocese of Dublin, popularly known as the Murphy Report after the chairperson of the commission which issued the Report; it was issued in 2009 and fully published in 2010. (Chapters 1-3). 2.) “Why did it happen?” (Chapters 4-7). 3.) “Where do we go from here?” (Chapters 8-10). Each chapter includes questions for reflection; he encourages using the book in a group discussion format. Chapter 2 very briefly explores personal and collective identities, including the terms *Catholic* and *being Irish Catholic*. States: “I believe that the personal impact of the clerical sexual abuse crisis is determined by a number of variables.” Citing a U.S.A. bishop, he describes the “nature of the crisis/scandal” as a dual “breach of sacred trust” by priests who were perpetrators and by bishops for how they “mishandled such misconduct.” Chapter 2 considers “the impact of the clergy sexual abuse crisis on the faithful,” including decisions to leave, stay, or maintain distance. Another impact is how the crisis is viewed, and identifies options as a crisis of: faith, credibility, leadership, belonging, and loss. His view is that it is a crisis of primarily credibility and loss,” with credibility and leadership interrelated “since it was episcopal mismanagement and poor leadership that lead to the loss of credibility.” He defines credibility in this context as a transaction of Catholic people’s trust in their Church leaders which establishes the leaders’ authority, adding that the leaders’ credibility is also based on a perception outside the Church. Very briefly identifies the losses experienced by survivors, Catholic laity, and priests and bishops, and 4 tasks of grief. Chapter 3 describes the Report: its scope of January, 1975-May, 2004; findings, including complaints involving 320+ children and 46 priests, 11 of whom were members of religious orders; 11 of the 46 “pleaded guilty to or were convicted in the criminal courts of sexual assault of children.” States: “The significance of the Report goes beyond the clinical conclusions it arrived at. Of equal importance is the fact that it gave a voice to the voiceless and provided a record of their suffering at the hands of perpetrators and church leaders.” Very briefly describes responses to the Report, focusing on the Church’s hierarchy. Comments: “The systemic issues that contributed to the problem and the question of leadership accountability have yet to be adequately addressed.” Chapter 4 explores a “systemic or cultures theory” to explain the dual betrayal. Factors cited include a “clerical culture,” denial, secrecy, theology, and group think. Chapter 5 applies “some standard [psychological] diagnostic criteria which I hope will lead to a more accurate diagnosis of the problems besting the Catholic church.” In particular, cites narcissism, addiction, and anxiety. Chapter 6 describes priests who sexually abused children,

drawing upon clinicians' studies "and biographical writings by clergy sex abuse victims," including non-Irish Church contexts. Ends the chapter by stating: "One of my intentions in addressing this topic is to help create the climate of support which the perpetrators and their victims so desperately need." Chapter 7 very briefly addresses the adverse spiritual consequences for survivors of clergy sexual abuse, and, generally, *spiritual abuse*. Chapter 8 discusses lessons to learn from the crisis the necessary transition in the Irish Church away from past institutional patterns. Chapter 9 addresses forgiveness in relation to the crisis, including: misconceptions about, and components of, forgiveness; forms of apology the hierarchy's actions could take, including public rituals; phases of forgiveness; systemic injury. Chapter 10 "examine[s] the hierarchical structure in the institutional church and how it facilitated this abuse of power by clergy and church leaders," including a structural, asymmetrical relationship between hierarchy and laity. Pg. 143 highlights 10 constructive developments. An appendix presents his research study in 2010 in which 41 Catholics – priests, religious, laity – in a course he was teaching reported on the impact of the clergy sexual abuse crisis. 9 pp. of references; not all citations in the text are included in the reference list.

Eidensohn, Daniel, with Shulen, Baruch. (2010). Child & Domestic Abuse: Torah, Psychology, & Law Perspectives, Vol. I (Daas Torah Series). Jerusalem, Israel: Emunah Press, 332 pp.

Eidensohn, a Jewish Orthodox rabbi who has a doctorate in psychology, is a psychotherapist in private practice, Israel. The 2-volume set uses "classic Jewish sources that are relevant to define and understand the issue of abuse, obligations to help one another, sexuality and saving others from harm – as well as the nature of rabbinical authority." Among the topics addressed is the sexual abuse of minors within the Orthodox Jewish community. The preface describes Volume I as both a summary of, and commentary on, Volume II materials. Volume I is also described as a survey of major issues of abuse and "a concise summary of practical concerns." Analyses and commentary are based on Jewish law (*halacha*), psychology, sociology, and secular law. Contributions from multiple contemporary authors and sources are included, most of which are very brief; some contributions are original and some are reprints. Some authors are not identified beyond names; some are described partially; some are described professionally. At the outset, in the introduction, he states forthrightly that responding to abuse is complex and requires utilization of experts, that rabbinical training itself is insufficient, and comments: "An ability to master the profound insights in the Torah does not necessary [sic] provide one with the knowledge of how to handle a colleague who is alleged to be having an affair with a 15 year old student – or a student whose father is having an incestual relationship with her." "A survivor's story" is a first person account of a man who as an adolescent was sexually assaulted, violently, by a rabbi in his yeshiva. Among the many topics considered: clinical consequences of child sexual abuse; community responsibility to confront a sexual abuser; informing secular authorities; government mandated reporting; clinical treatment of sexual offenders; prevention; repentance; forgiveness; role of a rabbi when abuse is discovered; confidentiality; cultural-religious factors contributing to Orthodox Judaism's failure to confront sexual violations. [See the following entry regarding Volume II.]

_____. (2010). Child & Domestic Abuse: Torah, Psychology, & Law Perspectives, Vol. II (Daas Torah Series). Jerusalem, Israel: Emunah Press, 509 pp.

[See the preceding entry regarding Volume I.] The preface to Volume I describes Volume II as "a comprehensive collection of Jewish legal sources that are organized according to topic for quick access on the major issues." The Introduction to Volume II describes it as "an encyclopedia of these classic Rabbinic sources (translations as well as the original Hebrew) related to the topic abuse [sic]. The material is arranged conceptually according to topic and subtopic. Thus material which on the surface might not appear related – [sic] is grouped together by its underlying conceptual relationship to abuse... Merely knowing the conclusions, without understanding where they come from makes it difficult to deal with different situations or more complex ones." A rabbinic sources section, pp. 3-229, "is comprised of more complete citations of the material cited in the book" and is arranged topically. Pp. 230-304 are rabbinic sources arranged by name. Pp. 306-509 are Hebrew texts. Based on the Torah framework as presented, the conclusion to the introduction to Volume II states: "Thus we have four critical elements – not to harm, to take

measures to prevent harm, to monitor whether these preventative measures are actually working, and to modify accordingly. Another point apparent from these sources is that the onus of responsibility to monitor whether the preventative measures work and to suggest corrections is not exclusively on rabbis and community leaders.”

Ellis, J. Edward. (2011). “Experiencing God’s Healing Power: A New Testament Perspective on Sexual Abuse.” Chapter 10 in Schmutzer, Andrew J. (Ed.). The Long Journey Home: Understanding and Ministering to the Sexually Abused: A Collaborative Address from Psychology, Theology, and Pastoral Care. Eugene, OR: Wipf & Stock, pp. 155-168.

From the preface: The book is “geared toward helping Christian leaders understand and minister to the sexually abused.” Intended as a bridge between psychology, theology, and pastoral care... The chapters are written at a semi-technical level. The tone of the book is instructional, pastoral, and at times almost investigative.” The authors are largely from evangelical faith communities. Ellis is associate professor of New Testament, Olivet Nazarene University, Bourbonnais, Illinois. The chapter “seek[s] to bring the New Testament to bear on [the] endeavor” of the Christian community “to be a community of justice, forgiveness, and healing,” which requires “nam[ing] sexual abuse and bring[ing] it into the light.” Applies what the New Testament “says more generally about ‘sexual ethics’” to the topic of sexual abuse. Relies “mostly upon the Pauline corpus and draw[s] on some material from the Gospels.” Discusses the importance of the body in the New Testament, and concludes: “*Sexual abuse invades the body, using it and perhaps even claiming ownership over it. In so doing, it invades and injures the entire person at a very deep level.* [italics in original]” Regarding healing for the victim and the role of forgiveness, discusses the work of Frederick W. Keene [see this bibliography, this section: Keene, Frederick W. (1995).], and rejects his interpretation as unsupported by the New Testament. Ellis concludes: “Regardless of what relationship may exist between the two outside the context of sin, *as regards the sin, the offended party is in the superior position and holds the power to forgive. Thus Jesus’ ethic of forgiveness empowers the powerless and overthrows social structures based on power.* [italics in original]” Briefly discusses “one element of forgiveness [which] seems especially relevant to the topic of sexual abuse,” that of *letting go*, which he bases on *aphiēmi*, calling it the most prominent Koine Greek verb for *forgive* in the Gospels. States that forgiving as *letting go* is necessary for the healing of the victim: “To refuse to do so is to continue living in the pain the abuse has caused.” Takes the position “that forgiveness can occur with or without the offender’s repentance or penitence.” In 4 paragraphs, discusses healing for the abuser as deliverance and transformation. 46 footnotes. [While Ellis does not address types of sexual boundary violations in faith communities, like clergy sexual abuse, the item is included in this bibliography for its relevance to the topic.]

Ellison, Christopher G., & Bartkowski, John P. (1995). “‘Babies Were Being Beaten’: Exploring Child Abuse Allegations at Ranch Apocalypse.” Chapter 6 in Wright, Stuart A. (Ed.). Armageddon in Waco: Critical Perspectives on the Branch Davidian Conflict. Chicago, IL: The University of Chicago Press, pp. 11-149.

Ellison is associate professor, department of sociology, University of Texas at Austin, Austin, Texas. Bartkowski is a doctoral student, department of sociology, University of Texas at Austin. From the book’s preface: “Through this collective work, it is our hope that readers will discover both the particular and the general, a critical link between the ostensibly isolated case of the Branch Davidians and the larger cultural ethos of antagonism surrounding sectarian religious expression. Sociologically, these two variables are inseparable.” The book examines themes related to events in central Texas that climaxed on April 19, 1993, when the U.S.A. government’s Bureau of Alcohol, Tobacco, and Firearms was ordered to assault the Branch Davidian compound at Mt. Carmel, near Waco, Texas, that was headed by David Koresh. The assault, which ended a 51-day standoff, killed 74 children, women, and men who died when the compound burned. The chapter is based on a paper presented at the 1993 meeting of the Society for the Scientific Study of Religion. Ellison and Bartkowski “attempt to assess the child abuse claims” that were offered by federal authorities as “a series of child-centered legitimations for the assault.” Identifies 3 types of child abuse alleged to have been committed by Koresh: “(1) severe corporal punishment, (2)

sexual abuse, and (3) psychological abuse and material deprivation.” They review the claims and the sources for each.” They conclude, in general, “that the empirical evidence in most of these areas is more limited and more ambiguous than media accounts and government portrayals typically indicated...” They begin by placing the child abuse “allegations and the institutional and public responses to them... within the context of the current moral panic regarding the welfare of the children.” [They define *moral panic* as “a periodic state of heightened moral anxiety in which a society identifies an issue or a group as a threat to social values.”] Regarding child sexual abuse, they identify 5 components of the claims: “Apostates, authorities, and others allege that Koresh (1) had multiple underage sexual partners (which he termed ‘wives’); (2) fathered numerous children through these liaisons; (3) used charisma and manipulation to fashion a harem of girls and young women at Mt. Carmel; (4) molested (or raped) at least one underage female Branch Davidian; and (5) provided an unwholesome environment for minors and adults alike through constant references to, and graphic depictions, of, sexual acts in his Bible studies and other public statements.” Reviewing the evidence, they cite specific female minors who “Koresh engaged in sexual relations..., although it is not clear exactly how many liaisons were involved.” Cites the case of “the daughter of long-time Branch Davidians and Koresh loyalists” whom he married in 1984 when she was 14-years-old and by whom he fathered 2 children. Also cites the case of a 17-year-old who “was part of a Branch Davidian family with close ties to Koresh” by whom he fathered a child. States that she “dropped out of the community in 1990, after she became aware that he had had sex with her mother...” Reviews “other scattered claims,” and identifies “several troubling issues” with the evidence supporting the allegations. Concludes: “Given the quantity and breadth of the charges that we have reviewed above, it seems likely that Koresh did violate some Texas statutory laws.” Overall, they regard the evidence “that the sexual liaisons between Koresh and several female minors [which] may have violated Texas laws” are stronger than the allegations of physical and psychological abuse and material neglect. Concludes with 3 policy recommendations. 14 chapter endnotes; numerous references.

Ellison, Randy. (2012). Boys Don't Tell: Ending the Silence of Abuse. New York, NY: Morgan James Publishing, 139 pp.

Ellison “is a victim’s advocate and activist for cultural change regarding sexual abuse,” and lives in southern Oregon. “...written from my victim perspective,” the book is intended to help victims of child sexual abuse begin to heal, and to educate the public to the end of culture change, e.g., cease blaming victims. The memoir in prose and poetry interweaves strands of his having been abused by “my mentor and my minister” in the context of his church, the negative effects on his life, and steps in his recovery process, which include counseling, filing a formal complaint with the denomination, and filing a civil suit against the denomination. The minister, identified pseudonymously as “Ron Jones,” was hired to work with the Christian education program at Ellison’s church, an unidentified mainline denomination in Oregon, in 1965 when Ellison was 15-years-old. The sexual molestation lasted 3+ years. Ellison coped by dissociating, perceiving the events as separate from being abusive. Among the negative effects that he describes are depression and suicidal ideation, addictions, shame, boundary issues, and religious/spiritual: “My minister destroyed my faith and the foundation of my belief system.” After he began counseling as an adult, Ellison wrote a formal letter of complaint to a denominational bishop, stating that at the least “‘Jones’” should be confronted, his behavior made public, and other victims sought. The bishop sent 2 district superintendents to interview Ellison, who describes his strong reactions to the interaction. The bishop gave “‘Jones’” the choice of surrendering his ministerial license or facing a denominational trial. After “‘Jones’” chose to give up his license, the bishop sent a letter to the denominational regional conference that stated that “‘Jones’” had confessed to sexual misconduct and surrendered his ministerial credentials under complaints, but the letter was marked as confidential, which had a strong impact on Ellison.” States: “...I believe they took the most minimal route they could find... They responded as a corporation, not as representatives of Christ in our world.” Ellison reports that the bishop did not talk with him, apologize for what happened, pray with him, seek out other victims, be open, advocate on behalf of victims, or offer to make amends. Ellison filed a civil suit to seek compensation, an apology, and ask for changes in the way the denomination responded to these types of problems. Describes the multi-year legal process involving the denomination and insurance carriers, which included Ellison’s participation in a

deposition and his feelings of being revictimized. When the process shifted to mediation in 2008, the bishop met with Ellison, apologized, prayed with him, and agreed to make a full disclosure to all the churches where “‘Jones’” had served. Ellison accepted the offer of compensation, although small, because it brought closure to the legal proceedings. In 2009, church law for the regional conference was changed, setting minimum standards for abuse awareness in 210 churches with 30,000+ members in 2 states. His recovery process included facing family of origin issues and addressing issues within his family. The epilogue describes his advocacy efforts, e.g., changing Oregon law to extend the statute of limitations for civil actions against those who commit child sexual abuse. Offers as a resource a list of music that was part of his healing process.

Elsbach, Kimberly D. (2006). “Looking Good vs. Being Good: Pitfalls of Maintaining Perceptions of Strong Leadership Following Organizational Scandals.” Chapter 6 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 69-80.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. By an associate professor, Graduate School of Management, University of California, Davis, Davis, California. Context is “the 2001-2002 sex abuse scandal in the U.S. Roman Catholic Church.” Discusses how maintaining perceptions of stereotypical traits “about what ‘good leaders’ look like (e.g., what they say, what they do)... ..may actually hinder effective leadership in the wake of corporate scandals.” Identifies stereotypic traits as including control, competence and consistency, and absolute certainty. Illustrates how each can be a trap for leaders by using the case of sex abuse scandal, “(i.e., the scandal arising from the revelation that priests known to be pedophiles were repeatedly reassigned to new parishes where their abuse continued).” Particularly cites examples from the Archdiocese of Boston, Massachusetts. Briefly presents “some guidelines for effective perception management following organizational scandals...” Advises that effective perception management following a scandal includes: admitting incompetence, at least in terms of human failings; ceding control, at least temporarily; developing new lines of consistency or ideals in order to reestablish “a history of credible behavior and re-earning a reputation for integrity.” Offers a positive example of these practices following a U.S. business scandal. 43 footnotes.

Enroth, Ronald M. (1992). “Fringe and Fanaticism: Abusive Churches Can Go Over the Edge.” Chapter 2 in Churches That Abuse. Grand Rapids, MI: Zondervan Publishing House, pp. 35-49.

Enroth is a professor of sociology, Westmont College, Santa Barbara, California. The book is based on interviews and observations. Presents case studies to form “a profile of pastoral and spiritual abuse” in Christian churches. Describes abusive churches as “first and foremost characterized by strong, control-oriented leadership, which “use guilt, fear, and intimidation to manipulate members and keep them in line... Subjective experience is emphasized and dissent is discouraged... Rules and legalism abound.” Chapter 2 discusses the Community Chapel, near Seattle, Washington, and its former pastor, Donald Lee Barnett. Barnett started in 1966 what grew into an independent church in the mid-1980s that had a \$10 million complex, attendance of 2,000+ at Sunday services, and a network of 12 satellite churches. Never ordained by a denomination, Barnett was raised in United Pentecostal Church. Describes Barnett’s style at Community Temple as one of “autocratic control over the lives of the individual members,” including issuing codes regulating dress, grooming, diet, dating, and reading. He emphasized demons, exorcism, and deliverance. Reports that waves of spiritual fads with strong emotional experience swept the church. States that “a swirl of controversy emerged on Barnett’s teaching on ‘intimate dancing’ and ‘spiritual connections’ with members of the opposite sex.” He based this teaching on claims of mystical experiences and of revelations from God that were unique. States: “Exposure to extremes of behavior and belief at Community Chapel had desensitized members to the point where conscience and morals were anesthetized.” In the 1980s, a congregational practice, “‘dancing before the Lord,’” or *intimate dancing*, “evolved into a teaching with specific rules that encouraged members to find a ‘connection.’” This led to members physically and sexually engaging one another: “...the members were told that intimate spiritual experiences members of the opposite sex, other than one’s spouse, could help defeat the demons of jealousy and open up

the person to a deepened experience of the love of Christ.” States that *spiritual connections* resulted in “numerous accounts of adulterous relationships, sexual assault, harshly shunned and rejected dissidents, child abuse, suicides and attempted suicides, broken marriages, child custody battles, and lawsuits, several of which were aimed at Pastor Barnett for alleged sexual misconduct.” As factors leading to these destructive outcomes, Enroth cites Barnett’s intertwining of sexual sin and spiritual realms, his de-emphasis of the Bible’s authority, and a promotion of mystical and subjective experiences. Terms the church’s reliance on, and deferral to, Barnett as misplaced loyalty. Also cites “an abdication of personal moral responsibility for sin,” which was attributed as “the work of demons.” Concludes that the confused expression of spirituality with human sexuality resulted in abusive marital and relational problems, which “were all conveniently spiritualized by the pastor in a classic example of what sociologists call deviance neutralization, or rationalization.” Lacks references.

Erickson-Pearson, Jan. (1996). Safe Connections: What Parishioners Can Do to Understand and Prevent Clergy Sexual Abuse. Produced by Evangelical Lutheran Church in America, Division for Ministry, Chicago, IL. Distributed by Augsburg Fortress, Minneapolis, MN, 62 pp.

By the project director of the “Evangelical Lutheran Church in America Strategy for Responding to Sexual Abuse in the Church. A booklet-format published as “a resource for members of the Evangelical Lutheran Church of America.” A rarity – a denominational publication that addresses the problem from the point of view of laity. Conversational in tone; uses many examples; practical. Briefly addresses a number of topics: power of the pastor (pp. 9, 26, 39); dual relationships; responsibility for boundary maintenance; clergy sexual abuse; vulnerability; single clergy and dating; affair vs. abuse; consequences of clergy sexual abuse; prevention; education. Includes an annotated bibliography of resources.

_____. (1997; 2005). Healing in Congregations After Clergy Sexual Abuse: A Resource Guide to Assist Synodical Leaders and Local Congregations of the Evangelical Lutheran Church in America. Chicago, IL: Evangelical Lutheran Church in America Division for Ministry, Program for the Prevention of Clergy Sexual Misconduct, 110 pp. [Accessed 06/12/13 at the World Wide Web site of Evangelical Lutheran Church in America: <http://www.elca.org/Growing-In-Faith/Vocation/Rostered-Leadership/Leadership-Support/Safe-Place/General-Resources.aspx>]

Based on research and lessons from “congregations [in the Evangelical Lutheran Church in America (ELCA)] where a pastor was removed or resigned following credible allegations of clergy sexual abuse.” States: “The ELCA is learning what synodical leaders, congregational leaders and others can do to help effect a healing process for the congregation [in “the aftermath of a disclosure of clergy sexual abuse,” which “can cause extreme disruption in the congregation’s ability to focus on and carry out its mission tasks.”]” States that congregations which recover “take steps to: • tell the truth about what happened • deal with anxieties, expectations, and other feelings • care for those most deeply wounded • gather their resources • affirm their progress • make plans to move forward.” Presented in a format to promote use as a workbook. Provides a 2+ page description of what *clergy sexual abuse* is. Chapter 1 uses the metaphor of earthquake to discuss the impact on a congregation following disclosure of a pastor’s sexual abuse. States: “In our research, we found that when traditional methods of conflict resolution and system-based analysis were applied without particular reference to this problem of the abuse of power and betrayal of trust by the leader, healing was thwarted. In some situations, attempts to resolve conflicts actually obscured the most serious problem: the abuse of trust and power on the part of the pastor.” Notes the importance of information and education. Summarizes the consequences of clergy sexual abuse on people in various roles. Estimates “that as many as one in ten [ELCA] congregations” have experience clergy sexual abuse. Chapter 2 discusses the model of a trained, ELCA synod crisis intervention team “to assist the bishop and the synodical staff in responding to congregations in crisis,” primarily “as it affects the life and witness of the congregation and its members.” Emphasizes the value of “[a]ttentive and extensive early intervention and response” to promote restoring trust, healing, and restoring full ministry. Chapter 3 briefly outlines matters related to initial contact between the bishop and synodical staff with leadership of the affected congregation. Chapter 4 addresses in 3 pages how synodical staff can support initially the

leadership of the affected congregation. Chapter 5 briefly discusses the topic of disclosure to the affected congregation(s), including: timing, who by role does/does not make the disclosure, who is/is not present, what is/is not disclosed, how disclosure proceeds, and disclosure beyond the congregation. Rationales are provided for some of the stated positions. Chapter 6 discusses in 2+ pages the topic of disclosure to the community through a press statement, including: facts to report/not report, and comments to make/not make. Lacks rationales. Chapter 7 describes conducting “a broad-based congregational meeting [to occur] as early as possible after disclosure.” Among the subtopics: meeting purpose, notification, facilitators and small group leaders, planning, participation of adolescents, agenda, and typical responses of participants. Rationales are provided for some of the stated positions. Chapter 8 makes very brief introductory remarks about pastoral care of individuals in the context of roles, synodical staff, and other resources. States: “It is our strong recommendation that all who enter the congregation to provide this pastoral care are versed in the dynamics of clergy sexual abuse, besides other kinds of congregational conflict and organizational dynamics... This same recommendation applies with respect to any consultants or counselors engaged to assist the entire congregation in its healing work as a whole.” Chapter 9 discusses pastoral care for people who are primary victims. Among the subtopics are: role of the bishop, pastoral care as differentiated from counseling or psychotherapy, purpose, role of a synod, criteria for choosing a therapist, victims who have not disclosed having been abused, and spiritual concerns. Chapter 10 focuses on pastoral care of the family members of victims and of offenders. Chapter 11 discusses in 2 pages the pastoral care of staff members of the affected church. Notes a dual goal of care for the sake of persons and for the sake of “the quality of their leadership to the congregation in the short-term and over the long haul.” Chapter 12 discusses in 4+ pages the pastoral care for congregational lay leaders, congregation members, and the wider community. Among the subtopics are issues of reconciliation, forgiveness, and the teaching opportunity for the congregation. Chapter 13 is a comparatively longer chapter that describes congregational dynamics, and “identif[ies] issues and steps that may be helpful in restoring trust and healing the wounds of betrayal and abuse.” Lists emotional, psychological, and behavioral signs of the consequences of the betrayal of trust in a congregation, including situations and patterns that can emerge. Lists constructive ways a congregation can respond. Suggests guidelines for constructive communication. Lists types of spiritual losses experienced, and gives specific manifestations. Notes: “Rules, directives, regulations, and control are commonly seen as necessary correctives to the violation of clergy sexual abuse. However, more than rules and regulations, it is the process of reflection and trust-building that will restore confidence and health.” Chapter 14 discusses pastoral leadership following disclosure. Lists 12 primary goals. Uses a framework from Dorothee Söelle’s Suffering (1975) to trace the movement from despair to healing in relation to a betrayed congregation. Chapter 15 regards actively acknowledging rites of passage in the process of a congregation’s healing. Lists factors that promote or hinder the healing and signs of healing. Lacks references. 5 pages of resources.

Erlandson, Gregory, & Bunson, Matthew. (2010). Pope Benedict XVI and the Sexual Abuse Crisis: Working for Redemption and Renewal. Huntington, IN: Our Sunday Visitor Publishing Division, 207 pp. Erlandson is “President and Publisher of Our Sunday Visitor Publishing Company... one of the largest Catholic publishers in the world...” Bunson is editor of The Catholic Almanac and The Catholic Answer. “This book arose out of a desire to help [Roman] Catholics who have been shocked, disappointed, angered, or simply depressed by the latest round of allegations of clergy sexual abuse [in the Church] that have been filling our newspapers and our news channels.” The book is a defense of the role of “Joseph Ratzinger, as an archbishop in Germany, as a cardinal and head of the Vatican’s Congregation for the Doctrine of the Faith, and how as pope” in relation to allegations that he “committed acts of neglect, cover-up, and disregard for the plight of the victims of sexual abuse by the clergy.” The book is “based on our study of the relevant Vatican documents and speeches of Pope Benedict.” Pp. 151-207 contain the text of selected statements and commentary by Ratzinger, 2005-2010. Numerous quotations lack citations.

Everhart, Ruth. (2020). The #MeToo Reckoning: Facing the Church's Complicity in Sexual Abuse and Misconduct. Downers Grove, IL: InterVarsity Press, 254 pp.

Everhart is a minister, Presbyterian Church (U.S.A.), and an author. Written from the perspectives of a survivor of sexual violence, a woman who was raised in a conservative Christian subculture, a pastor, and a radical feminist. From the introduction: "Since the stories we tell have the power to change cultural norms, this book invites you to explore two types of stories around sexual assault. Half are current stories, and half are from Scripture... The biblical stories come from both testaments of Scripture. Each story's context assumes that women are not of equal value to men... The current stories shine a light on the prevalence of sexual abuse within [Protestant] faith communities. Of the eight stories I tell, four are interlinked with my own. A fifth is from a church I know well. The other three come from courageous survivors, two women, and one man. I did not seek out these stories; they were entrusted to me... The church can listen to survivors' stories, study our Scripture for lessons on gender and abuse, and dare to apply what we learn to change church culture." The 8 stories from Protestant churches are intertwined with her analysis of biblical stories. The larger context is the inequality of women in the Christian church which is maintained by a patriarchal ideology and system of misogyny. She calls for "people of faith to embrace the reckoning of the [contemporary] #MeToo movement" and work for justice. Chapters 1, 2, and 4 are an account of her being violated by the senior pastor of the local church where she was on staff, and her efforts to hold him accountable in the face of individual and collective resistance. Chapter 3 regards the same local church and the sexual abuse of minors within the church which preceded and followed her employment. Chapter 5 addresses the concept of *purity culture* as taught in some conservative churches, and especially its intersection with the concept of *rape culture*, both of which deny a woman's agency while assigning responsibility to her having been violated sexually. Chapter 6 is based on accounts by 3 individuals regarding how a large, suburban Virginia church mishandled the case of a youth director who sexualized his role relationship to adolescents in the congregation. Includes remedial actions which were taken. Chapter 7 is based on the experiences of an associate pastor in a large, suburban Chicago, Illinois, congregation, regarding the theme of power, gender, and seeking justice. Chapter 8 concerns the sexual assault of an adolescent minor at a national church event for youth, and his efforts in criminal, civil, and ecclesiastical proceedings to obtain justice and ensure that church leaders would implement safeguards to protect youth. Chapter 9 is based on 2 adapted case studies, and focuses on clericalism as a cultural factor in churches which results in complicity in mishandling cases of sexual boundary violations. Chapter 10 very briefly sketches attitudinal positions and behavioral steps by which churches can address sexual abuse. 7 pp. of endnotes. [[While most of the stories occur in the Presbyterian Church (U.S.A.), the dynamics and lessons to be derived are applicable to other denominational contexts. Disclosure: The author of this bibliography is a named contributor to the book.]

Everist, Norma Cook, & Nesson, Craig L. (2008). "Relational Ethics: Admiration, Affection, and Respect." Chapter 10 in Transforming Leadership: New Vision for a Church in Mission. Minneapolis, MN: Fortress Press, pp. 119-132.

Everist is professor, church and ministry, and Nesson is academic dean and professor, contextual theology, Wartburg Theological Seminary, Dubuque, Iowa. The book addresses the transformation of leaders in churches as both destination and journey, focusing on relationships. Section 3, Chapters 8-12, discusses the testing of ministers' integrity. Chapter 10 focuses on relationships in professional role and personal contexts. At the outset, very briefly acknowledges sexual abuse in churches, that "[a]buse is an issue of power... [that] comes from a sense of entitlement," and that people are sexual beings. Uses the constructs of *admiration*, *affection*, and *respect* to identify positive and negative aspects of relationships in churches. Cites *respect* as possible paramount. Calls the combination of *affection* without *respect* as "the most dangerous" for objectifying the person who is the object of attraction in order "to gratify one's own needs." Cites the Evangelical Lutheran Church in America document regarding expectations for rostered leaders as a form of a guideline for maintaining boundaries, which "are necessary because when seeking our own self-gratification," people are prone to self-deception. Lists some examples of

specific deceptions by congregations and congregational leaders, e.g., rationalization, ignorance, and minimization, and offers specific truths and realities as rejoinders. 14 endnotes.

Evinger, James S., & Yoder, Dortha L. (2002). "Sexual Abuse, Forgiveness and Justice: A Journey of Faith." Chapter in Fortune, Marie M., & Marshall, Joretta L. (Eds.). Forgiveness and Abuse: Jewish and Christian Reflections. Binghamton, NY: The Haworth Pastoral Press, pp. 71-88. [Reprinted from: Evinger, James S., & Yoder, Dortha L. (2002). Sexual abuse, forgiveness and justice: A journey of faith. (2002). *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(4):71-88.]

For description, see the annotation for the article in this bibliography, Section IIa.

Exley, Richard. (1988). Perils of Power. Tulsa, OK: Honor Books/Harrison House, 153 pp.
By a pastor. From a conservative point of view. Examines clergy sexual misconduct from a moral and scripturally-based context. Pastorally- and practically-oriented. Topics include: sexual sin and temptation; affairs and adultery; abuse of ministerial power; rehabilitation and restoration; the minister's marriage; prevention through education and training.

_____. (1994). "Handling Sexual Temptation." Chapter 9 in Exley, Richard, Galli, Mark, & Ortberg, John. (Eds.). Dangers, Toils and Snares: Resisting the Hidden Temptations of Ministry. Sisters, OR: Multnomah Books, pp. 111-120.

Exley is "a free-lance writer and minister-at-large," Tulsa Oklahoma. Presents "effective strategies" for male ministers "to combat [*sexual temptation*]" in relationships with women. Uses a variety of terms – e.g., *moral failure*, *sexual sin*, *illicit affair*, *ministerial infidelity* – without definition. [Does not discuss asymmetrical power in the clergy role relationship with congregants and counselees.] Based on his experience and research, states that "many ministers seem to be most vulnerable [*to sexual temptation*] during mid-life... He reaches mid-life only to discover that, for all his achievements, he still feels unfulfilled. He is especially susceptible to affirmation from the opposite sex. Being appreciated as a man, and not just a minister, feels good. He doesn't intend to commit adultery, but affirmation can, and often does, lead to affection, which in turn leads to inappropriate intimacy." Lists 5 "warning signals of emotional entanglement" that precede "a full-blown affair." Lacks references.

_____. (1994). "After the Fall." Chapter 11 in Exley, Richard, Galli, Mark, & Ortberg, John. (Eds.). Dangers, Toils and Snares: Resisting the Hidden Temptations of Ministry. Sisters, OR: Multnomah Books, pp. 141-156.

Presents "what I've learned as I've walked [male ministers and their wives] through their pain" following "immorality's tragic consequences," e.g., a "pastor ensnared by adultery, or some other moral failure." Uses a variety of terms – e.g., *moral failure*, *affair*, *sexual sin*, *adultery*, *infidelity* – without definition. [Does not discuss asymmetrical power in the clergy role relationship with congregants and counselees.] Discussing "the restoration of a pastor," he differentiates between a single "sinful failure" and "an immoral lifestyle." While stating that it is irresponsible for a church to exercise "[a]rbitrary discipline" with no regard to individual circumstances, his position is that "[i]f the sin is not public knowledge," there is "no scriptural reason why it should be publicly exposed if he has forsaken his sin, voluntarily confessed, and submitted to the proper authorities for rehabilitation." States that "the fallen minister must be removed from active ministry if he is going to be restored both spiritually and vocationally." Describes how he works with a minister and spouse toward restoration. Very briefly lists some "objective guidelines for measuring progress" in the restoration of a "fallen minister." Regarding restoration to ministry, he identifies 3 stages of decreasing supervision and increasing responsibility. Lacks references.

Fagin, Gavriel. (2011). "Interviews with Male Survivors of Sexual Abuse." Chapter 1 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 3-15.

From the editors' introduction: "This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general

population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community.” Fagin, a licensed social worker, is director, Tikunim Counseling Services, PLLC, Brooklyn, New York, and focuses clinically on “the objective evaluation and outcome-based treatment of sexual deviance, sexual victimization, domestic violence, substance abuse, and problem gambling.” Uses an interview format of 12 questions to present “the typical experiences of the typical survivor” of sexual abuse who is male, Jewish, and was abused as a minor. Based on 10 years experience in individual and group settings with survivors who were from *Chassidish*, *Litvish*, *Yeshivish*, and *Centrist* families. Age of victimization “ranged from infancy to late adolescence.” Among the perpetrators were teachers of Hebrew studies, school principals, and youth group leaders. His primary focus is clinical. [Does not report themes related to religious or spiritual issues or contexts.] Lacks references.

Fahy, Bernadette. (1999). Freedom of Angels: Surviving Goldenbridge Orphanage. Dublin, Ireland: The O'Brien Press Ltd., 222 pp.

Fahy is “a counselor in private practice in Dublin,” Ireland. In 1961, 4 days before her 7th birthday, Fahy and 3 brothers were sent by her Roman Catholic parents to live at St. Vincent's Industrial School, Goldenbridge in Dublin, Ireland, popularly known as Goldenbridge orphanage, where she lived until she was 16, the maximum age. Operated by the Religious Sisters of Mercy, an institute of the Catholic Church, Goldenbridge was part of the industrial schools and reformatory system created in the 19th century. Part 1 consists of 10 chapters; chapters 1-9 are a memoir of her experiences at a residential school that housed children, including babies, until boys reached 10-years-old and girls reached 16. The tense atmosphere was fostered by nuns and lay staff who regularly used punishments, including physical beatings, to impose order based on fear. Children were often called by an assigned number rather than their names. Staff supervising the morning hygiene routine used a wet washcloth or towel to slap children who did not wash quickly enough. She describes a number of the punishments utilized as humiliating or demeaning, and the behavior of some staff as “vindictive, punitive and abusive in the extreme.” Talking at night in the dormitory, a violation of rules, resulted in her being stripped naked and severely beaten in front of the girls who slept there. Close friendships among children were actively discouraged. It was not uncommon for a child to be separated by siblings by staff who sent them to other institutions. The nuns actively discouraged children's contacts with their parents who “were considered to be bad, unclean, immoral and sometimes evil.” Describes shame as “a major part of [the nuns'] control system [of the children].” Describes living conditions characterized as unsanitary with poor nutrition, inadequate medical care, and substandard education. There was minimal information provided regarding sexuality, in general, or puberty, in particular; what was taught was not complete and not accurate. The environment elicited feelings of shame in the girls regarding their bodies and natural bodily functions. Reports “that at least two of the workmen employed by the nuns in this era and one female member of staff were sexually abusing a number of girls.” Chapter 10 very briefly traces the history of how “this barbaric system of childcare” originated, including the roots of corporal punishment in the Catholic Church and the Church's attempt to control opposition typified by the Inquisition. Part 2 consists of 10 chapters that describe the deleterious consequences of Goldenbridge that carried into adulthood for herself and her peers. Concludes with the positive results of her experiences of counseling, education, and various forms of healing modalities.

Faller, Kathleen Coulborn. (1988). “Interviewing the Perpetrator.” Chapter 7 in Child Sexual Abuse: An Interdisciplinary Manual for Diagnosis, Case Management, and Treatment. New York, NY: Columbia University Press, pp. 191-224.

Faller is not identified in the book. [Faller has had a distinguished career as a researcher, clinician, and academician, focusing on the topic of child maltreatment, specifically child sexual abuse.] In

Chapter 2, describing the clinical sample from which she draws, she identifies herself as part of the Interdisciplinary Project on Child Abuse and Neglect, which served people from counties throughout Michigan. “The purpose of this book is to provide important needed information to professionals who are likely to be confronted with child sexual abuse. Although the book is directed primarily to mental health professionals, the authors are accustomed to address an interdisciplinary audience that also includes doctors and nurses, law enforcement personnel, attorneys, and child welfare and court staff... [Chapters 9 and 15 were written by contributors.] ...the main purpose of this book is to provide a comprehensive assessment, care management, treatment manual for mental health professionals who find themselves involved in cases of child sexual abuse.” Part 3, which includes Chapter 7, “addresses the assessment process in sexual abuse.” Chapter 7 is 1 of 3 discussing interviews “to determine the veracity of the allegation.” Addresses the relevance of demographic information, despite the fact that “little attention has been paid to it in the literature on sexual abuse.” Regarding religion as a demographic factor, states: “...it is useful to explore with the perpetrator his religion and the meaning of religion for him because it may have a role in the dynamics of sexual abuse. Two patterns have been noted in our sample. First, some perpetrators are members of marginal religious cults, sometimes of their own invention, which may provide some ideological underpinning for sexual abuse of children. A few cases involved the sanctioning of sex with children. One perpetrator had a throne and required all the family members to worship him. The second pattern we have noted is that some perpetrators turn to religion as a reaction formation, or in order to cope with the guilt and shame they feel about the sexual abuse. Some men for whom religious involvement is a reaction formation have alternating periods of religiosity and acting out behavior including sexual abuse. However, sexually abusive, [sic] behavior does not appear more prevalent among religious people.”

Follows with an example to illustrate the 1st pattern. References.

Falk, Geoffrey D. (2005). Stripping the Gurus: Sex, Violence, Abuse and Enlightenment. Toronto, Ontario, Canada: Million Monkeys Press. [Accessed 03/10/07 as an eBook in PDF format at: http://www.strippingthegurus.com/ebook/Stripping_the_Gurus.pdf] [While the table of contents indicates 600+ pages, the PDF version is 531 pages.]

Falk “divides his time between writing and music composition” in Toronto, Ontario, Canada. Presents allegations of wrongdoing, including sexual exploitation of disciples and followers, against “‘saintly and sagely’ spiritual leaders and their associated communities, with a marked focus on North America over the past century.” Cites published materials from journalists and ex-disciples. Written as a warning to devotees and potential followers, and as part of his healing process after living at an ashram of Paramahansa Yogananda in California. Makes clear that he is not challenging the metaphysical ideas espoused by various leaders. Profiles sexual allegations against spiritual leaders, including: Sri Ramakrishna (1836-1886), Jiddu Krishnamurti, Richard Baker, Swami Satchidananda (1914-2002), Maharishi Mahesh Yogi (b. 1918), Sri Galima, Ram Das (née Richard Alpert, b. 1931), Neem Karoli Baba (d. 1973), Satya Sai Baba (b. 1926), Swami Rama (d. 1996), Sri Chinmoy, Yogi Bhajan, Chögyam Trungpa (d. 1987), Osel Tendzin (née Thomas Rich, d. 1990), Swami Muktananda (1908-1982), Bhagwan Shree Rajneesh (1931-1990), Bubba Free John (née Franklin Jones, b. 1939), Yogi Amrit Desai, priests in the Roman Catholic Church, and Swami Kriyananda (née J. Donald Walters). Chapter 27, “Gurus and Prisoners,” considers the “characteristics [that] are sufficient to produce the same reported pathological behaviors in the leaders and residents of our world’s ashrams and monasteries.” Identifies the factors as significant power differential between leaders and followers, lack of checks and balances on leaders’ power, and sufficient psychological, financial, and/or physical restraints. Chapter 28, “After the Ordeal,” includes a section about the ethical relationship between a guru and follower, taking account power differential. Pages 467-528 is a bibliography.

Fallot, Roger D., & Blanch, Andrea K. (2013). “Religious and Spiritual Dimensions of Traumatic Violence.” Chapter 19 in Pargament, Kenneth I. (Editor-in-chief), & Mahoney, Annette, & Shafranske, Edward P. (Associate Eds.). APA Handbook of Psychology, Religion, and Spirituality, Volume 2: An

Applied Psychology of Religion and Spirituality. Washington, D.C.: American Psychological Association, pp. 371-387.

Fallot, a licensed clinical psychologist, is director, research and evaluation, Community Connections, Inc., Washington, D.C. An identification of Blanch could not be located. "This chapter will explore (a) our working definition of trauma in the context of interpersonal violence and the impact of interpersonal trauma on psychological well-being; (b) spirituality and religion in the aftermath of trauma, including the place of spiritual and religious resources in trauma recovery and healing; and (c) the relationships between religious contexts and interpersonal violence, including the impact of religious abuse and the role of religious involvement in violence prevention." Begins by briefly discussing definitional issues. "For the perspective of this chapter, we will consider psychologically traumatic those experiences of violence that overwhelm a person's internal and external resources for positive coping." Describes the clinical and psychosocial consequences of traumatic events, including "posttraumatic growth." Discusses the interaction between "the complex biological, psychological and interpersonal sequelae of trauma" and "spirituality and religion." Notes: "There are serious methodological flaws in much of the research examining the impact of trauma on religious or spiritual beliefs and behaviors." Describes the research literature, reporting both the positive and deleterious effects of trauma on survivors' spirituality and religiosity. States: "Just as trauma can have positive effects on one's spiritual well-being, a significant body of evidence supports the potentially reciprocal value of spirituality and religion in trauma recovery." Commenting on the literature, also notes: "Trauma that is malicious and intentional (as in sexual abuse) may be far more devastating to an individual's sense of a benevolent universe than an unintended tragedy, and may directly affect the choice of religious coping strategy, the resultant change in religious or spiritual behaviors, and spirituality's place in trauma recovery." States: "The broad question (i.e., Does religion or spirituality assist or impede trauma recovery?) is better reframed in more specific terms: For whom, drawing on what particular expressions of religion or spirituality, at what point in the recovery process, is religion or spirituality more likely to be helpful or harmful on the basis of what outcomes?" Discusses individual and group interventions in response to trauma that entail exploration or use of spiritual and religious resources. A section addresses "the issue of abuse of power within organized religious communities," including the sexual abuse of minors and sexual boundary violations of adults by clergy. Identifies several specific factors of clergy sexual abuse in the case of minors as significant: 1.) "...opportunistic, exploiting access to vulnerable and impressionable youth" and "based on the misuse of authority and influence." 2.) "...a misuse of spiritual power, and it involves fear, awe, and respect for clergy on the basis of religious faith and training..." Briefly describes a variety of negative consequences of clergy sexual abuse. Briefly describes other forms of religious-related trauma based on a "hierarchical and authoritarian structure" in some organized religious contexts. A section discusses implications for clinical practice, including "a commitment to social justice [as] a necessary and ethical response to interpersonal violence... Because social justice is a central value and goal of many religious traditions, seeking justice is a spiritual as well as a moral or ethical injunction for believers in those faith communities." Encourages the development of a "'trauma-informed' faith communities" for the sake of intervention with survivors and also prevention: "The basic trauma-informed values of safety, trustworthiness, choice, collaboration, and empowerment represent antidotes to the toxic effects of violence in people's lives." Closes with a brief summary and recommendations. 77 references.

Fanning, Tim. (2010). The Fethard-on-Sea Boycott: Ireland 1957, The Catholic Church, a Small Village, A Mixed Marriage. Cork, Ireland: The Collins Press, 262 pp.

Fanning is a journalist. Sources include interviews, archival sources, and private papers. An account of Seán and Sheila Cloney, a farm couple, in Fethard-on-Sea, which is on the Hook Peninsula in County Wexford, Ireland. In 1957, Sheila, a Protestant, refused to comply with Roman Catholic teaching that their children be raised Catholic, which was Seán's affiliation. She intended to honor their agreement that the children would be raised in both traditions. The local Catholic clergy insisted the children attend parochial school. "Refusing to be told what to do by the priests, Sheila left home with her two daughters, whereupon the Catholics of the village, at the

bidding of the two local priests, began a boycott of the Protestant-owned shops and farms in Fethard.” States in the introduction: “If there is one incident that sums up the claustrophobic, deeply conservative nature of small-town life in the 1950s’ rural Ireland, it is the Fethard-on-Sea boycott.” Chapters 1-3 trace the history of the region, beginning in the 16th century, including tensions between Catholics and Protestants, which are political and economic as well as religious, and the origins of the tactic of the boycott in Fethard in the 1880s. Chapter 4 introduces Seán Cloney, beginning with his childhood. Chapters 5 and 6 describe Sheila Cloney’s decision to leave the community, taking their daughters with her. Chapters 7-13 describe the impact of the boycott, both locally and nationally, including the local “economic and social consequences of the campaign.” Chapter 14 regards the beginning of the end of the boycott. Chapter 15 describes the aftermath, including local attempts to heal relationships. States: “Then, in 1981, the arrival of another Catholic priest... brought more division.” The priest, Fr. Seán Fortune, is described as undermining attempts “to promote good ecumenical relations in the parish,” and “was also a paedophile. Thanks to some first-rate investigative journalism, his suicide and the damning indictment of the 2005 report of the government inquiry into child sex abuse in the diocese of Ferns, the truth is now out. But in the 1980s, the children he was abusing were not being heard.” Reports that Seán Cloney advised the author’s father and uncle in 1984 “that under no circumstances should any of the children be brought anywhere near” the parish to which Fortune was assigned. States: “Cloney compiled a large file of evidence relating to Fortune’s abuse of children and alerted the Bishop of Ferns, Brendan Comiskey, to the priest’s crimes throughout the 1980s.” In 1999, Fortune “faced twenty-nine charges of sexual abuse against eight young boys in Weford Circuit Court during the years he had been curate...” During the case, judge remanded Fortune to receive treatment in relation to his mental competency. While he was released on bail, Fortune killed himself. Book endnotes.

Farrell, B. Hunter. (2011). “Broken Trust: Sexual Abuse in the Mission Community.” Chapter 14 in Bonk, Jonathan J. (Ed.). Accountability in Missions: Korean and Western Case Studies. Eugene, OR: Wipf & Stock, pp. 206-215.

Farrell is director, World Mission, Presbyterian Church (U.S.A.), Louisville, Kentucky. In the context of *mission accountability*, very briefly describes events following the response in 2003 of the Presbyterian Church (U.S.A.) to allegations “from former Presbyterian missionary children of incidences of [sexual] abuse” that were committed in mission fields, “especially Egypt and Cameroon.” The Church’s General Council Executive Committee chartered the Independent Abuse Review Panel (IARP) “to investigate these and other allegations of abuse.” The IARP issued its findings in 2010 in a 546-page report. “[...]the IARP] received and investigated 131 reports involving 81 possible victims and 47 alleged offenders between 1950-1990 at mission schools in Cameroon, Congo, Egypt, Ethiopia, India, Kenya, Mexico, Pakistan, Thailand, and Zambia. It interviewed more than 200 victims, witnesses, and alleged offenders. ...the panel concluded that thirty incidents of abuse had occurred in eight countries (eleven instances of sexual abuse by adults, eighteen instances of sexual abuse by minors, and one instance of physical abuse). In addition, the panel also concluded that there had been one instance of a ‘failure to protect,’ that is, a situation in which a board established by the church had failed to protect children in its care and had failed to report instances of abuse to the mission agency.” [For the report, see this bibliography, Section V.: Evinger, James, Whitfield, Carolyn, & Wiley, Judith. (2010, October).] Very briefly summarizes the IARP report findings regarding circumstantial factors that contributed to the vulnerability of children, including residing in boarding schools apart from parents, and lack of adequate staffing in the Church-sponsored boarding schools. The concluding section very briefly describes the responses of the Church’s General Assembly Mission Council (GAMC) Executive Committee and the GAMC as a whole to the IARP report. 17 footnotes. [See the accompanying commentary on the chapter, this bibliography, this section: Cho, Yong Joong. (2011). “Response to B. Hunter Farrell, ‘Broken Trust.’”]

Father M (pseudonym). (2007). “Severed Selves and Unbridged Truths.” Chapter 8 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 111-120.

The author “is a Roman Catholic priest who has been a pastor in a large suburban parish and is now involved in urban ministry.” First person account. “I bring a unique perspective to the sexual abuse crisis in the Catholic Church. I have experienced the scandal on several levels – as a Catholic priest who is a victim/survivor of other priests, as a gay man, and as a sexual transgressor.” Describes his “islands of self.” 1.) Victim: Raised in a Catholic family, he was sexually abused as a child by an uncle until he was in college. At 14, a priest in his parish escalated a 2-year relationship with him from emotional and physical intimacy to sexual violations. The sexual behaviors continued into his first year of college. When he was in high school, he attended a retreat where the priest, while performing the sacrament of confession, approached him sexually, later pursued him, and eventually violated him sexually. 2.) Gay Man: “Looking back I can see how the seeds sewn into my being from the abuse where already poisoning my ability to relate intimately.” Attributes the compartmentalization of his life to “the seeds of secrecy and shame sewn into my vocational call [to the priesthood] by my priest abusers...” 3.) Priest: He “divulged the abuse in spiritual direction,” but not none of his “spiritual directors throughout discernment and seminary invited me to probe deeper into my abusive experiences.” 4.) Transgressor: As a parish priest, he entered into a sexual relationship with a priest on his staff. He terms it a “serious transgression I was enacting in a fiduciary relationship with a subordinate.” 5.) Recovery Begins: After entering a Catholic treatment center, he reported being abused by the 2 priests to his bishop. Very briefly describes his mixed reactions to the outcomes. 1 reference.

Fatoorehchi, Cléo. (2013). “Dragging Sextortion into the Light.” Chapter 32 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 157-159.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 4, Stopping Abuse for Good. Fatoorehchi is “a French intern at IPS [Inter Press Service a news agency] United Nations office.” Reprint of a 2011 article published by IPS. News media-style article. Describes efforts by the International Association of Women Judges (IAW) to end impunity for sexual extortion, termed *sextortion*, the main characteristic in cases that “involve a perpetrator in a position of influence or authority” who uses the power to exploit women sexually. Among those occupations and roles cited is that of priest. Notes that when the victim comes forward, not only is the defendant being confronted, but so is “the entire institution that the defendant represents – and historically, the community that has invested its trust in the defendant.” Lacks references.

Faure, Bernard. (1998). The Red Thread: Buddhist Approaches to Sexuality. Princeton, N.J.: Princeton University Press, 338 pp. [Expanded and revised edition of *Sexualités bouddhiques: Entre désirs et réalités*. (1994). Aix-en-Povence, France: LeMail.]

Faure is a professor of religion, Stanford University, Palo Alto, California. Uses textual analysis and draws from the theories of George Bataille and Michel Foucault to examine the “central role of interdiction and transgression in Buddhist soteriology...” The first part “examines the essential ambiguity or tension between what we could call the two centers of the Buddhist ellipse, or the ‘two sources’ of Buddhist religion, philosophy and ethics. The main problem confronted by the monastic community as well as the individual... is desire.” Chapter 2, “Disciplining Sex, Sexualizing Discipline,” is a detailed description of, and commentary on, Buddhist doctrine (*Dharma*) and monastic discipline (*Vinaya*) regarding the regulation of sex, including sexual offenses, and rules for monks and nuns. Chapter 3 discusses transgressions, including differences in the gender of the transgressor. In Chapter 4, “Clerical Vices and Vicissitudes,” he examines “...some aspects of the social reality of Buddhism, in contrast to its normative tradition.” Reviews numerous sources in the literature and cites examples of varying historicity from many periods regarding illicit sex. Examples include: in Japanese Buddhism, the behavior termed *nyobon*,

which he describes as “...(literally ‘assaulting’ or ‘forcing’ women, although it came to lose some of its violent connotations), [and which] remained basically androcentric and inegalitarian... Although typically a male offense, committing *nyobon* was seen (and in a sense partly justified) as the unavoidable male reaction to temptation from women.”; in a type of documentary source called *rakusho*, complaints from the 15th and 16th centuries are found regarding monks who were sexually active. Chapters 5 and 6 discuss a wide range of homosexual behaviors by Buddhist monks, including “‘love of youth’ (*amour des garçons*) – designated a pederastic-pedagogical relationship.” Also discusses at length the *chigo* literature. Extensive bibliography; glossary; hundreds of footnotes.

Featherman, Joan M. (1995). “Jews and Sexual Child Abuse.” Chapter 5 in Fontes, Lisa Aronson. (Ed.). Sexual Abuse in Nine North American Cultures: Treatment and Prevention. Thousand Oaks, CA: Sage Publications, Inc., pp. 128-155.

Featherman is a psychologist in private practice, and director, Training Psychologist Internship Program, Out Patient Clinic, ServiceNet, in Northampton, Massachusetts. Noting 4 branches in the Jewish community in North America – Orthodox, Conservative, Reconstructionist, Reform – and 1 segment – secular Jews, she addresses the need when “providing therapeutic services to Jewish families where sexual abuse has occurred [to be] sensitive to the religious roots of certain family values, the effects of assimilation and anti-Semitism, and also to widespread myths and stereotypes about Jews.” Cites “*Shalom Bayit*, or ‘peace within the home,’ [as] a central organizing concept in Jewish families,” which, when violated, “carries such stigma that this idealized concept itself contributes to massive denial within the Jewish community about the existence of domestic violence and abuse.” States: “In searching the literature for this chapter, I found no professional articles or reference to incest or sexual abuse in the Jewish community.” Among the topics are gender roles and expectations as they relate to abuse, and therapeutic considerations. Includes 2 case histories. Concludes with suggestions for prevention and treatment. Regarding prevention, identifies “nam[ing] publicly the sexual abuse that occurs in Jewish families and hurts not only individuals but the entire community as well” as the 1st step. States: “It is particularly important to enlist the leadership of the rabbis in ultra-Orthodox communities, for in these communities, the rabbi is literally a part of each family, and no steps toward prevention, disclosure, or treatment of abuse may occur without his approval and cooperation.” Cites the importance of professionals, e.g., in law enforcement and social services, to “understand how the Jewish traditions of *lashon hara* and *hillul hashem* may mitigate against disclosures, particularly in the Orthodox community.” The former is a biblical injunction, Leviticus 19:6, “against harming a person’s reputation by talebearing.” The latter, from Leviticus 22:32, “prohibits the adjudication of Jews in non-Jewish courts.” Identifies some Jewish rituals used by survivors, including: sitting *shiva* to mourn the betrayal and violation by a loved one; ritual bathing, or *Mikvah*, for spiritual cleansing and purification of a person who feels contaminated; prayer. References.

Fegert, Jörg. (2004). “Consequences of Sexual Abuse of Children and Adolescents by Priests and Other Person in Clerical Functions.” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 161-171.

The book consists of edited versions of presentations at the symposium in the book’s title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon.” Fegert is professor and chair, Clinic for Child and Adolescent Psychiatry and

Psychotherapy, University of Ulm, Ulm, Germany. Structures the response to the title “around general questions on sexual abuse and its consequences for victims.” *Is there a generally accepted definition of sexual abuse of minors?* Discussing varying definitions and contexts, e.g., legal, clinical, research, and sociological, notes that in instances of abuse by priests that “the difference in power and disruption of the trust relationship are central features. “How frequently does sexual abuse occur?” *Consequences of sexual abuse.* Very briefly reports results from clinical studies, and states: “Sexual abuse of children can lead to significant, long-lasting psychological consequences.” Also notes: “All the studies, however, make it evident that sexual abuse does not automatically lead to disastrous consequences.” *How valid are the different psychological tests to diagnose sexual abuse?* Regarding methods of diagnoses, states: “It is impossible to objectively diagnose sexual abuse based on psychological tests or behavioural observations. The child’s statement is the primary source of evidence...” *Which therapeutic measures should be taken to benefit the victim? How should the Church and the abuser conduct themselves towards the victim?* 33 references. P. 172 summarizes participants’ discussion following the presentation.

Feiner, Edith (pseudonym). (1996). “The Secrets.” Chapter 6 in The Long Shadows of the Parsonage: Some Light from the Dark Memories of a P.K.* (*Preacher’s Kid). Los Angeles, CA: The Sky Line Writer Publications, pp. 43-49.

Autobiographical account by a Baptist minister’s daughter who is a retired licensed psychotherapist, Los Angeles, California. Based on the premise that all ‘preachers’ kids’ are potential victims of emotional abuse. Written to warn clergy of “these hidden hazards which are common in the parsonage setting.” Chapter 6 tells of her being sexually molested at age 13 by a man who is a deacon and the Sunday School superintendent of her father’s church. She chose not to tell her father, a decision she describes as instinctive because of her father’s role in the church, as well as her parents’ understanding that Christians did not express negative feelings and the lack of privacy within the church community.

Feinsod, Ethan. (1981). Awake in a Nightmare: Jonestown, the Only Eyewitness Account. New York, NY: W. W. Norton & Company, 222 pp.

Feinsod is “[a]n advertising copy-writer and a free-lance journalist.” An account of Rev. Jim Jones and his Peoples Temple church that he founded in the U.S.A. and ended in a mass murder-suicide of 900+ adults and children on November 18, 1978, at Jonestown, Guyana. Based on interviews with former Temple members, and especially 1 of the 4 survivors of the Jonestown massacre. Chapters 1-3 trace the beginning of the interracial church in 1953 in a poor neighborhood of Indianapolis, Indiana, and its move to California in the 1960s where it grew in members, finances, programs, and political influence. Members who worked outside the Temple were assessed a percentage of their income, affluent members were expected to give property, and poorer members routinely signed pension and welfare payments directly to the Temple. In return, the Temple provide food, clothing, housing, medical care, transportation, tuition for college, childcare, and jobs. Jones promoted the Temple as a surrogate, extended family based on a utopian political ideal to replace the nuclear family. States: “Although religious leaders who claimed the role of a father were hardly anything new, in Jones’s case the term was far more than an honorific one or a metaphor, and to a considerable extent his authority over the lives of his followers stemmed from his protean ability to function successfully in *loco parentis* for an enormous number of members.” Jones administered discipline to adults and children at Temple meetings, including public paddling. States: “Relationships with outsiders were actively discouraged; the state reason being that ‘anyone who wasn’t one of us was likely to be against us...” The Jonestown settlement in Guyana was begun in 1973 as the embodiment of Jones’ ambition to create a utopian community. However, he “began to believe that he was the object of a conspiracy that included” significant former members of the Temple, the Central Intelligence Agency, and the Federal Bureau of Investigation. Describes the community’s descent into “an atmosphere of fear and a general mood of helplessness” that reflected Jones’ mental state. States: “Jim Jones had only one venal taste – for sex; and, as the pressures on him increased, his appetite seemed to increase also, at an exponential rate. He began making regular (and not especially discreet sexual demands on several of the younger and more attractive women members of the

Temple. His sexual appetite was anything but a secret; in fact, Jones regularly boasted to the congregation about his sexual powers, claiming superhuman potency, technique, and endurance. For their part, many of the young women involved regarded sharing their leader's bed a privilege, the least they could do for such a great man. One of Jones's secretaries kept a special appointments book for Jones's libido." Reports that at meetings of the Temple's Planning Commission, the inner circle of leadership, "[i]t was not unusual for several hours of a meeting to be devoted to Jones's sex life, all to advertise the proposition that a night with Jim Jones was guaranteed to stimulate revolutionary zeal in revolutionaries of both sexes... On another occasion, in a different mood, Jones forced a white man to perform cunnilingus on a black woman during a Planning Commission meeting as a public demonstration of his lack of racial prejudice." Reports: "According to Jones, bisexuality was a revolutionary virtue, a virtue he naturally possessed, and a male's willingness to enter into a homosexual relationship was sometimes used as a test of his commitment to the cause. Although sexual shaming and punishment were more common, good workers and Jones's favorites were sometimes rewarded with sexual favors, preferential matchmaking, or even, on a few occasions, outright pimping... Routinely, for the sake of the community and the cause, Jones separated husband and wives, young lovers – any relationship with the potential to generate its own momentum." At Jonestown, the "code of sexual conduct prohibited casual sexual encounters. A couple who desired to enter into a sexual relationship was obliged to apply to a Relationship Committee..." 12 endnotes.

Feit, Alison. (2010). "Orthodoxy's Failure to Confront Sexual Misbehavior." Chapter in Eidensohn, Daniel, with Shulen, Baruch. (2010). Child & Domestic Abuse: Torah, Psychology, & Law Perspectives, Vol. I (Daas Torah Series). Jerusalem, Israel: Emunah Press, pp. 295-310.

Feit, a licensed clinical social worker, "is a clinician affiliated with the William Alanson White Institute [of Psychiatry, Psychoanalysis & Psychology]," New York, New York, and maintains a private therapy practice. Section 1 is a series of 3 vignettes "that illustrate typical clinical presentations" of sexual abuse which are "currently seen by therapists who work with OJ [Orthodox Jewish] populations." 1 vignette is of a survivor of child sexual abuse by a rabbi, and 2 are of familial incest. Vignettes present elements related to the chapter's title. Section 2 identifies "characteristic traits of OJ society" as presented in the vignettes: 1. Concentration on OJ laws of modesty without focusing on the laws' intentions. 2. Preoccupation with avoiding familial and communal shame and scandal rather than addressing the sexual sin. 3. Fear of lawsuits. 4. Limited access to the non-OJ world. 5. Sexual segregation which results in situational homosexuality. 6. Esteemed and trusted authority roles of rabbi, teacher, and parent accompanied by teaching OJ children to obey people in these roles. 7. Avoidance of explicit or anatomical language to describe body parts and sexual activities. Concludes with a 1-paragraph call for people to break the silence in "a post-Holocaust Orthodox Jewish community that has remained silent in the face of hundreds of cases of childhood sexual abuse." 5 footnotes; 8 references.

Feldman, Deborah. (2012). Unorthodoxy: The Scandalous Rejection of My Hasidic Roots. New York, NY: Simon & Schuster, 254 pp.

Feldman lives in New York, New York. First person account. While she states that the incidents are true, to protect privacy, names and identifying characteristics were changed, dialogue was reconstructed, and some events were compressed, consolidated, or reordered. Feldman was raised by her grandparents in the Satmar sect of Hasidic Judaism in the Williamsburg section of Brooklyn, a borough of New York, New York. At the Satmar school for girls, she was taught daily modesty lessons, which included the "category of *choteh umachteh es harabim*, the sinner who makes others sin, the worst sinner of all," e.g., a female who fails to uphold the Satmar standards of modesty is held responsible for causing a male to sin by seeing her exposed *ervah* parts. Because Satmars are very opposed to Jewish assimilation, the sect was left insular and self-reliant. As a pre-pubescent, she experiences an encounter with a young male who violated a sexual boundary with her; too embarrassed to tell her grandfather, she fears being held responsible. When a cousin attempts to force himself sexually on her, she tries to tell her grandfather, but can't find the words. No one prepared her for her first menstruation; when it

occurred, she was told by her grandmother not to talk about it and to keep the sanitary pads hidden. Shortly before her arranged marriage at 17, she receives private instructions about procreation from a rabbi's wife, chosen by her aunt as a "marriage teacher," and discovers that she has a vagina. Living in Airmont, New York, where she and husband had moved to avoid the scrutiny of the Satmars in Williamsburg, he tells her that a neighbor's son was expelled from the yeshiva after the principal discovered that the man who had been given the son bar mitzvah lessons had been molesting him: "...the principal told the boy's father that he can't have him in yeshiva because he could corrupt the other kids..." 'Are they going to report it?' I ask. 'I think the boy's father doesn't want it publicized. It will make it so much worse for the kid, having everyone know.'" After the community discovers a collection of child pornography in the man's home, he was not reported to secular law authorities due to Satmar norms that she describes as an obligation to treat him with compassion and to leave the administration of justice to God.

Feldmeth, Joanne Ross, & Finley, Midge Wallace. (1990). We Weep for Ourselves and Our Children: A Christian Guide for Survivors of Childhood Sexual Abuse. San Francisco, CA: HarperSanFrancisco, 199 pp.

Feldmeth is "educational resources coordinator for the Southern California Training Center for Child Sexual Abuse Treatment at Children's Institute International." Finley, "a family therapist, is founder and director of VIRTUES (Victims of Incest Recovering Through Understanding, Education, and Support)," in Brea, California. Based on actual cases, they use 7 case studies of women who were sexually abused as children to present the traumatic effects and a process of healing for survivors who are Christian. Draws upon clinical and scriptural resources. Chapter topics include: discovery and the lost child, shame, family, sexuality, power, prayer, God, evil, forgiveness, and wholeness. Appendices include suggestions for survivors of sexual abuse, and suggestions for church leaders. Recommended readings and resources.

Ferguson, Laurie J. (2007). "A Protestant Approach to Clergy Sexual Abuse." Chapter 13 in Frawley-O'Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 189-194.

Ferguson is a 4th-generation minister, Presbyterian Church (U.S.A.), and a clinical psychologist, residing in the New York, New York area. Chapter in a book that is "an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization... [particularly] the [Roman] Catholic [Church] sexual abuse scandal," especially in the U.S.A. "This chapter addresses sexual abuse from a Presbyterian point of view and examines our tradition's approach to clergy sexual misconduct." Based on her experience in a presbytery that included 4 counties in the New York City area. She served on 6 subcommittees that investigated clergy alleged to have committed sexual abuse. Describes the response of the congregations' leaders to learning of the allegation against their pastor as "total—complete—denial," a "primitive defense... that led to splitting, scapegoating, selective amnesia, and repetitive retraumatization... It was the profound depth and power of denial that stunned and then frustrated me as we began to deal with sexual abuse." Attributes the denial to a congregation's unconscious need to project its religious and spiritual authority onto its pastor to preserve an illusion of perfection, a movement contrary to denominational theology and polity regarding both the role of pastor and laity: "In an unconscious bargain, [the laity] traded their internal and independent spiritual power for a dependent relationship on a pastor's faith and charisma." Analyzes this reliance as "more compelling than the suffering of any one individual, particularly someone viewed as powerless, a minor or a woman." States that denominational incidents of clergy sexual abuse refute the myths that eliminating male celibacy requirements, including women as clergy, and equally sharing power between clergy and laity in decision-making will eliminate occurrences of abuse. Draws parallels between Roman Catholic laity who idealize and project perfection onto bishops with Presbyterian laity who project onto pastors: "Perhaps what the Catholic scandal asks of each of us is to be willing to mature beyond dependence in our faith, dependence on an institution or on a particular leader, into a more personally owned spirituality." Concludes with a call for people of faith to stand together, and to tell and hear the truth. 1 reference.

Ferro, Jeffrey. (2005). Sexual Misconduct and the Clergy. New York, NY: Facts on File, Inc., 280 pp. By a paralegal, Juvenile Services Division, Los Angeles County Office of the Public Defender, California. Part 1 consists of 5 chapters and is an overview. Chapter 1, pp. 3-56, is a general introduction to the problem. Among the topics included are: scope, prevalence, history, celibacy, homosexuality in relation to pedophilia, victim-blaming, recent incidents with particular and extended focus on the Roman Catholic Church, and impact on child victims. Most citations are from newspaper sources. Chapter 2, pp. 57-104, very briefly reviews applicable U.S. laws. Federal law topics include sexual harassment and issues related to the First Amendment of the U.S. Constitution. Includes summaries of relevant U.S. court decisions. State law topics include statutes of limitation, and mandatory reporting and privileged communications. Also presents summaries of sexual misconduct policies of 6 U.S. denominations: Roman Catholic, Episcopal, Greek Orthodox, Reform Judaism, Presbyterian Church (U.S.A.), and United Methodist. Sources are not cited. Chapter 3, pp. 105-123, is “a chronology of significant developments in the history of clergy sexual misconduct, including the evolution of ideas and policies on human sexuality within religious institutions and the development of laws governing sexual behavior.” The more contemporary listing are mostly Roman Catholic. Sources are not cited. Chapter 4, pp. 124-140, presents very brief biographical descriptions of 125+ individuals, 16 of whom are women. Sources are not cited. Chapter 5, pp. 141-157, is a glossary of terms. Part 2, chapters 6-8, is a helpful guide to researching clergy sexual misconduct. Includes a bibliography of annotated entries and a listing of organizations and agencies. Part 3 includes 4 appendices that provide information regarding statutes of limitation, mandatory reporting laws, and sex offenders.

Ferwerda, Tineke. (1993). Sister Philothea: Relationships Between Women and Roman Catholic Priests. (Bowden, John, Trans.). London, England: SCM Press, Ltd., 208 pp. (Translation of *Zuster Philothea ziet gif nog niets Komen...? Relaties tussen vrouwen en priesters*, original work published 1989, Amsterdam, The Netherlands: Uitgeverij An Dekker.)

By a social worker, Ommen, The Netherlands. Written from a feminist perspective. Based on her dissertation. In 1987, she ran advertisements in Roman Catholic and Protestant newspapers seeking women in “a relationship with a Roman Catholic priest.” Eventually received 150+ responses from The Netherlands and Belgium; 23 completed a self-report questionnaire. Provides numerous and diverse first person stories of sexualized relationships. Themes include: friendship; cohabitation; secrecy; child molestation; desire to break silences; sacrifices and tradeoffs; sexual orientation; unplanned pregnancy; children by a priest; celibacy; intimacy; abandonment; loss; breaking taboos; role of women; relationship to Church. Of 23 informants: ages ranged from 22 to 72; 22 reported a sexualized relationship with a priest; for 5 of 22, it was their first sexual contact; average duration of the relationship was 10 years; for the majority, the relationship began after 1980; 9 of 23 reported that the priest was sexually involved with another person during her relationship. Informants reported the following findings about the relationship: ‘happy,’ 13 women; ‘frustrating,’ 10; ‘painful,’ 8; ‘satisfying,’ 8; ‘very happy,’ 8; ‘helping each other,’ 7. She reports the discussion from two meetings she convened, one for informants who rated their experience positive, and one for those who rated it negative. Reports that a network for women involved with priests, Netwerk Philothea, has been formed in The Netherlands. Includes a very brief piece by Louis Sommeling, ex-Jesuit, psychologist, psychotherapist, husband, and father, who presents a theoretical explanatory model of the relationship of a priest to a woman whom he has sexually engaged.

Feuereisen, Patti (with Pincus, Caroline). (2005). “Trusting the Wrong Men: Abuse by Teachers, Coaches, Clergy.” Chapter 8. Invisible Girls: The Truth About Sexual Abuse. Emeryville, CA: Seal Press, 122-126.

Feuereisen is a psychotherapist, New York, New York, who is described as “a pioneer in the treatment of sexual abuse for teen girls and young women.” Introduces the chapter using the term mentor abuse to refer to abuse by an adult in a designated role in a position of trust and power. In subsections entitled, ‘Ivy’ and ‘Ivy’s Story: I Tried to Forget,’ presents a clinical anecdote of one of her clients who at 15 was molested by the rabbi of her Jewish Orthodox congregation in Brooklyn, New York. Quoted in the first person, Ivy reports that when she told her parents of the

incident, they did not believe her: “They said I should be ashamed of myself for such an accusation. Ivy’s telling prompted the rabbi’s daughter, Ivy’s best friend, to confront her father “about how he had molested her for years.” Ivy’s parents did not believe their daughter, but ended their relations with the rabbi and the synagogue. Ivy reports her family felt shame for her, and asked her not to tell anyone. Feureisen reports that 6 years after the incident, Ivy was distant from her family, had developed nightmares and irritable bowel syndrome, and was depressed. She was no longer an observant Jew, “having become suspicious of all rabbis and of religion in general.” Reports Ivy had also become suspicious of men in positions of power. What bothered Ivy the most was that parents had not believed her. 1 endnote.

Feureisen, Patti, & Pincus, Caroline. (2008). “Abused by Her Rabbi.” Chapter in Willis, Laurie. (Ed.). Sexual Predators. Farmington Hills, MI: Greenhaven Press, pp. 55-57. [Reproduced from: Feureisen, Patti with Pincus, Caroline. (2005). Invisible Girls: The Truth About Sexual Abuse. Emeryville, CA: Seal Press, 123-125.]

Presents the subsection, ‘Ivy’s Story: I Tried to Forget,’ from the book, the original source, annotated in the entry above. One of 5 first person accounts in a section entitled, “Clergy as Sexual Predators.”

Feuerstein, Georg. (1991). Holy Madness: The Shock Tactics and Radical Teachings of Crazy-Wise Adepts, Holy Fools, and Rascal Gurus. New York, NY: Paragon House, 296 pp.

Feuerstein is an author and yoga practitioner, Middletown, California. The book explores the phenomenon of spiritual adepts “whose behavior and teaching prove shocking to ordinary moral sensibilities and challenge widely held norms of thought and conduct... This book is the first attempt at a fuller exploration of holy madness, or crazy wisdom, as a religious category.” Part 1 is a 4-chapter introduction “to a great many holy fools and their often astonishing exploits in different religious traditions, past and present” and in Western and Eastern cultures. Among those described in Chapter 2 is Neem Karoli Baba, an Indian guru, who sexualized relationships with his devotees, and Drukpa, a 15th century Tibetan adept who sexualized relationships with numerous women. Among those described in Chapter 3 is Aleister Crowley, tutored by leading figures in occult circles, who, in early 20th century Italy, headed “an ashram-type school in an isolated village in Sicily, [where] he endeavored, with a group of disciples, to translate the philosophy of the *Liber Legis* into action. Orgies were an integral part of the daily ritual. Crowley kept a changing harem, whose members could be relied upon to do his every bidding in the sexual magic he designed... His magical approach revolved around the manipulation of the sexual energies in order to achieve altered states of consciousness.” Describes Bhagwan Rajneesh (1931-1990), an Indian guru who moved his ashram to the U.S.A. in 1981 to Oregon. Reports accounts from a former student and devotee of his sexual use of selected women, including his justification that they were “instrument[s] of transmitting psychic energy to other devotees...” Describes Chögyam Trungpa, born 1939 in Tibet and died at 50-years-old in the U.S.A., designated as a child “to be the eleventh *trungpa* of the Karm Kagyupa branch of Tibetan Buddhism.” Reports that in 1976, Trungpa appointed “his favorite American disciples, Thomas Rich (Ösel Tendzin), as his successor... The tragedy of Trungpa’s decision came to light only recently when Ösel, who had allegedly continued his teacher’s practice of having sexual relations with many male and female students of his order, was diagnosed with AIDS.” Describes Lee Lozowick, born in 1943 in Brooklyn, New York, as “a self-made spiritual teacher of the crazy-wisdom variety [who] regards the South Indian saint Ramsuratkumar as his ‘spiritual father.’” Reports accounts that he has kept secret consorts for years and that he offered the explanation “that a spiritual master could imbue objects – including living persons – with his own energy.” Chapter 4 discusses Franklin Albert Jones, born 1939 in Jamaica, New York, known as a spiritual teacher as Da Love-Ananda (also Da Free John and Bubba Free John). A student of Swami Muktananda, he opened an ashram in 1972. States: “Most of the time, his cultural innovations were presented as recommendations, but, of course, they always had the considerable weight of his charismatic leadership behind him. This was certainly the case in 1974 when he started his ‘sexual theater,’ involving the switching of partners, sexual orgies, the making of pornographic movies, and intensified sexual practices – all of which led to the temporary or, in some instances, the permanent breakup of relationships.”

Reports a first person account by a formal student of an incident in 1982 in which he and his wife were invited to Da Love-Ananda's home for their first personal contact with him. Da Love-Ananda directed an evening of drinking alcohol, including directing the man to take part because of his years of abstention, which culminated in his wife "being sexually prepared for the guru." Asked to leave so he "did not have to witness my teacher bedding my wife," he came to the realization that the "the guru was doing radical surgery on me" for his attachment to his wife: "I had asked [the guru], indirectly but loudly and clearly, to help me in my struggle for enlightenment. That night he was doing just that." Afterwards, the guru imposed secrecy on the couple. Also reports: "One of the casualties of Da Love-Ananda's iconoclasm... was the *mandala* of nine women who had composed the innermost circles of his devotees... Five of these women devotees and longtime lovers – spiritual and sexual – of Da Love-Ananda were asked to leave his hermitage in Fiji. One of them was his former wife, who was also his very first devotee." Part 2 is his 4-chapter context for comprehending the behavior of those in Part 1, and "address[es] various aspects of the spiritual process – the nature of spiritual practice, enlightenment, the guru's function, and the purpose and mechanics of discipleship." Chapter 5 describes the spiritual teacher's function as stimulating in the disciple the necessary condition for the death of the disciple's ego "that must occur for enlightenment to be possible." Chapter 6 examines "the [ideal] nature and role of the spiritual guide" in the context of critiquing the Western worldview of scientific materialism and "popular stereotypes and prejudices" regarding "contemporary hierophantic leaders." Chapter 7 centers on spiritual discipleship that entails the devotee's relationship to the teacher: "There is mystery and power in the sacred relationship between teacher and disciple." Describes the relationship as asymmetrical: "...whereas the teacher is a repository of wisdom and experience of potentially great benefit to the disciple, the disciple approaches the teacher as someone who is in need of guidance." States: "...the ultimate objective of spiritual transmission is to modify the disciple's very state of being, to guide him or her to the same enlightenment that the adept teacher enjoys." Part 3 is a 3-chapter analysis of holy madness as religious expression, and of moral and psychiatric issues. Cautionary themes include: 1.) concerns about cultic developments around a teacher with "an authoritarian style that encourages the totemization of the guru in immature individuals."; 2.) "Spiritual life is intrinsically deconstructive, and its crazy wisdom format it is often antinomian."; 3.) "...in their efforts to deconstruct the normal world of the disciple, crazy-wisdom adepts have been known to far exceed the boundaries of both morality and the law."; 4.) "In their realization of experience, adepts may be above good and evil. In their actions, however, they are not. Mysticism and morality must be spliced to form a spirituality that does not sink into the morass of a bottomless antinomianism..." Concludes with an Epilogue. Bibliography; endnotes.

Fields, Rick. (1981; 1986). How the Swans Came to the Lake: A Narrative History of Buddhism in America (Revised and updated edition). Boulder, CO: Shambhala, 445 pp.

Fields is not identified. In a chapter on contemporary Buddhism in the U.S., pp. 364-366 briefly reports the resignation in 1983 of Richard Baker-*roshi* as abbot of the San Francisco Zen Center, San Francisco, California, following disclosure of his sexual involvement with a student. Extensive sources, but notes lack a footnote format.

FitzGerald, Frances. (1986). Cities on a Hill: A Journey Through Contemporary American Cultures. New York, NY: Simon and Schuster, pp. 247-381.

FitzGerald is a Pulitzer Prize-winning author. The book examines 4 distinctive, new communities that emerged since the 1960s and 1970s and reflect large economic, demographic, political, or social or cultural shifts in the U.S.A. Looking for "a quintessential New Age community of the sort that flourished during the sixties," the closest example she found was Rajneeshpuram, a settlement near Antelope, Oregon, established in the 1980s by the followers of Bhagwan Shree Rajneesh, a guru from India: "The Rajneesh were, as it turned out, building a New Age commune – organic farming, recycled wastes, and all – while they said they had no belief system as such, their practices included Zen meditations, encounter groups, tarot card reading, Tantric sex, disco dancing, past life revelations, and primal screaming." Traces the rise and collapse of the community following Rajneesh's arrest and conviction on federal charges, and his negotiated

departure from the U.S.A. Based on visits to the community, interviews, and reading. Describes the controversial group's significant political and legal tensions with neighbors, and with town, county, state, and federal officials over a wide range of issues. Gives an overview of the infrastructure of the commune and the backgrounds of some people in leadership roles. Describes Rajneesh's ashram at Poona, India, which preceded the Oregon community, as a combination of "dynamic meditation" and his eclectic teachings: "The theory behind 'dynamic meditation' was that people should give physical expression to their repressions and frustrations in order to get rid of their 'emotional blocks.'" Reports that at Poona, "[t]here were several cases of rape in these sessions; there was also a broken leg, several broken arms, and various other injuries." States: "People were experimenting a lot with Tantric sex in and out of the therapy groups, either on general principles or in the hopes of having some experience of the divine." At Rajneeshpuram, she observes that the community "was awash in the Human Potential Movement," noting that therapy courses were sold to visitors and that all prospective *sannyasins* (disciples) were required "to go through courses of therapy and meditation before joining the group." Traces the guru's doctrine of awareness, detachment, and transcendence to its application "to love and marriage in Rajneeshpuram," calling it a "doctrine of nonpossessiveness" that led to no fixed rules regarding sex: "The idea, it seemed, was simply to transcend the coefficient of emotional friction between people by an act of transcendence – a detachment from self." Lacks references.

Flaherty, Sandra M. (1992). Woman, Why Do You Weep? Spirituality for Survivors of Childhood Sexual Abuse. New York, NY: Paulist Press, 166 pp.

Flaherty "is a campus minister and high school religion teacher in Burlingame, California." Written from a Roman Catholic point of view. Identifies herself as a survivor. States in the introduction: "This book will explore the grief process of working through childhood sexual abuse based on the following stages: remembering, shock, denial, sorrow, depression, fear, anger, acceptance and forgiveness. Through the explanation of each of the stages of grief, special attention will be given to the spiritual aspects of grief and recovery." Draws upon the work of Ellen Bass and Laura Davis, and Marie Fortune. Chapters include practical suggestions, resources for rituals and prayers, exercises, and resources from scripture, music, and literature. Endnotes. [While it does not address sexual boundary violations in religious communities, it is included in this bibliography because of the scarcity of resources on the spiritual dimension of sexual abuse.]

Flanagan, Eamonn. (1995). Father and Me: A Story of Sexual Abuse at the Hands of a Priest. North Blackburn, Victoria, Australia: HarperCollins Publishers (Australia), 189 pp.

Flanagan is a secondary school teacher, Australia. First person account. "I hope the story shows the abuse as it was: painful and continual... I have a story, a few insights and a hope for a more open Church." He was born to a Roman Catholic family from Ireland that raised him in England. When he was 12-years-old in 1975, Fr. Samuel Finbar Penney, 35-years-old, became the curate at his Roman parish in Burton-on-Trent. Penney began sexually abusing him that year and continued until 1986. The abuse exceeded 1,000 occasions, and continued after Penney had been reassigned to another parish. Reports of Penney's sexual and physical abuse and maltreatment persisted, including notification of ecclesiastical authorities by Flanagan in 1990. His complaint was never formally investigated and no initial action was taken. In July, 1991, Flanagan requested to meet with the archbishop of Birmingham but was directed to meet with his local bishop. Flanagan requested that Penney be removed from parish work and any contact with children. The archbishop did remove Penney, but told no one as to why which allowed Penney continuing access to children. He was sent to Scotland for treatment, and continued to abuse while under care. In July, 1992, Penney was arrested on charges of sexual abuse against 5 children between 1967-1977 in a family that Flanagan knew. In March, 1993, Penney pleaded guilty to 4 counts and was sentenced to jail. Flanagan, who was then living in Australia, was contacted by the British Broadcasting Corporation and agreed to appear in a program about Penney and sexual abuse. He returned to England and requested to see the archbishop, but was refused. Flanagan met with families of other victims. He contacted his former parish priest and other diocesan officials, and received a variety of responses. On 05/23/93, a documentary, "Breach of Faith," was aired on the BBC-1 Everyman program. Flanagan told his story and the media and political

impact was throughout Great Britain. The book graphically portrays: the power of the priestly role to gain access to a victim; the effect of the abuse on a developing adolescent; the ways the victim is manipulated by the perpetrator; Flanagan's gradual transition away from the power of the perpetrator over him; his telling others and his family; establishing relationships with adult women; reclaiming his identity apart from being a victim; surviving the disappointment of the Church's reactions; building his life. The book is strong in its simplicity and powerful in its honesty. His writing is straightforward and insightful, and reflects a warmth and humor.

Fleming, Patrick, Lauber-Fleming, Sue, & Matousek, Mark T. (Eds.). (2007). Broken Trust: Stories of Pain, Hope and Healing from Clerical Abuse Survivors and Abusers. New York, NY: The Crossroad Publishing Company, 239 pp.

Fleming and Lauber-Fleming are psychotherapists in private practice together. Fleming is a former Roman Catholic priest. Lauer-Fleming is a survivor of sexual abuse by a priest. "They together provide group and individual psychotherapy to recovering Catholic priests and brothers at the Recon [Inc.] program outside of St. Louis" in Missouri. Matousek is director of clinical services, Recon Inc. Part 1 presents the stories of 5 Roman Catholic priests who committed sexual abuse. Their rationale is that "the perpetrators' voices have not been heard... [they] have become non-persons..." Prevention, promoting healing, and humanizing the perpetrator are their reasons for presenting the stories. The priests who participated were drawn from the editors' clinical practices. Part 2 presents three survivors' stories, including that of Lauber-Fleming. The stories were chosen "to demonstrate the healing and hope that is possible for both priest perpetrators and victims of clergy abuse." Each story, a first person account, is "followed by a commentary by Patrick Fleming, proving a psychological and spiritual perspective." 40 endnotes; 3 recommended resources for victims of "a Catholic religious leader."

Fletcher-Marsh, Wendy. (2002). "Clergy Women." Part 3 in Like Water on a Rock. Guelph, Ontario, Canada: Artemis Enterprises, pp. 79-170.

Fletcher-Marsh, a priest in the Anglican Church of Canada (ACC), is vice president and academic dean, Vancouver School of Theology, Vancouver, British Columbia, Canada. Based on her historical research on women's participation in voluntary, para-church and parish organizations of women, her interviews with wives of ACC clergy, and her surveys of, and interviews with women ACC clergy. Presents a history and analysis of women's experiences in the ACC. In the section, "Clergy Women," she reports on the issue of sexual harassment as "[r]elated to the issue of gender barriers and professional placement." Reports that of women clergy respondents to her survey, 53% reported that they had not experienced *sexual harassment*, which was not defined, in the ACC, but that many of the experiences described by the 53% "would have fallen within the realm of harassment" by others' criteria. Of the 47% who responded they had experienced *sexual harassment*, the "stories ranged from accounts of minor slights to graphic propositioning and finally to actions which were concertedly aggressive and at times violent." States: "In the category of women with a doctorate, 100% answered in the affirmative with regard to sexual harassment. The percentages rose in increments by degree, proportionately... 76% of all those who stated that they had experienced sexual harassment were ordained in the 1980s." Pp. 117-124 consist of brief verbatim statements "drawn from the group of women who answered in the positive to the question of sexual harassment." [See also this bibliography, Part 2a.: Fletcher-Marsh, Wendy. (1997).]

Floether, Eckart (with Pement, Eric). (1983). "Bhagwan Shree Rajneesh." Chapter 3 in Enroth, Ronald, & Others. A Guide to Cults and New Religions. Downers Grove, IL: InterVarsity Press, pp. 43-57.

Floether is from Germany, was a member of Bhagwan Shree Rajneesh's group in 1979 in Poona, India, and is a student at Fuller Theological Seminary, Pasadena, California. Pement is a writer for *Cornerstone* magazine. A non-technical description and an evangelical Christian analysis of Indian guru Bhagwan Shree Rajneesh and his movement. Reports very briefly on sexual practices within encounter groups that were conducted at Rajneesh's ashrams, including witnessing a group leader engaging a *sannyasin* – "a full-fledged devotee" – in sexual intercourse in the presence of

the group: “[she] was mourning the death of her parents. His comment to her was, ‘All you need is sex.’” Footnotes.

Flynn, Eileen P. (2003). Catholics at a Crossroads: Coverup, Crisis, and Cure. New York, NY: Paraview Press, 167 pp.

Flynn, a Roman Catholic, is a professor, Saint Peter’s College, Jersey City, New Jersey. “It is important to understand that the [Roman] Catholic Church in the United States hit bottom in 2002. [This book considers] the ugly reality of a dysfunctional institution corrupted by the arrogant complicity of the hierarchy in the disgusting sins of a relatively number of child molesting priests.” Does not use a typical chapter format to structure the book. The first part describes “the crisis in the church today” and includes 8 dimensions of the culture of the Church: “1. Hierarchical structure impedes decisive action; 2. Laity exercises a passive role; 3. Priests are considered superior; 4. Confusion over celibacy and sexuality of priests; 5. Children are not capable of acting in their own best interest; 6. Parents were dismissed when they contacted authorities; 7. Priest short resulted in reassignments; 8. Bishops exercise considerable monetary discretion.” The second part is about “the church in its functioning as a bureaucratic institution.” Calls for cardinals and bishops to be accountable to 8 groups: 1. victims of clergy sexual abuse; 2. lay Catholics; 3. “good” priests; 4. each other; 5. the pope and *curia*; 6. priest molesters; 7. law enforcement agencies; 8. members of U. S. society. Also addresses 3 “areas of theology that are relevant to hierarchical accountability and rebuilding the credibility of Catholicism... theology of the church, theology of priesthood and theology of the laity.” Part 3 calls for bishops to listen to wide range of constituencies. Draws heavily on media sources, especially newspapers; endnotes.

Flynn, Harry J. (2003). “Keynote: Dallas and Beyond – Perspectives of a Bishop and Pastor.” 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. 13-21. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Flynn, Kathryn A. (2003). The Sexual Abuse of Women by Members of the Clergy. Jefferson, NC: McFarland & Company, Inc., Publishers, 296 pp.

Flynn is a research associate, Claremont Graduate University, Claremont, California. Presents the results of her 2000 doctoral study: see this bibliography, Section IX. “A primary goal of this study is to help injured women understand their own experiences and to make available to others the concrete knowledge of what it means to be sexually exploited by a trusted pastor, mentor, or clergy counselor.” “...women were selected for study because the prevailing consensus among professionals is that quite possibly women are exploited by clergy even more than men and children, although recognition of their plight may be less acknowledged and understood...” Calls clergy sexual violence and abuse of women a “systemic form of institutionalized religious ‘silent violence’...” Chapter 3 presents her methodology which utilized a trauma model as a “research construct with which to study the effects of sexual exploitation by clergy” and to determine whether survivors’ experiences of clergy sexual abuse can inform the model. Her model incorporates symptoms of both post-traumatic stress and complex post-traumatic stress. She conducted a qualitative study that utilized narrative analysis of semistructured, focused interviews. Referral-chain method was used to recruit women who had been sexually exploited by a clergyperson. Of the 25 subjects: all were from 11 U.S. states; they aged in range from 23-to-68 years-old; all were from Christian backgrounds; 24 were Caucasian and 1 was African American; 21 had a minimum education of an undergraduate college degree, and 12 had graduate education; all but 1 woman had been abused by male clergy; 7 were abused as children and young adolescents, and 18 as adults. 43 dependent variables were coded using categories of: demographic, story, psychological effects, relational effects, clergy-specific trauma, and summary. [Regarding her methodology, she observes in Chapter 10: “The sample size is very large for an examination involving narrative analyses but not large enough to be sufficiently generalizable for quantitative analyses.”] Chapter 1 discusses conceptual issues of power and abuse of power

“[which] constitute the core dynamic components in situations of sex abuse by clergy” and the sociopolitical and cultural contexts, including power inequities of roles and genders in churches and society. States: “Generally women have been disbelieved, discredited, and blamed, their experiences have been denied; and they have been rendered even more powerless and hence revictimized by institutional procedures and practices when they report abuse.” Draws briefly upon authors who use family systems theory and a model of incestuous families to analyze organizational dynamics in situations of clergy sexual abuse. Draws briefly upon clinical literature to discuss the deleterious impact on women who were exploited in order to further trace the nature of power and abuse of power in these relationships. Chapter 2 draws on the clinical work of Judith Herman to define trauma “as an affliction of helplessness in response to overwhelming events.” Flynn locates traumatic experience in a transpersonal context: “There are social and cultural dimensions of trauma. Both the event and the psychological atmosphere of a society are important factors that facilitate or hinder the process of coping with traumatic situations...” Based on Herman’s work, Flynn identifies 2 core responses to trauma: “a profound sense of powerlessness... [and] the disconnection of systems of attachment and meaning...” Describes 3 primary post-traumatic stress symptoms: hyperarousal, intrusion, and constrictions. These include affective, somatic, and cognitive manifestations. Flynn supports the construct of complex post-traumatic stress disorder as one that more closely corresponds to the symptoms of those who are survivors “of repeated and prolonged situations of interpersonal abuse” like sexual trauma. Notes that a fundamental aspect of “trauma inflicted by human agency... is betrayal. Betrayal is the defining hallmark of interpersonal violence.” Comments on spiritual implications of trauma. Chapters 4-9 present and discuss results and implications, and includes direct quotations from the study participants. Chapter 4 is on demography and reports that the age when the sex abuse began ranged from 7- to 55-years-old. Conclusions include: “Educational, occupational and age demography certainly dispels a stereotypic myth of women as temptresses out to seduce overworked, holy, well-intentioned but beleaguered and naïve pastors. ...Additionally, the demographic profiles of the participants reinforced trends in the literature which do not uncover a unique or consistent preabuse profile of this population.” Chapter 5 presents, describes, and discusses findings regarding participants’ core responses to the trauma of clergy sexual abuse: 23 (92%) of 25 experienced helplessness, and 22 (88%) experienced disconnection. Notes: “Issues of trust, fundamental to all relationships, were critical isolating factors influencing connection to others when trust was violated... With few exceptions, cut off from family, friends, community, and even previously held conceptions of God, many victims no longer recognized themselves.” Chapter 6 discusses findings based on her research interpretation of evidence of post-traumatic stress disorder symptoms in participants’ narratives: 15 (60%) showed indicators of hyperarousal; 21 (84%), constriction; 17 (68%), intrusion; 22 (88%), trauma dialectic. Excerpts from participants’ narratives are included for each symptom. Draws especially on the work of Bessel van der Kolk. Chapter 7 discusses findings based on her interpretation of complex post-traumatic stress disorder symptoms in participants’ narratives: 23 (92%) showed indicators of affect regulation alteration; 17 (68%), attention alteration; 14 (56%), somatization; 22 (88%), safety impacted. Also presents findings regarding relational effects of the trauma. Draws especially on the work of Judith Herman. Also discusses narratives that did not show core psychological responses to trauma, and moral implications of relational dimensions of complex post-traumatic stress, among other topics. Chapter 8 discusses findings regarding “effects of sex abuse which women experienced that might be considered directly resulting from clergy-specific factors.” Of the 25: all reported that the clergy person initiated the abusive relationship; 18 (72%) “reported that their pastors had, to varying degrees, carefully and intentionally ‘groomed’ them over a period of time.” Of the 25, 18 (72%) “felt captured in psychological, emotional and spiritual bondage with the clergyman as captor.” All 25 experienced a change in spiritual direction as a result of their experiences, and 18 “described a complete disintegration of existing transcendent structures of meaning...” 22 (88%) initially “did not know how to frame their experiences with clergypersons, blamed themselves and accepted a misinformed characterization of sex abuse as an affair.” 22 reported “familial, friendship, congregational and communal responses of silence and denial of their abuse, accompanied by social treatment which rendered them invisible, stigmatized and disconnected.” Discusses initial framing and post-abuse reframing of the experience in terms of language, responsibility, power

dynamics, and self-blame. Chapter 9 describes additional effects of clergy sex abuse. Most common were: expressions of rage, connections with others as central to healing, and survivors' actions for social and political change. Extensive bibliography; numerous references.

_____. (2009). "In Their Own Voices: Women Who Were Sexually Abused by Members of the Clergy." Chapter 2 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 20-41. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Fogarty, Robert S. (1981). The Righteous Remnant: The House of David. Kent, OH: The Kent State University Press, 195 pp.

Fogarty is professor of history, Antioch College, Yellow Springs, Ohio. Presents "a limited case study of community survival and the dynamics of a prophet's interplay with his disciples" in a utopian religious colony, the House of David, which was established formally by Benjamin Purnell (1861-1927) in Benton Harbor, Michigan, 1903-1927. Describes the colony as "the direct outgrowth of a tradition of Anglo-American millennialism with roots in the seventeenth century." Fogarty's ability to construct a complete history of the colony was hindered by its records being closed. Chapters 1 and 2 trace the roots of the House of David's beliefs and practices to 17th and 18th century England and the "movement of modern millennialism [that] became a potent and social religious force." Concentrates on 6 Israelite prophetic traditions that Purnell identified as preceding him; he combined Southcottian, Wroelite, and Jezreelite prophecy beliefs and practices. Chapter 3 introduces Purnell by describing his image in photographs at the height of his influence as "convey[ing] a sense of power, assurance, and worldliness that marks the man as both prophet and king." After Purnell was married, he established a bigamist marriage with Mary Stollard, and eventually divorced his wife. In 1892, he and Mary joined the Israelite religious colony of Michael Mills in Detroit, Michigan, where Purnell rose to a position of leadership. (In 1894, Mills was convicted "on charges of adultery and statutory rape" committed with members of the colony, and sentenced to state prison for 5 years. A witness against him testified that he used religious rhetoric to justify his sexualized behavior with followers.) In 1895, Purnell declared himself the true successor and prophet, seeking to supplant Mills, but was rejected and left the group. In 1899 in Ohio, he established a base for preaching and proselytizing that gathered a few followers. His relationship with a married follower "became a public scandal" when he was found outdoors "having sexual intercourse" with her. In 1902, he, Mary, and a small group of followers relocated to Benton Harbor, Michigan, joining an established group of Jezreelites. There, Purnell transformed millennial teachings into the message that the site of the New Jerusalem would be Michigan. His writings are described as "a mixture of conventional prophetic exegesis and a rambling numerology" that reinforced the centrality of his prophetic role. He promised "that his followers could attain immortality of the body," offered "the security of being part of the ingathering," and taught that purification came through sexual abstinence. In 1903, he formally established his House of David as a religious organization. Fogarty states that new members, on joining, typically "turned over their life savings, then worked long hours without pay and in complete obedience to the Purnells," were expected to report rule infractions to colony leaders, and gave up relationships with non-followers. The Purnells lived originally in a building that housed dozens of followers, with females aged 12-20 on a single floor, which gave Purnell ready access. Over time, complaints of Purnell's sexualized behavior toward women increased. Quotes from a 1906 deposition by a woman follower who sued the colony for return of her belongings and cash that she transferred upon joining. She describes Purnell's attempt to sexualize his relationship to her, and states that after she resisted her, he punished her. Eventually disillusioned, she left the colony. As membership increased, so did complaints against the colony and Purnell, which prompted state officials to begin the first of investigations in 1907. Complaints included those of Purnell's sexual behavior toward women followers. No effective state actions resulted. By 1910, the colony had "growing support" from the community "as an ongoing and integral part of the area economy." Chapter 4 describes "a pattern of evasion and deception [that began in

1910] in order to avoid the criminal and civil prosecution” of Purnell and the colony. The pattern included initiating the practice of marrying followers in large groups, which was “designed solely to cover up [Purnell’s] sexual escapades and protect him from the charge of debauchery,” and included a promise of silence about the life at the colony. Abstinence was expected to be maintained. Cites cases of specific females with whom Purnell is described as sexualizing his relationship, including 1 who was 16 when he engaged her in intercourse. Quotes the affidavit of a woman, who, with her sister, had brought a slander suit against Purnell’s son; she testified that he engaged her and other young females in intercourse and justified it by telling them that “he was just like Jesus and had the right to have intercourse with us girls.” Quotes the affidavit of a woman who “observed him having relations with some of the girls,” he act he justified to her by saying “that ‘that he was the Son of Man and it was our duty to have sexual intercourse with him in order to be in the inner court – that every woman must be passed by the king.’” Reports that he forcibly raped several young women, invoked scriptures to defend his sexual actions, and “not only had relations with the girls in private, but did so in the presence of other girls, keeping the youngest and prettiest in rooms near his bedroom...” States that Purnell “managed his revels by using the ingenious device of a secret door into the bedroom” of the building where he was living. In 1922, Purnell went into hiding for nearly 4 years to avoid legal actions against him. In 1923, the Michigan State Police issued a warrant for his arrest on the charge of rape. In 1926, following a tip from a former member, he was arrested at the colony. In a civil trial in 1927, he faced 4 major and 12 minor charges. A major charge accused him of committing gross immoralities “upon the women and girls of the colony, induced by him through his position as spiritual leader and usually upon the representation that sexual intercourse with him was a religious rite.” Witnesses testified about Purnell’s sexual behaviors, including 2 former members who testified that Purnell raped them, 1 of whom was 10 at the time. The trial concluded with the judge issuing a decree that the colony be placed in receivership. A month later, Purnell died. Chapter 5 discusses the House of David and Purnell in the context of communal societies and movements in the U.S.A. Makes comparisons to John Humphrey Noyes and the Oneida community, Cyrus Teed and the Koreshan Unity colony, and David Berg and the Children of God, as well as others. Identifies central factors that drew people to the colony: “Purnell’s charismatic character,” his “assumption of prophetic authority,” and “the full force of millennial theology.” Describes benefits to its followers as part of a social compact that “was open to reinterpretation, redefinition, and elaboration if the prophet so wished it.” 3 appendices; extensive endnotes.

_____. (Ed.). (1994). Special Love/Special Sex: An Oneida Community Diary. Syracuse, NY: Syracuse University Press, 230 pp.

Fogarty is with Antioch College, Yellow Springs, Ohio. Presents a transcription of the 1876-1877 diary entries of Victor Hawley during a particular period of Hawley’s participation in the Oneida Community located in Madison County, New York. Fogarty organizes the diary into sections and gives his commentary and interpretation. Oneida, a religious-based utopian community, 1848-1880, was founded by John Humphrey Noyes in Vermont. He was regarded by followers as God’s prophet. He resigned as its leader in 1876 so his son, Theodore, could succeed him. Noyes implemented the practice of *complex marriage* in which sexual exclusiveness between husband and wife was abandoned to a pattern of sexual intercourse among community members governed by a concept of “‘ascending and descending fellowship’ that encouraged novices to have intercourse with those who were above them spiritually. ...the leaders were acknowledged to be spiritually superior.” Community criticism of individual members promoted compliance with rules. Following Noyes’ introduction of stirpiculture or selective breeding, Hawley and Mary Jones, a single member of the community, sought and were denied permission to bear a child. Undeterred, they conducted a private relationship, but were discovered and forced to separate. Soon after, Jones was impregnated by Theodore Noyes who had just succeeded his father and was “the chief exponent of scientific mating.” Noyes as the father of Jones’s baby was part of “a proper ascending-descending social relationship... His spiritual and social states were higher than hers, and Mary could be ‘advanced’ by his influence.” States: “Men [primarily older] took full advantage of their superior position within the community to pursue young women before and during the stirpiculture experiment.” Chapter 6 comments on the role of John Noyes’ sexual and social power in relation to young women in the community, calling it a sexual theocracy.

Fogler, Jason M., Shipherd, Jillian C., Clarke, Stephanie, Jensen, Jennifer, & Rowe, Erin. (2009). "Impact of Clergy-Perpetrated Sexual Abuse: The Role of Gender, Development, and Posttraumatic Stress." Chapter 8 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 133-161. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Fogler, Jason M., Shipherd, Jillian C., Rowe, Erin, Jensen, Jennifer, & Clarke, Stephanie. (2009). "A Theoretical Foundation for Understanding Clergy-Perpetrated Sexual Abuse." Chapter 7 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 105-132. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Fondakowski, Leigh. (2013). Stories from Jonestown. Minneapolis, MN: University of Minnesota Press, 350 pp.

Fondakowski is a professional playwright. The book is an extension of a play, The People's Temple, which she and others wrote and was premiered in 2005 in Berkeley, California. The play was based on archival material and interviews with 100+ survivors of the church, Peoples Temple, that was founded in the U.S.A. by Rev. Jim Jones and ended on November 17, 1978, when 918 adults and minors died in a mass murder-suicide in Guyana where Jones had relocated the residential community. John and Barbara Moore, the parents of Carolyn Moore, report the sexualization of Jones' pastoral role relationship to Carolyn when she and her husband, Larry Layton, were part of Jones' church in Ukiah, California: "...Carolyn told us that she and Larry were separated and they were getting a divorce. Carolyn said she fell for somebody – a pastor..." The relationship is confirmed by Stephan Jones, Jones' son. Discussing Jones' "underlying theological logic," John Moore describes Jones as one who "functioned in the life of the people as God functions in the life of others. People trusted him. Their basic trust was in Jones, their loyalty was with Jim Jones." Barbara Moore describes Jones as taking care of the congregant: "My religious belief is that all these people are looking for Jesus. Well, Jesus for a lot of people is three meals a day and a roof over their head and a *job*. Jim Jones was providing that." Melody Ermachild Chavis, a private investigator, reports that Jones raped Michael Briggs, a minor, who is now serving a life sentence without parole in prison: "He was sexually abused by Jim Jones and kicked out of the Temple." Jack Palladino, a private investigator, discusses Maria Katsaris whom he calls "smart and articulate," and is described elsewhere as in her early 20s, a top aide to Jones, and a mistress of Jones at the time of her death. Palladino states that she is "an entry into one of the real themes that people don't understand about this case. ...what people don't understand is the empowerment of women. The secret handshake [with Jones] was sex, but what he did was he elevated to the second tier – right underneath him – young women to have all the control, to have power that they would never have seen otherwise." States that Jones was the rule maker who was above the rules: "This is man who openly and flagrantly takes other people's wives and has sex with them. This is a man who has anal intercourse with men so that he can control them. It's not like it's a big secret!" A topic addressed by a number of people is ways Jones controlled his followers, both individually and collectively.

Fontaine, Theodore. (2010). Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir. Surrey, British Columbia, Canada: Heritage House Publishing Co. Ltd., 190 pp.

Fontaine is a member of the Sagkeeng First Nation, former national chief of the Assembly of First Nations, owner/operator of Ishkonigan Consulting & Mediation, and lives in Winnipeg, Manitoba,

Canada. A memoir primarily of his childhood and youth, his presents a series of remembrances with commentary about his experiences in 2 residential schools for First Nations children that were funded by the Canadian government and often operated by Christian churches. States: “The system was designed by the federal government to eliminate First Nations people from the face of our land and country,” for racist reasons. From the dedication: “This book aims to confront the truth and legacy of Indian residential schools.” In 1948, days after his 7th birthday, he was placed in the Fort Alexander Indian School in Manitoba Province, 90 miles north of Winnipeg, that was operated by the Oblates order of the Roman Catholic Church. He attended Fort Alexander, the school of his parents, for 10 years. The structure and operation of the school included: children who wet their beds at night were shamed by nuns; forms of discipline included Oblate brothers kicking students, and Oblate priests using leather straps as punishment. Fontaine was hit in the face by an Oblate brother who used his clenched fist; a nun put Fontaine in a dark closet of cleaning supplies as punishment; a principal, an Oblate priest, punished Fontaine with a leather strap. Describes some staff as “simply mean,” and others as relating to the children on the basis of their upbringing: “They had learned well how to order, dictate to and use superior force to run the schools.” States: “We lived with a routine based on fear, caution, shame, guilt and an overwhelming need to appear to be good and to obey the rules and wishes of the nuns and priests.” Describing his community’s deference to Church, states: “My parents lived with the fear and belief that if we didn’t listen and practise what we were taught by the Church, we would be lost forever and suffer eternal damnation in the fires of hell... The respect and awe in which our people held the clergy was mostly based on fear of damnation and the devil. Clergy took advantage of it.” Reports his dread of the *ménage* at Fort Alexander, a “weekly ritual, the washing of the [younger boys’] genitals by a man in a black robe,” i.e., the priest who had baptized him. They were told that clean crotches would drive the devil away. If a child protested, “the promise of hell or purgatory would shut the protester up immediately if the slap on the back of the head or the pulling of the ear didn’t.” Also reports that the shop teacher exposed himself to Fontaine and other young boys, stating that “he forced me to unzip my trousers and expose myself to him,” and that “he forced himself on other boys.” States that residential school life taught the children “how to be cunning, deceitful and untrusting.” States that what he experienced in residential school “would shape and control my life for the next 40 or 50” years. Regarding the negative memories and feelings, comments: “This thing, this residential school syndrome, is cruel and won’t go away.” Describes serious adverse effects of the experience in the adult lives of people in his family and community, which has affected their children. Throughout, refers to his ongoing efforts to heal. The concluding chapter is a brief account of his legal hearing in British Columbia before the Government of Canada regarding his experiences at Fort Alexander.

Foote, William E. (2007). “Psychological Evaluation and Testimony in Cases of Clergy and Teacher Sex Abuse.” Chapter in Goldstein, Alan M. (Ed.). Forensic Psychology: Emerging Topics and Expanding Roles. Hoboken, NJ: John Wiley & Sons, Inc., pp. 571-604.

Foote is a board-certified forensic psychologist, University of New Mexico School of Medicine, Albuquerque, New Mexico. Written for forensic mental health professionals. “This chapter provides the reader with an introduction to the legal and psychological issues encountered in cases in which teachers and members of the clergy are accused of sexually abusing someone under their care.” Written for forensic mental health professionals. Presents a very brief, general overview of the scope of the problem, including 2 paragraphs on sexual misconduct by Roman Catholic priests, and comments on trends in the data regarding declining incidence rates. Reviews legal issues “raised in the context of litigation against school personnel, clergy, and their employers.” Under the topic of liability of employers, identifies tort theories of negligence and defenses, and cites cases. Reviews the child sexual abuse literature, including prevalence rates, impact of sexual abuse on adult survivors, and exceptions. Very briefly some findings from “[t]he one large-scale study of clergy abuse” committed by Roman Catholic priests, a study comparing reactions of fiduciary abuse victims, and a small sample study of victims of Catholic priests. Discusses styles of offending, noting that “it is clear that teacher and clergy sex offenders engage in specific patterns of behavior in relation to their victims.” Briefly identifies specific behaviors of perpetration. Describes offender-controlled variables that place children at risk for abuse, including access and use of role authority and standing to achieve victim acquiescence.” Very

briefly considers family factors that place children at risk for abuse. Offers “thoughts about how to approach the problem of explicating probable cause,” including predictors of severity response mediating variables, and assessing “how the sexual abuse affected the plaintiff’s adult functioning.” Reviews possible methods for determining damages. 160+ references.

Fortune, Marie M. (1983). “Consensual Sex and a New Sexual Ethic.” Chapter 4 in Sexual Violence: The Unmentionable Sin. New York, NY: The Pilgrim Press, pp. 99-112.

Fortune, a minister in the United Church of Christ, is founder and executive director of the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. Subtopics include the principle of consent and relationships of equal/unequal power, and principles, rules, and conditions that set boundaries on sexual activity “in order to avoid imposing nonconsensual, coercive sexual activity on another person.” P. 102 includes the example of a client in counseling with a pastor, noting that the person in this circumstance of unequal power “does not have the strength and freedom to withhold consent to sexual advances. Most people in counseling are feeling vulnerable to begin with and the therapist or pastor represents a role of authority and power which can easily be misused to coerce a sexual encounter.” Pp. 106-109 particularly focus on sexual contact between pastors/parishioners and pastoral counselors/clients. Presents an analysis of the power imbalance, of the violation of professional ethics, and of the ethical violation. References. [Notable as among the earliest contemporary contributions to the literature on this topic, and for its ethical analysis. See her followup to this volume, Sexual Violence: The Sin Revisited. (2005).]

_____. (1983). “Religious Concerns and Pastoral Issues.” Chapter 10 in Sexual Violence: The Unmentionable Sin. New York, NY: The Pilgrim Press, pp. 191-217.

While not written for the specific context of clergy sexual abuse, her analysis of religious issues that are raised by the experiences of sexual violence is very transferable, and makes a very important and original contribution, especially in terms of the needs of victims. Topics include: suffering; guilt and shame; abandonment by God; anger; forgiveness; confession and repentance; reconciliation (repentance and forgiveness). Footnotes. [See her followup to this volume, Sexual Violence: The Sin Revisited. (2005).]

_____. (1987). Keeping the Faith: Guidance for Christian Women Facing Abuse. New York, NY: HarperSanFrancisco, 106 pp.

Fortune, a minister in the United Church of Christ, is director, Center for Prevention of Sexual and Domestic Violence, Seattle, Washington. From the preface: “This book is a response to those questions, distortions, and misconceptions that I have heard [from Christian women who were battered by a family member], as well as a gathering of the Christian witness that I have seen in the lives of many battered women. It was written to enable more Christian abused women to keep the faith – with themselves and their God.” Notes that it is likely that a Christian woman’s “experience of violence in her family will be not only a physical and emotional crisis but also a spiritual crisis.” Format of the primary section is primarily that of question/answer. Includes statements from women who were abused, scripture with Fortune’s reflection, analysis, and practical commentary. The next section consists of prayers, scripture, poems, and meditations. A very brief section offers suggestions to help deal with a pastor, a counselor at a shelter for women who are being abused, and other women who have been abused. The final section is suggestions for clergy and laity on how to be helpful “to the Christian battered woman.” Suggested readings. [While sexual boundary violations within the context of a congregation are not addressed in the chapter, it is included in this bibliography because of its relevance to the nature of the dynamics of those violations.]

_____. (1988). “Reporting Child Abuse: An Ethical Mandate for Ministry.” Chapter 20 in Horton, Anne L., & Williamson, Judith A. (Eds.). Abuse and Religion: When Praying Isn’t Enough. Lexington, MA: Lexington Books, pp. 189-197. [See also: Reid, Kathryn Goering, with Fortune, Marie M. (1989). Preventing Child Sexual Abuse: A Curriculum for Children Ages Nine Through Twelve. New

York, NY: United Church Press, Appendix F., "Reporting Child Abuse: An Ethical Mandate for Ministry," pp. 115-121.]

She describes an ethical mandate "for Christian ministry" as the basis for responding to the abuse – physical, sexual, emotional – of a child. Cites New Testament and Hebrew Scriptures passages as the roots of the mandate. Identifies 3 goals to be accomplished in chronological order: "1. Protect the child from further abuse. 2. Stop the abuser's violence. 3. Heal the victim's brokenness and, if possible, restore the family relationships; if not possible, mourn the loss of that relationship." States: "In situations of child abuse, these goals can best be accomplished by the early reporting of suspected child abuse to legal authorities." Very briefly lists 6 reasons to report abuse. Very briefly addresses: why ministers may hesitate to report; what to expect when reporting; ministers' fears about the outcomes of reporting; reactions of offenders, survivors, and family members to disclosure/reporting. Identifies 4 special considerations: confessions and confidentiality; the difference between confidentiality and secrecy; disclosure within different faiths; cooperation with social service providers. Regarding disclosure by an offender in a confessional setting, she counsels for ministers to "respond within the parameters of a particular faith's tradition while keeping in mind the overriding priority of protecting the child victim. For example, a Roman Catholic priest can hear the confession of a child abuser, prescribe penance to report himself to the child protection service, and withhold absolution until the penance is accomplished. Confession to a priest does not carry with it the priest's obligation to absolve in the absence of penitent acts." Concludes: "Situations of suspected child abuse are seldom simple and straightforward. Religious leaders should be guided by a commitment to the overriding priority of protection of children and by a clear sense of the limits of their own resources." 4 endnotes. Lacks references.

_____. (1988). "Forgiveness: The Last Step." Chapter 23 in Horton, Anne L., & Williamson, Judith A. (Eds.). Abuse and Religion: When Praying Isn't Enough. Lexington, MA: Lexington Books, pp. 214-220. [Reprinted in a later publication. See: Fortune, Marie M. (1995) below.]

Brief essay written in the context of a book on family and domestic violence. Her insights are very applicable to the context of clergy sexual abuse. Working from scripture, identifies justice as the precondition for forgiveness, and describes 3 necessary elements: offender's acknowledgement of harm, repentance, and restitution. Describes steps that a larger community, e.g., the church, can take: truth-telling; deprivatization; deminimization; protection of the vulnerable. Makes recommendations regarding pastoral interventions. Lacks references.

_____. (1989; 1992). Is Nothing Sacred? When Sex Invades the Ministerial Relationship. San Francisco: Harper & Row, Publishers. [Reissued: (1999). Is Nothing Sacred? The Story of a Pastor, the Women He Sexually Abused, and the Congregation He Nearly Destroyed. Cleveland, OH: United Church Press, 163 pp.]

This book, chosen by the Academy of Parish Clergy as its book of the year for 1990, is a standard reference regarding the problem of sexual abuse committed by ministers. She later described this work as "the first critical appraisal of the violation of the ministerial relationship which named it as an abuse of professional ethics and sexual abuse."

_____. (1989). "Betrayal of the Pastoral Relationship: Sexual Contact by Pastors and Pastoral Counselors." Chapter 6 in Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T., & Confroe, Ray M. (Eds.). Psychotherapists' Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, pp. 81-91.

Purpose is "to name the sin of violation of professional pastoral relationships, to provide a framework for understanding it ethically, and to offer some practical suggestions for action by the church." Very well-written and thoughtfully presented. Includes: problem definition; ethical analysis; vignettes; parallels with the dynamics of incest; psychological and spiritual impact; prevention; responses to reports of abuse that are theological and practical, and administrative and pastoral.

_____. (1992). Clergy Misconduct: Sexual Abuse in the Ministerial Relationship. Trainer's Manual. Seattle, WA: Center for the Prevention of Sexual and Domestic Violence.

Binder format with overhead transparency masters. Information for leading a 2-day educational workshop. [See also this bibliography, this section: Fortune, Marie M., Wood, Frances E., Stellas, Elizabeth A., Lindsay, Deborah Woolley and Voeklkel, Rebecca (1992). See also this bibliography, Section X.: Anton, Jean, Fortune, Marie M., & Gargiulo, Maria (1991, 1992).]

_____. (1992). "Is Nothing Sacred? When Sex Invades the Pastoral Relationship." Chapter in Kerssemakers, Jacques H.N. (Ed.). Sex and Religion: Religious Issues in Sexological Treatment, Sexological Issues in Pastoral Care. [Proceedings of the 10th World Congress of Sexology, Amsterdam, The Netherlands, June 20, 1991.] Rodopi B.V.: Amsterdam, The Netherlands, pp. 63-74.

A brief overview that is succinct and insightful. At the outset, frames the the churches' responsibility: "From the perspective of the institutional church which carries responsibility for the professional conduct of its clergy, the task is twofold: to maintain the integrity of the pastoral relationship and in so doing, protect those persons who are vulnerable to clergy, i.e., parishioners, clients, staff members, students, etc. – those who are vulnerable due to a variety of life circumstances." Topics include: scope of the problem; psychological and spiritual consequences of the problem; ethical analysis of the essential harm as betrayal of trust, the components of which include violation of the pastoral, professional role, misuse of authority and power, taking advantage of vulnerability to gain sexual access, and an imbalance of power that results in an absence of meaningful consent; report of developments and progress since the early 1980s to address the problem; steps to prevent commission and to intervene following commission. Some incomplete references are included.

_____. (1994). "Clergy Sexual Misconduct: Sexual Abuse in the Ministerial Relationship." Chapter in Schüssler Fiorenza, Elisabeth, & Copeland, Mary Shawn. (Eds.). Violence Against Women [Concilium series, 1994/1]. London, England: SCM Press, pp., 109-118. Revised and updated version from "Is Nothing Sacred? When Sex Invades the Pastoral Relationship." Chapter in Kerssemakers, Jacques H.N. (Ed.). Sex and Religion: Religious Issues in Sexological Treatment, Sexological Issues in Pastoral Care. [Proceedings of the 10th World Congress of Sexology, Amsterdam, The Netherlands, June 20, 1991.] Rodopi B.V.: Amsterdam, The Netherlands, pp. 63-74.

Written to "define and describe the problem of clergy misconduct involving sexual abuse and its consequences and will make a case for the importance of clear policy and standards in terms of the clergy's professional responsibility to those served." Briefly describes: scope of the problem, including a range of behaviors that ministerial violations of boundaries in a pastoral or counseling relationship, and in staff supervisory or mentor relationships; psychological and spiritual consequences to a congregant or client; ethical analysis of the essential harm as betrayal of trust, the components of which include violation of role, misuse of authority and power, taking advantage of vulnerability, and an absence of meaningful consent; report on progress and developments beginning with the 1980s. [The publication apparently omitted her references.]

_____. (1994). "When Sex Invades the Ministerial Relationship." Chapter 1 in Fortune, Marie M., & Poling, James N. Sexual Abuse by Clergy: A Crisis for the Church. [Monograph No. 6.] Decatur, GA: Journal of Pastoral Care Publications, Inc., pp. 3-14.

States that because the profession of ministry "brings [clergy] into some of the most intimate, sacred and fragile dimensions of others' lives... ..ministers and ministerial counselors face the risk of engaging in inappropriate or unethical behavior with those whom we serve or supervise." The task is "to maintain the integrity of the ministerial relationship and in so doing, to protect those who may be vulnerable to clergy..." Succinctly describes: nature of the ethical violation; scope of the problem; psychological and spiritual consequences to one who is exploited; her ethical analysis of sexual activity in the ministerial context as exploitive and abusive based on a violation of role, misuse of authority and power, taking advantage of vulnerability, and an absence of meaningful consent; failure of church conservatives and liberals "to adequately address what is in fact an issue of professional misconduct." Also discusses: actions that promote justice-making;

misapplication in pastoral and institutional practice of forgiveness; forgiveness in relation to power and justice-making; prevention. A few references are cited.

_____. (1994). "Doing Something about Sexual Abuse in the Church." Chapter 2 in Fortune, Marie M., & Poling, James N. Sexual Abuse by Clergy: A Crisis for the Church. [Monograph No. 6.] Decatur, GA: Journal of Pastoral Care Publications, Inc., pp. 17-26.

Addresses 2 areas "raised by those who are resistant to dealing with professional ethics among pastoral counselors and ministers." The first is the assertion that setting limits on the sexual activity of a minister or pastoral counselor in the professional role is anti-sexual. She responds that this reaction is not surprising insofar as it reacts to a challenge of "the prerogative of sexual access, which is the heritage of patriarchal institutions and a privilege assumed by a significant number of male, and some female, practitioners." Another part of this resistance is the erroneous assumption that the issue is sex. She responds that the issue is about power and its misuse, and setting ethical boundaries. The second issue raised regards suggesting that those who experience sexual contact are victims, thus denying them their moral agency as fully consenting adults. Responds with her analysis of the power differential between the roles of clergy as pastor or counselor and the congregant or client. Also points to the moral agency of clergy as professionals with a fiduciary duty toward the best interests of the client or congregant. Provides a progress report since 1983. Calls for courageous, unequivocal leadership in order for religious communities to respond to past abuse and prevent future abuse. Attributes the progress as "primarily the result of the courage of survivors who have come forward and told their stories."

_____. (1995). "Is Nothing Sacred? When Sex Invades the Pastoral Relationship." Chapter 3 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 29-40. [Reprinted from: Kerssemakers, Jacques H.N. (Ed.). (1992). Sex and Religion: Religious Issues in Sexological Treatment, Sexological Issues in Pastoral Care. (Proceedings of the 10th World Congress of Sexology, Amsterdam, The Netherlands, June 20, 1991.) Rodopi B.V.: Amsterdam, The Netherlands, pp. 63-74.]

At the outset states that the institutional church's task is "to maintain the integrity of the pastoral relationship and in so doing, to protect those persons who are vulnerable to clergy... due to a variety of life circumstances." Briefly describes: scope of the problem, including the nature of the problem; psychological and spiritual consequences; ethical analysis of sexualized pastoral relationship, the essential harm of which is a betrayal of trust, the components of which include violation of role misuse of authority of power, taking advantage of vulnerability, and absence of meaningful consent; progress and developments since 1983; prevention, including ethics policy, education and training, and professional self-care; and, intervention, including procedures. References.

_____. (1995). "The Transformation of Suffering: A Biblical and Theological Perspective." Chapter in Adams, Carol J., & Fortune, Marie M. (Eds.). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: The Continuum Publishing Co., pp. 85-91. [Reprinted from: Fortune, Marie M. (1989). "The Transformation of Suffering: A Biblical and Theological Perspective." Chapter in Brown, Joanne Carlson, & Bohn, Carole R. (Eds.). Christianity, Patriarchy, and Abuse: A Feminist Critique. Cleveland, OH: The Pilgrim Press, pp. 139-147.]

States at the outset: "A religious person who is victimized by rape, battering, or child sexual abuse frequently faces the questions. Why do I suffer in this way? And, Where is God in my suffering? The question of why there is suffering at all is one of classic theological debate, that is, the question of theodicy, to which there is no completely satisfactory answer... The particular experience of suffering that accompanies victimization by sexual and domestic violence raises particular issues in regard to theodicy." Notes: "People struggle with two fundamental aspects of the experience of suffering when they ask, Why do I suffer? First is the question of cause, that is, the source of the suffering. The second aspect involves the meaning or purpose of suffering." Applying an ethical framework of justice based on Hebrew and Christian scriptures and theology, critiques typical responses offered to explain causation of suffering and the attribution of meaning

or purpose. Challenges interpretations of suffering that the victim's role is to endure the suffering: "The result of this theology is that a victim remains powerless and victimized and her/his physical, psychological, and spiritual survival are jeopardized. This understanding of the meaning of suffering... ignores the demands of a God who seeks justice and promises abundance of life." Based on a "theology of the cross and the resurrection," states that "Jesus's crucifixion does not sanctify suffering," but "remains a witness to the horror of violence done to another and an identification with the suffering that people experience. It is not a model of how suffering should be borne but a witness to God's desire that no one should have to suffer such violence again... It is a fact of life that people do suffer. The real question is not, Why? But, What do people do with that suffering? Transformation is the alternative to endurance and passivity. It is grounded in the conviction of hope and empowered by a passion for justice in the face of injustice... By refusing to endure evil and by seeking to transform suffering, we are about God's work of making justice and healing brokenness." 4 chapter footnotes. [While not directly about sexual boundary violations in faith communities, the chapter is included because it addresses an issue that is relevant to the topic, and infrequently addressed in the literature.]

_____. (1995). "Forgiveness: The Last Step." Chapter in Adams, Carol J., & Fortune, Marie M. (Eds.). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: The Continuum Publishing Co., pp. 201-206. [Reprinted from a previous publication. See Fortune, Marie M. (1988).]

Considers elements of justice as factors in the healing process. Discusses concerns related to both victims and offenders. Identifies 4 elements necessary for justice: truth-telling/acknowledgment of the harm done to the victim; deprivitization/breaking the silence; deminimization/hearing the whole story; protection of the vulnerable.

_____. (1995). "Is Nothing Sacred? The Betrayal of the Ministerial or Teaching Relationship." Chapter in Adams, Carol J., & Fortune, Marie M. (Eds.). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: The Continuum Publishing Co., pp. 351-360. [Reprinted from: Fortune, Marie M. (1994). Is nothing sacred? The betrayal of the ministerial or teaching relationship. *Journal of Feminist Studies in Religion*, 10(1, Spring):17-26.]

For description, see the annotation for the article in this bibliography, Section IIa.

_____. (1995). Love Does No Harm: Sexual Ethics for the Rest of Us. New York, NY: The Continuum Publishing Group, 155 pp.

General focus is intimate relationships and sexual ethics, and the dilemmas encountered in relation to them. Part I., Establishing A Context, presents her ethical approach which is based on a fundamental ethical principle, do the least harm. Considers the way power in relationships impact ethical decisionmaking and acts. Topics and subtopics include: patriarchal culture as the social context of power; vulnerability and potential for victimization; vulnerability and the hospitality code in Jewish scriptures; power and consent; power, boundaries, and intimacy; boundaries and professional power; heterosexuality, patriarchy, homophobia, and violence against women. Part II., Guidelines for Relationships, offers specific guidelines for ethical discernment and action: 1.) the intimate partners are peers whose power is relatively equal, and so some people are off limits; 2.) both partners are equally consenting based on information, awareness, power, and the unqualified option to assent or refuse; 3.) assume responsibility to protect both parties against sexually transmitted diseases and to insure reproductive choice, a responsibility that presupposes a relationship over time that is built on trust; 5.) be faithful to one's promises and commitments. Numerous examples. References.

_____. (1996). "Pastoral Misconduct." Entry in Russell, Letty M., & Clarkson, J. Shannon. (Eds.). Dictionary of Feminist Theologies. Louisville, KY: Westminster John Knox Press, pp. 204-205.

A 4-paragraph definition of a general term "describing unethical behavior committed by a person in a position of pastoral leadership," which, based on reported cases, more frequently than other unethical behaviors "involve[s] sexual abuse by the pastor or pastoral counselor." Identifies factors of a sexual boundary violation as: violating the pastoral role, misusing the role's power

and authority, violating the vulnerability of the congregant or client, and lacking the other's authentic consent due to the vulnerability. States" As such, it is a breach of fiduciary duty because it is contrary to the helping professional's obligation "to act only in the best interests of the congregant or client." Provides background: "Pastoral misconduct involving sexual abuse in a long-standing problem in religious organizations... But the contemporary manifestation of the problem began to be disclosed only in the mid-1980s... ...it involves the abuse of adult congregants as well as the molestation of children by religious leaders... Religious institutions, initially ill prepared to respond to these disclosures, began in the early 1990s to establish policy and procedures with which to respond." 3 references.

_____. (1996). "The Joy of Boundaries." Chapter 5 in Ragsdale, Katherine Hancock. (Ed.). Boundary Wars: Intimacy and Distance in Healing Relationships. Philadelphia, PA: Westminster Press, pp. 78-95.

Offers a defense of setting and maintaining boundaries in ministerial relationships for the sakes of avoiding harm, promoting justice in relationships of power imbalance, empowering vulnerable people, and being faithful to the mission of the church. Clearly delineates key suppositions: pastoral relationship is intimate; pastoral relationships usually involve multiple roles; pastoral relationship is one of unequal power; in a pastoral context, the fact of unequal power does not necessarily indicate the presence of abuse; in a pastoral context, the fact of unequal power does require a fiduciary responsibility on the part of the minister; a fiduciary responsibility requires care of boundaries in the relationship. References.

_____. (1998). "Preaching Forgiveness?" Chapter 4 in McClure, John S., & Ramsay, Nancy J. (Eds.). Telling the Truth: Preaching about Sexual and Domestic Violence. Cleveland, OH: United Church Press, pp. 49-57.

Presents an ethical and pastoral framework for understanding forgiveness in the context of sexual and domestic violence. While the essay does not address clergy sexual violence, the analysis and insights are directly transferable. Practical context is preaching about sexual and domestic violence, and is mindful of 3 audiences: victims/survivors; offenders; and bystanders/the community. Describes ways that forgiveness is misunderstood, e.g., "romanticized and placed in a vacuum due in large part to the [Christian] canonization of 'forgive and forget' theology." Defines forgiveness as consisting of 7 components: truth-telling; acknowledgement; compassion; protection of the vulnerable; accountability for the offender; restitution to the survivor; vindication for the survivor. Offers guidelines for what forgiveness is not, and for what it is. Uses concrete examples to illustrate the points. References.

_____. (2001). "The Conundrum of Sin, Sex, Violence, and Theodicy." Chapter 7 in Park, Andrew Sung, & Nelson, Susan L. (Eds.). The Other Side of Sin: Woundedness from the Perspective of the Sinned-Against. New York, NY: Paulist Press, pp. 123-142.

"Beginning with the reality of marginality and the accompanying vulnerability to violence, this chapter will examine the biblical and historical understanding of sin within the Western religious traditions with a focus on our understanding of sexual sin. In exploring the implications for ethics and pastoral care I will advocate reframing the theodicy issue and our understanding of sin within a moral framework that acknowledges the fact of victimization and the need for accountability for those who cause harm to others." Critiques the dominant moral framework that blames victims and "relieves those who are agents of harm from any sense of responsibility." Very briefly discusses the role of one's social location, including power and vulnerability, as shaping one's experience of sin." Reviews definitions of sin from the Hebrew and Christian scriptures and ecclesiastical history. Examines understandings of *sexual sin* that illustrate "the conflict between sin-as-disobedience and sin-as-harm-done-to-others." In contrast to Christian sexual ethics as rooted in patriarchal values, she states: "The sin of sexual violence is a violation of the victim her/himself that causes physical and emotional harm. Why is it wrong to violate the sexual boundaries of another person? Because sexual violence is a violation of bodily integrity that denies a person the choice to determine her own boundaries and activities. Because sexual violence distorts and misuses sexuality. Because sexual violence destroys trust and violates

relationship. Because sexual violence causes injury and harm.” States that the moral framework of sin-as-harm-done-to-others permits the “harm (i.e., injury, damage, exploitation, and abuse) [to] be named and judged as sin and as the result of the agency of one person against another. This framework then allows the possibility of accountability for harm done that may result in legitimate negative consequences for the sinner and justice and healing for the sinned-against.” Identifies various cultural indicators of resistance “to acceptance of a view of the moral order in which sin is understood primarily as harm done to others particularly when violence is involved.” Concludes with a discussion of religious forgiveness that critiques its misuse as presenting “a panacea that distracts the victim/survivor from finding justice and healing.” Describes practical applications in a pastoral role context of “sensitive and compassionate support” that is based on an ethical and theological understanding of the harmed person’s experience. States: “It is an act of moral agency to choose a moral framework that makes sense in our lives, which serves our interests as marginalized people. This framework can then provide the means to comprehend experiences of violence and abuse and give direction to our responses to these experiences.” 22 endnotes. [While not directly about sexual boundary violations in faith communities, the chapter is included because it addresses an issue that is relevant to the topic.]

_____. (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. [Reprinted from: Fortune, Marie M. (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.]

For description, see the annotation for the article in this bibliography, Section IIa.

_____. (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. [Reprinted from: Fortune, Marie M. (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.]

For description, see the annotation for the article in this bibliography, Section IIa.

_____. (2004). “Clergy, Sexual Abuse by.” In Smith, Merrill D. (Ed.). Encyclopedia of Rape. Westport, CT: Greenwood Press, pp. 42-44.

From the preface: “The volume is aimed at general readers and students who desire to learn about rape and rape-related issues.” Fortune’s succinct entry states that “for any person in a pastoral role of leadership or pastoral counseling (clergy or lay) to engage in sexual contact or sexualized behavior with a congregant, client, employee, or student (adult, teen, or child) within the professional (pastoral or supervisory) relationship... is wrong because sexual activity *in this context* is exploitative and abusive... It is not the sexual contact per se that is problematic but the fact that the sexual activity takes place within the ministerial relationship.” Cites “the experience of the Roman Catholic Church in the United States... [as] illustrative of the historic difficulty of religious institutions to screen, supervise, and if necessary, suspend abusive religious leaders.” Identifies 4 ethical principles that are “involved in instances of sexual abuse by clergy: *It is a violation of role... It is a misuse of authority and power... It is taking advantage of vulnerability... It is an absence of meaningful consent.*” 2 suggested readings.

_____. (2005). Sexual Violence: The Sin Revisited. Cleveland, OH: The Pilgrim Press, 280 pp.

Builds on its forerunner, Sexual Violence: The Unmentionable Sin (1983). “...I realized that my basic analysis and efforts to deconstruct and reconstruct the Christian tradition as it relates to sexual violence had changed very little. ...I wanted in this new edition to go deeper in considering the interplay of ethics, scripture, and theology as resources for directing our strategies and actions. ...[we can] learn from [theological, pastoral, and ethical] approaches that view sexual violence as a sin that requires ethical pastoral interventions to challenge it.” Among the topics

addressed is clergy sexual abuse. See especially Chapter 4, “A New Sexual Ethic,” for a strong, ethical analysis that identifies the essential harm as the betrayal of trust. The chapter draws on portions of her previous works. Chapter 6, “Just Responses to the Sin of Sexual Violence,” briefly explores practical, scriptural, and conceptual issues, including forgiveness and repentance. Identifies 5 responses of justice: righteous anger, compassion for victims, advocacy for the victim, holding the offender legally and spiritually accountable, and prevention. Chapter 7, “The Healing Power of Justice,” discusses pastoral needs of victims/survivors, and what generally makes for healing. Among topics addressed are: suffering, meaning, and faith; guilt and shame; anger; community’s responsibility to protect others at risk and hold the offender accountable; confession, repentance, and the offender. Chapter 8, “What About Forgiveness?”, discusses nuances of the topic of forgiveness of the offender by the victim. States: “In order to be authentic, forgiveness happens based on the following: empowerment of the victim/survivor through God’s grace; vindication of the victim/survivor experienced through justice; a choice on the part of the victim/survivor to let go of that experience of pain and anger.” Briefly discusses some distortions of authentic forgiveness, and restitution as part of reconciliation. Chapter 11, “Asking the Church to be the Church,” briefly discusses pastoral and liturgical supports. Select bibliography; footnotes.

_____. (2005). “Sexual Abuse by Religious Leaders.” Chapter in Buchwald, Emilie, Fletcher, Pamela R., & Roth, Martha. (Eds.). Transforming a Rape Culture (Revised edition). Minneapolis, MN: Milkweed Editions, pp. 189-200. [Reprinted as Chapter 2 in: Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 14-21.]

A chapter in a revised volume “about changing fundamental attitudes and values” regarding sexual violence and women. From the editors’ introduction: “With recent scandals uncovered among the clergy, we wanted to include a piece that would speak to the problem directly.” A succinct overview. In describing the problem of sexual abuse by clergy and religious leaders, defines the problem of a pastoral relationship that becomes a sexual one as a boundary violation, and cites specific contexts – clergy-congregant, counseling, staff supervisory, mentor, adult-minor, assault perpetrator-victim – to identify the setting for the pastoral boundary. The violation includes betraying “the trust necessary for that relationship.” Noting the lack of research regarding prevalence, estimates that 10-20% “of clergy violate sexual boundaries in their professional relationships.” Differentiates between conduct that “can be described as wandering” from “behavior [that] can be described as predatory.” Briefly lists negative consequences for victims, including “a profound psychological effect,” the possibility of revictimization in the response of the institution or faith group, and spiritual and moral. Also briefly lists negative consequences for affected congregations, the religious leader who offended, the family of the offender, and the profession. Briefly presents an “ethical analysis of sexual abuse and boundary violations by religious leaders” based on: role violation, misuse of authority and power, taking advantage of vulnerability, and the absence of meaningful consent. States that “[t]he history of religious bodies’ responses to complaints of sexual abuse and professional misconduct suggests that they have followed an institutional protection agenda,” and calls for a “justice-making agenda” instead, citing specific behaviors and rationales. Closes by addressing the key preventive role of seminaries to offer training, and the responsibility of religious institutions or organizations that give credentials to effectively screen, supervise, and evaluate candidates, “and if necessary remo[e] them if they are shown to be abusive.” 2 endnotes; lacks references.

_____. (2013). “Identifying Sexual Predators.” Chapter 28 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 145-146.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 4, Stopping Abuse for Good. Based on a 2008 blog entry. Critiques the decision by the Executive

Committee of the Southern Baptist Convention “that the denomination will not create a database to identify sexual predators nor establish a national office to respond to complaints.” Notes the structural problem of the polity of “independent non-denominational churches... Their jurisprudence means they are isolated often lack policies when a complaint comes to them. Even if they want to, they often lack the capacity to act to remove an offending pastor.” Contrasts this with the hierarchical polity of the Roman Catholic Church and its functional ability to mandate actions. Concludes “that polity is not the problem,” because, regardless of structure, a religious institution “has the capacity to act to address clergy misconduct. It is a matter of using the structure and values it has to guide its action. It is a matter of the will to use every institutional resource available to try to ensure that congregations will be safe places for congregants rather than looking for structural excuses why church leaders don’t have to act.” Lacks references.

Fortune, Marie M., & Moore-Orbih, Aleese. (2008). Assessment of the Impact of Specialized Theological Education on Pastoral Ministry. Seattle, WA: FaithTrust Institute, 12 pp.

Fortune and Moore-Orbih are with FaithTrust Institute, Seattle, Washington. The document is a report of a consultation conducted March 7-9, 2008, in Atlanta, Georgia, with 15 seminary faculty, administrators, and consultants who participated in a formal evaluation of the Seminary Project, an 11-year basic training and consultation project of FaithTrust. Begun in 1996, FaithTrust trained and educated 106 faculty and administrators from 54 seminaries, about 1/5th of the seminaries in the U.S.A., “in the basic concepts and root causes of ethical issues within pastoral and laity dynamics as well as denominational policies.” Among the issues was sexual boundary violations in faith communities. Among the topics assessed in relation to Curriculum and Teaching: current curriculum offerings and clergy ethics requirements, students’ needs, and FaithTrust educational materials. Among the recommendations to seminaries: “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 topics assessed regarding Policy and Procedure: current status of seminaries’ policies, responsibility for credentialing individuals for ministry, legal issues regarding release of seminaries’ information, and screening and background checks. Recommendations for seminaries and FaithTrust were identified. The report states: “Through this assessment, it is clear that the Seminary Project has been successful: faculty and administrators at seminaries have been able to incorporate FaithTrust Institute training and educational materials into their curriculum on a permanent basis.” Appendices list the participants in the assessment, the evaluation questionnaire, and the seminaries where training was conducted.

Fortune, Marie M., & Poling, James N. (1993). “Calling to Accountability: The Church’s Response to Abusers.” Chapter 18 in Wicks, Robert J, & Parsons, Richard D. (Eds.). Clinical Handbook of Pastoral Counseling, Vol. 2 (Revised edition). New York, NY: Paulist Press, pp. 489-505. [Reprinted in: Adams, Carol J., & Fortune, Marie M. (Eds.). (1995). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: The Continuum Publishing, pp. 451-463.]

Poling, a minister in the Presbyterian Church (U.S.A.), is a professor, pastoral theology and counseling, Colgate Rochester Divinity School, Rochester, New York. Addresses the imperative for Christian leaders to confront the issue of perpetrators of physical and sexual abuse in congregations and the community. Identifies 6 temptations for the church following disclosure by a victim(s): disbelieve; protect the church’s image; blame the victim; sympathize with the abuser; protect the abuser from the consequences of his/her behavior; extend cheap grace. Sections include: what abuse is; types of abusers; 6 principles for interventions with abusers, including goals. Sexual abuse by clergy is a form of abuse that is addressed. Endnotes.

Fortune, Marie M., Wood, Frances E., Stellas, Elizabeth A., Lindsay, Deborah Woolley, & Voelkel, Rebecca. (1992). Clergy Misconduct: Sexual Abuse in the Ministerial Relationship. Workshop Manual. Seattle, WA: Center for the Prevention of Sexual and Domestic Violence.

Comprehensive curriculum intended for use in a 2-day workshop format; readily adaptable. [See also this bibliography, Section X: Anton, Jean, Fortune, Marie M., & Gargiulo, Maria (1991, 1992). See also this bibliography, this section: Fortune, Marie M. (1992).]

Foster, Lawrence. (2010). "That All May Be One: John Humphrey Noyes and the Origins of Oneida Community Complex Marriage." Chapter 3 in Religion and Sexuality: Three American Communal Experiments in the Nineteenth Century. New York, NY: Oxford University Press, pp. 72-122.

Foster is assistant professor of American history, School of Social Sciences, Georgia Institute of Technology, Atlanta, Georgia. From the preface: His interests include why people in the pre-Civil War U.S.A. who were part of "the Shakers, Oneida Perfectionists, and Mormons" rejected "existing marriage and nuclear family patterns" and chose to "adopt an alternative system such as celibacy, group marriage, or polygamy" that lasted 25+ years in each case. Primary focus of the chapter is "the historical development of the distinctive beliefs and practices pioneered at [the] Oneida" community, founded by John Humphrey Noyes. Noyes, born in 1811, was converted at a religious revival in 1831, and pursued studies to become a minister, but lost his license to preach in 1834 for "his more extreme assertions." He was associated with the Perfectionists of New York and New England, and "wandered quixotically . . . , trying with frustrating lack of success to convert the entire world to his highly idiosyncratic and heretical perfectionist religious beliefs." Expelled from Putney, Vermont, where he and his followers had established a community, Noyes and 200+ followers relocated to Oneida, New York, where they re-established the community and Noyes implemented more of his ideas. He introduced "complex marriage," a form of group marriage that lasted 1848-1879 and was "the basic social focus around which [Oneida] was organized." Foster states that complex marriage subordinated "individual self-interest to the larger and more inclusive interests of the Community, which in turn was dedicated to achieving God's will." Noyes' ideal model of government was a divine mission in which "the Kingdom of God is an 'absolute monarchy,' with authority coming from the top," and Noyes exercising total authority and control. Foster states: "A cohesive, unified, and self-contained community life, separated as much as possible from the disorders of the outer world, would allow individuals who felt threatened and disoriented to find a new and more secure basis for their lives." This involved ordering the relationships between men and women, including sexual intercourse, eugenic procreation, and birth control. Foster states that Oneida "gradually came to be governed by a philosophy of 'ascending and descending fellowship,' in which those of higher 'spirituality' exercised more authority than those of lesser attainments," with Noyes at the top. "...individuals of higher status had access to a greater range of sexual contacts than did members of lower status. Children appear to have entered into this hierarchy of ascending and descending fellowship at puberty and sexual initiation, and at least during their teens and twenties they were expected to associate sexually with older, more spiritual men and women." 154 chapter endnotes.

Fournier, Suzanne, & Crey, Ernie. (1997). Stolen from Our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities. Vancouver, Canada: Douglas & McIntyre, 250 pp.

Fournier, a journalist, was raised in rural Alberta, Canada. Crey is a member of the Sto:lo nation whom Fournier met when he was vice-president of the United Native Nations, "an urban aboriginal organization," in Canada. From the introduction: "[A] deliberate policy to separate and forcibly assimilate aboriginal children into the mainstream has pervaded every era of aboriginal history in Canada and profoundly injured First Nations people both historically and today. Each era saw a new reason to take aboriginal children away from home, placing them in residential schools, foster care or non-aboriginal adoptive families. It is this story that Ernie and I want to tell." Chapter 1 by Crey tells the story of 5 generations of his family: "Theirs is a history that embodies the themes of our book." Chapter 2, "Killing the Indian in the Child: Four Centuries of Church-run Schools," presents a broad history of the government-financed and church-operated residential schools for aboriginal children, a policy that began in 1846. By 1896, 45 schools were funded. The last one closed in 1984. Notes: "Residential schooling reached its peak in 1931 with over eighty schools across Canada. From the mid-1800s to the 1970s, up to a third of all aboriginal children were confined to the schools, many for the majority of their childhoods." Focuses on the province of British Columbia where the operation of the schools was divided among Anglican and Methodist (later, United Church) churches and several Roman Catholic orders. British Columbia contained the largest population of aboriginal people in Canada, and had almost a quarter of the schools. The chapter contains numerous references to sexual assaults on

children by a variety of religious figures, including priests, nuns, a school superintendent, and members of orders. Chapter 4, “‘Infinite Comfort and Time’: Healing Survivors of Sexual Abuse,” sketches the sexual abuse of aboriginal children in the schools, including the devastating impact of the abuse on succeeding generations. Draws from stories from and about specific individuals to depict the patterns of perpetration and the consequences. Perpetrators included priests and nuns. Pages 123-134 present Sharon Blakeborough, a Sto:lo woman from the Chawathill community near New Hope, British Columbia. A sexual abuse therapist, she works with survivors of residential school sexual abuse through a joint project of British Columbia’s First Nations Summit and the Royal Canadian Mounted Police. In a first person account, she traces the sexual abuse in her family, beginning with her father who was sexually abused in a residential school. Reports sexualized play by childhood peers who were acting out sexual abuse by priests and nuns at their school. Describes her recovery process and recovery among the Sto:lo. Briefly describes efforts at intervening to stop sexual abuse of children, achieve recovery for survivors, and restore wholeness to aboriginal communities. The chapter also briefly reports on 5 Shuswap women who initiated criminal charges of sexual abuse against Fr. Hubert Patrick O’Connor, a Roman Catholic bishop, for his actions against them beginning when he was principle of St. Joseph’s Indian Mission School, Williams Lake, British Columbia. In 1996, O’Connor was sentenced to prison. Chapter 5 describes community-based programs for aboriginal offenders who committed sexual abuse of minors, recognition of the intergenerational pattern of perpetration that began in the residential schools and was transferred to students’ home communities. References; lacks footnotes.

Foushee, Herman R., Jr. (2002). “Cult Sex: The Mass Media Reporting of Sexual Issues Surrounding New Religious Movements.” Chapter 12 in Claussen, Dane S. (Ed.). Sex, Religion, Media. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 153-169.

Foushee, Jr. is a program manager, Department of Health Behavior, School of Public Health, University of Alabama at Birmingham, Birmingham, Alabama. Examines news coverage of New Religious Movements (NRMs) and controversies related to sexual topics. Using content analysis, seeks “to understand the sexual characterization of NRMs in mass news outlets” and “to examine the consequences of such coverage.” Briefly reviews studies of mass media coverage and NRMs, including Rajneeshpuram, Branch Davidians and David Koresh, and Satanism. Briefly analyzes the contents of newspaper, newsmagazine, and television news stories regarding NRMs and sex. Describes sexually-related news coverage of NRMs that received large amounts of media coverage – Branch Davidians and David Koresh, The Family (formerly Children of God), Heaven’s Gate, and Satanism. Describes effects of media coverage of sexual issues and NRMs in terms of models of fear in the news, moral panic, and social construction of reality. Concludes that NRMs are portrayed as sexually deviant which further socially marginalizes, and justifies methods of social control used against, them. Footnotes.

Fox, Debbie. (2011). “A School Prevention Model.” Chapter 4 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 46-96.

From the editors’ introduction: “This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community.” Fox, a licensed social worker, “has developed and published a number of workbooks, films and programs to train parents, teachers and mental health professionals on prevention and intervention methods to help children at risk and in danger.” Describes her purpose: “This chapter will define abuse, describe signs and symptoms, and will address handling a disclosure as well as the process of reporting within a Jewish day school/Yeshiva system. The second section will discuss a practical

and proven culturally sensitive protection model for the Jewish school and education teachers, parents and children.” States at the outset: “In most schools, camps and Jewish institutions when confronted by the possibility of abuse within their walls, the response is generally one of self-protection – of the institution and its community image, protection of the perpetrator and his family, and harmful suspicions and accusations about the victim, their family and how inappropriately they handled the situation. The sexual victimization of a minor depends on the silence of all the adults who knew, suspected or should have known about the abuse.” Addresses a series of topics: the grooming process; why minors do not disclose being abused; guidelines for responding to disclosure; signs and symptoms of abuse; mandated reporting; process of making a child abuse report. Notes throughout the role and influence of the rabbi/*rebbe*. Offers a comprehensive model of school prevention and intervention, including: role of school administration; teacher evaluation and awareness; parent education, role, and responsibility; student education. 3 appendices; 10 endnotes. [Does not consistently provide references for factual statements, e.g., the percentage of abusers who are known to their child victims.]

Fox, Richard Wightman. (1985). “Quite a Different Person.” Chapter 5 in Reinhold Niebuhr: A Biography. New York, NY: Pantheon Books, pp. 249-273.

Fox “teaches history and humanities at Reed College,” Portland, Oregon. A biography of Reinhold Niebuhr (1892-1971), a very influential and prominent theologian in the Protestant tradition in the 20th century U.S.A. Chapter 5 covers the period 1952-1960, which includes his final years as professor of applied Christianity at Union Theological Seminary, New York, New York. Section III describes his intellectual critique of the theories of Sigmund Freud (1856-1939), the Austrian physician whose ideas formed the basis of psychoanalysis. States: “The target of Niebuhr’s attack was not just Freud and the neo-Freudians. It was also his own colleague, Paul Tillich, who by the early 1950s was a close intellectual associate of the neo-Freudians.” Tillich (1886-1965), who taught philosophy and systemic theology at Union from 1933 to 1955, had been recruited by Niebuhr after Tillich lost his position in 1933 at Goethe University Frankfurt, Frankfurt, Germany, due to views which conflicted with those of the National Socialist German Workers’ Party (Nazi Party) soon after Adolf Hitler was appointed German Chancellor. Fox writes:

“Niebuhr and Tillich had been the best of friends in the 1930s, and continued to work closely together during the war in German relief and political affairs. But their relations were cooling even during the war and in the postwar years became increasingly strained. Their intellectual debate at midcentury was a serious one... but it rested in part on a personal conflict that Niebuhr could not mention in print. Tillich had for years been engaged in a succession of sexual escapades. He was not just unfaithful to his wife, Hannah; he was exuberantly, compulsively promiscuous. Niebuhr once sent one of his female students to see Tillich during his office hours. He welcomed her warmly, closed the door, and began fondling her. She reported the episode to Niebuhr, who never forgave Tillich.”

_____. (1999). Trails of Intimacy: Love and Loss in the Beecher-Tilton Scandal. Chicago, IL: The University of Chicago Press, 419 pp.

An historian’s examination of a 19th century scandal involving the prominent Protestant minister, Henry Ward Beecher, son of a famed evangelist, Lyman Beecher, and brother of novelist Harriet Beecher Stowe. He was pastor of Plymouth Church, a Congregational church, in Brooklyn, New York, 1847-1887. People like Abraham Lincoln, Henry David Thoreau, and Walt Whitman came to hear him preach. His influence was national, and he was active in the antislavery movement. Beecher officiated at the marriage of Theodore Tilton and Elizabeth Richards, members of the Church. Tilton, a well-known editor, lecturer, author, and outspoken advocate of antislavery, became Beecher’s close associate personally, professionally, politically, and religiously. In 1872, Victoria Woodhull, a radical reformer of national standing, issued a public statement that accused Beecher of adultery with Elizabeth Tilton based on conversations with Theodore Tilton and other friends in the women’s suffrage movement. In 1874, Tilton accused Beecher of seducing Elizabeth, 20 years younger than Beecher, and committing adultery with her. Beecher replied by

appointing a Church investigating committee. While he was found innocent, the press and public clamored for legal proceedings to resolve contradictions in the testimony. Tilton sued Beecher in a civil complaint. The trial lasted 6 months, the daily transcript was published in the *New York Tribune*, correspondents from across the U.S.A. attended, and spectators came from Europe. The jury could not reach a verdict. Includes correspondence between the principals and other period documents; footnotes.

Fox, Robin Lane. (1986). "Living Like Angels." Chapter 8 in Pagans and Christians. New York, NY: Alfred A. Knopf, Inc., pp. 336-374

Fox is a fellow, New College, Oxford, England, and a university lecture in ancient history. An academician's account of the "transition from pagan to Christian" in religious life and religion during the 2nd through 4th centuries A.D. Chapter 8 focuses on Christian teachings on sexual conduct and marriage which "were part of a wider ethic, concerned with desire and human sin... No area of Christian teaching has had more effect in subsequent Christian lives: it extended widely, to divorce and second marriage, abortion and contraception, homosexuality, the degrees of 'kindred and affinity,' the status of women and the merits of never indulging in sex at all." Pages 355-370 discuss teachings about virginity and how the practice was observed. Based on period texts, briefly describes a 3rd century practice of female virgins without economic support "turn[ing] to the household of the bishop or one of the clergy: the bishop dispensed the charity of the Church and his duties included hospitality to visitors and those in need." Vaguely refers to scandals involving clerics who sexualized the relationship with females. Endnotes are included, but are not cited within Fox's text.

Fox, Susan E., & Guy, Judith Trott. (Eds.). (2000). "How Can Students and Supervisors Get Themselves and Their Theological Schools in Trouble in a Field Education Placement?" Chapter 2 in A Handbook on Legal Issues in Theological Field Education. Richmond, VA: Presbyterian Theological Field Educators, pp. 7-25. [Accessed 09/01/19:

<http://www.atfe.org/Resources/LegalPDFs/LegalIssuesinFieldEducation.pdf>]

Fox is identified in the preface as with Union Theological Seminary and Presbyterian School of Education, Richmond, Virginia. Guy is not identified. The chapter is divided into 2 sections: "Handling Information" and "Handling Relationships." "Handling Information" considers the topics of: *Privileged Communication; Invasion of Privacy; Defamation, Libel, and Slander; Abuse and Neglect Reporting*. Each topic follows a sequence: a legal context; case illustrations; questions for consideration; implications for a field education handbook or manual, supervised ministry class and orientation for students, and orientation and training for supervisors. A case illustration of *Privileged Communication* regards sexual boundary violations in the setting of w congregations. "Handling Relationships" considers the topics of: *Fraud; Breach of Fiduciary Duty; Undue Influence; Intentional Infliction of Emotional Distress; Sexual Misconduct and Sexual Harassment*. Among the items addressed are implications for: code of ethics; field education handbook or manual; dialogue with administration and other departments; supervised ministry classes orientation for students; orientation and training for supervisors. The 3 case illustrations present scenarios: a student intern in a congregation who has sexualized a role relationship with a counselee; a summer intern at a church who is being sexually harassed by his supervisor; an academic year intern whose pastoral supervisor showed him a pornographic web site following the initial supervisory conference. Citations for references lack full bibliographic details.

Fox, Thomas, C. (1995). "Celibacy." Chapter 6 in Sexuality and Catholicism. New York, NY: George Braziller, Inc., pp. 163-197.

Fox is the editor, *National Catholic Reporter (NCR)*. The book was written to examine "the critical sexuality questions facing the Catholic Church as it enters the twenty-first century." States that at "the heart of [the current] malaise and division [of the Church] rests the Catholic Church's teachings on sexuality." A subsection in Chapter 6 discusses clergy sexual abuse in the Church. Draws from accounts in *NCR* to describe the first U.S.A. national conference of victims of clergy sexual abuse and victims' supporters. Organized by Jeanne Miller of Victims of Clergy Abuse

Linkup (VOCAL), the mostly Catholic participants met in a Chicago, Illinois, suburb in October, 1992. Presents 6 very brief summaries of male and female survivors' stories. Briefly describes the work of journalist Jason Berry, beginning with his coverage of the notorious Fr. Gilbert Gauthé case in Lafayette, Louisiana, Berry's home diocese. Berry later published in *NCR* and described the national pattern of the sexual abuse of minors by priests and the Church hierarchy's response. Briefly summarizes A.W. Richard Sipe's presentation at the 1992 conference on types of clergy abusers, percentages of priests who abuse, 14 issues in the Church related to reform, and whether homosexuality is a contribution factor to abuse by priests. Also mentions issues of delayed-memory syndrome, responses to abuse by Church hierarchy, clinical treatment of abusers, and responses by Pope John Paul II. Footnotes.

Frampton, E. Lorraine. (2006). "Response Teams: Laying a Foundation for Recovery." Chapter 17 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 111-116.

Frampton is a minister, Evangelical Lutheran Church in America. Describes *response teams* which she defines as "specially trained clergy and laity recruited by judicatory leaders to help process cases of clergy misconduct in congregations." Identifies roles and functions teams can perform. Identifies typical characteristics of an effective team, as well as traits, skills, experience, and knowledge. Outlines three functions of case management by a response team as first contact, case management, and recovery. Defines the team's primary role in recovery as proving a therapeutic process and briefly describes its work. Lacks references.

_____. (2006). "Reassessing the Recovery of the Faith Community." Chapter 21 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 135-140.

In the book's context of clergy misconduct, especially sexual misconduct, discusses a "recovery process [for the congregation that] is based on a therapeutic model that promotes expressing feelings, self-examination, understanding behavioral dynamics, effecting healthy behavioral changes, and establishing appropriate boundaries." Subtopics include factors that affect recovery, behavioral signs of recovery, and tools for information gathering. Lacks references.

_____. (2006). "Responding to the Offender." Chapter 24 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 156-162.

Discusses responses to, and care for, a pastor who committed a boundary violation and the pastor's family. States: "In my experience, it is easier for congregations to let go of pastors who have violated professional ethics when members know that someone is caring for their pastors. If pastors are not cared for, members may take over that role, usually with some anger toward judicatory leaders and victims/survivors." Assigns to judicatory leaders the role of pastoral care while managing a dual role as disciplinarian. Lists variables and limitations when an offender is not removed from the congregation, but is restricted in ministerial duties. Very briefly describes limits related to surrender of ministerial privileges. Calls for independent psychological evaluation of offenders. Very briefly discusses therapeutic treatment and reinstatement of offenders. Very briefly addresses care of an offender's family, including financial issues, and a congregation's response to an offender and the offender's family. Lacks references.

France, David. (2004). Our Fathers: The Secret Life of the Catholic Church in an Age of Scandal. New York, NY: Broadway Books, 656 pp.

By a former senior editor, *Newsweek* magazine. His "key source for this book was tens of thousands of pages of court documents and hundreds of interviews..." The court documents also includes personnel records of Roman Catholic priests who were sexual offenders. Also draws from previously published accounts, particularly newspaper media, in order "to re-create scenes..." Presents the stories of Roman Catholic priests who were perpetrators of sexual abuse and misconduct, their victims and the consequences of perpetration for them, the families of victims and the consequences for them, individuals who reported perpetration to the Roman Catholic

hierarchy and police authorities, responses by Church hierarchy and police authorities, survivors' efforts to obtain justice and healing from members of the Church hierarchy, survivors' lawyers, and advocates, among others. Descriptions of events, episodes, incidents, and scenes are presented in chronological order, and begins in 1953. Part 2, which consists of over half the book, begins in 2001 and ends in 2003. States: "When I began researching and writing this book, I saw before me a history of corporate crime and cover-up as unscrupulous as could be found in any industry. What I discovered instead was quite different – at once more profound and less clear-cut: the intensely trafficked crossroads of love and doubt, self-knowledge and faith, truth and abiding mystery. I found a church of individuals, many of them brokenhearted, all of them trying hard to look forward." Does not utilize footnotes to correlate passages to his sources which are contained in the end of the book; not all sources are fully described.

Francis (pseudonym). (2011). "Francis: A Clergy Sex Abuser Speaks." Chapter 10 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 233-251.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." The chapter is a first person, chronological account by a perpetrator, beginning with his Catholic family of origin in an unidentified European country. Very briefly traces his experiences: as a secondary boarding school student, including "significant sexual encounters."; of joining a Catholic religious institute at 18 to become a teaching brother, a decision he calls that of a person who was developmentally delayed and equal to a 12-year-old; in assignments as a teacher of prepubescent and adolescent males, and young adults, and in an assignment with altar servers in a local parish; beginning to groom and then sexually abuse boys whom he met through his religious role. The account continues with brief descriptions of: being reported by a victim to officials, including to leadership of his religious institute; the institute arranging therapy for him and restricting his ministry; being interviewed by police following a complaint by the victim who reported him to the institute; admission into a residential program at a treatment facility in the U.S.A. where he was assigned a clinical diagnosis of pedophilia, dysthymia, and a personality disorder. Upon returning home, disclosure of his actions led to being charged with criminal offenses to which he pleaded guilty and for which he was imprisoned. When more victims came forward and new charges were filed, he pleaded guilty and his imprisonment was extended. Describes how he coped with imprisonment, his release, and continuing care plan. Concludes with the statement: "I know I am fragile and expect always to be sexually attracted to prepubescent boys, and so need to live in a disciplined way."

Francis, Eric. (2002). Broken Vows. New York, NY: St. Martin's Paperbacks, 259 pp.

By a freelance reporter and photojournalist in Vermont. In chronological order, traces the 1994 brutal murder of Carol Neulander, 52-years-old, a mother, successful businesswoman, and wife of Fred J. Neulander, senior rabbi of Congregation M'kor Shalom, Cherry Hill, New Jersey, a Reform Jewish synagogue of 900+ families he founded in 1974. Chapter 8 describes Neulander's sexualized relationship with Elaine Soncini, a widow of a member of the congregation. The sexualization was initiated by Neulander very soon after her husband's death in 1992. Neulander approached her to offer support at a time when "she was disillusioned about religion and was searching for answers in the wake of [her husband's] passing." Under Neulander's influence, she converted to Judaism and joined the congregation. The police investigation into Carol Neulander's murder discovered the Soncini relationship and as well as a sexualized relationship with "another member of the congregation who had converted to Judaism and actually received marriage counseling from Neulander at one point." Chapter 9 reports that the day before the synagogue's assistant rabbi was scheduled to be interviewed by police, Neulander told him

personal details of his life which the assistant rabbi would have to treat as information protected by clergy/penitent privilege under the law. Chapter 10 reports that in Neulander's 1995 letter of resignation as senior rabbi, he "for the first time publicly made veiled references to his romantic relationships with women outside his marriage." Chapter 11 presents statements made by Soncini to the media regarding the beginnings of the relationship to Neulander: "'He said he wanted to comfort me. He said he wanted to console me,' Soncini told the [Philadelphia] *Daily News* in a story that ran on Friday, August 18, 1995. 'I was at the weakest and most vulnerable moment in my life. I was suddenly alone in the world. I really felt that God had brought someone to me.'" Chapter 12 states that in 1996, the Central Conference of American Rabbis voted to suspend Neulander for a minimum of 2 years for his sexual boundary violations. Neulander went to trial in 2001 on capital murder charges related to his having hired 2 men to kill his wife. A hung jury resulted in a mistrial. The book ends at the point that a new trial was tentatively scheduled to begin in 1996. Lacks references.

Franklin, Satya Bharti. (1992). The Promise of Paradise: A Woman's Intimate Story of the Perils of Life with Rajneesh. Barrytown, NY: Station Hill Press, 364 pp.

Née Jill Jacobs, Franklin was a disciple of Bhagwan (Osho) Rajneesh for 13 years and editor/compiler of his most widely translated works. As Ma Satya Bharti, she wrote 2 books about Rajneesh. Autobiographical account that uses some composite characters. In 1972, she left her children and husband in the U.S.A. and moved to India, as a *sannyasin*, disciple, and became a member of Rajneesh's household. Prior to moving, she was initiated as a *sannyasin* by a *sannyasin*-guru who became her mentor and sexualized his relationship to her. Describes Rajneesh's interactions with her regarding his teachings on sexuality, his sexualized physical contact with her, and his direction to her to establish a sexual relationship with a swami by seducing him, which she accomplished. Observes that Rajneesh's lectures on love and freedom encouraged a rampant eroticism in the ashram, which often negatively affected the swamis' wives and lovers. Compares the sexual acting-out of the children in the ashram to that of the adults: "[Rajneesh's] ability to manipulate sexual energy to bring large groups of people to peaks of ecstasy I took as proof of his enlightenment." In 1981, Rajneesh located his base to rural Oregon, and Franklin followed. The sexualized atmosphere for both adults and children continued: "Scores of ranch swamis would have been considered child molesters out in the world. Appalled on one level, it was prevalent enough to seem acceptable on another. If their parents' didn't object – at least someone was paying attention to the kids they were ignoring – how could I?... We could make love to anyone we wanted, but we couldn't live where we wanted, work at the jobs we wanted, eat what we wanted, or even be sick when we were sick. It was a strange freedom." In 1985, she left the community. [See also this bibliography, this section: Satya Bharti, Ma. (1980) and Satya Bharti, Ma. (1981).]

Frantzen, Allen J. (1998). "The Sociology of Sex in Anglo-Saxon Laws and Penitentials." Chapter 4 in Before the Closet: Same-Sex Love From *Beowulf* to *Angels in America*. Chicago, IL: The University of Chicago Press, pp. 138-183.

By a professor, Department of English, Loyola University Chicago, Chicago, Illinois. The book "explore[s] same-sex love in English culture of the early Middle Ages, approximately AD 600 to 1200... [and] examine[s] the association of same-sex behavior with the Anglo-Saxons in Chaucer's England, the Renaissance and the gay world of *Angels in America*." A goal "is to remedy some deficiencies in histories of same-sex relationships by examining the categories operative in Anglo-Saxon England... The thesis of this book is that the existence of the closet was not recognized by the men and women of Anglo-Saxon England." Draws upon queer theory "commentary currently available in medieval studies," but attend[s] more closely to historical contingencies as they emerge in traditional documentary and social history." Chapter 4 "examine[s] evidence of same-sex behavior in Anglo-Saxon England found in a variety of vernacular texts, beginning with the law codes and the penitentials." Describes these "administrative sources" as "the views of ecclesiastical and secular authorities... Pastoral texts, especially penitentials, were more varied and abundant than the laws; they explain how [Roman Catholic] priests and other officials were to regard all sexual relations, including intramale and

intrafemale sex.” One section, ‘Sex Acts between Boys and Men,’ notes that “from the very beginning of Western monasticism, physical contact between men and boys was strictly prohibited.” Discusses sexual violations in the context of monasteries, monks, novices, and boys who were educated by monks. The chapter includes appendices which cite penitential sources regarding prohibitions and punishments related to male and female homosexual acts, including those of monks and priests. 111 endnotes.

Frawley-O’Dea, Mary Gail. (2007). Perversion of Power: Sexual Abuse in the Catholic Church. Nashville, TN: Vanderbilt University Press, 320 pp.

Frawley-O’Dea is a clinical psychologist and psychoanalyst, Charlotte, North Carolina, was raised in the Roman Catholic Church, and in her professional practice works with survivors of childhood sexual abuse. Chapter 1 is introductory. Chapter 2 focuses on victims of child sexual abuse so the reader may “try to experience viscerally the sights, sounds, smells, tastes, touches, and feelings of being betrayed by a priest and then betrayed again by his bishop or provincial superior.” Includes brief descriptions of the vulnerability of typical victims, how silence and secrecy were imposed on victims, long-term clinical consequences of sexual abuse, and spiritual and religious implications. Chapters 3-7 considers a systemic dimension: “Sexual abuse in the Church assumed a regular pattern in dioceses across the country and in countries throughout the world. ...since sexual abuse is first and foremost a crime of power, it is also helpful to examine power relationships within the institutional Church that are potentially implicated in the scandal.” Considers the role of submission in Catholic power relationships. Also analyzes “Catholic teachings about bodies, gender, desire, sex, mandatory celibacy, and sexual orientation.” Chapter 6 focuses on celibacy, and also briefly addresses topics of power differential, transference, and sexual abuse of parishioners by priests as a form of incest. Chapter 7 focuses on homosexuality within the priesthood and briefly comments on the scapegoating of homosexuality by commentators who linked to the cause of the sexual abuse. Chapters 8-9 “examine the bishops’ lack of pastoral sensitivity during the sexual abuse crisis and the influence of clerical narcissism on the dynamics and behaviors of the episcopacy” and “the long-standing collaboration of many bishops with abuse...” Chapter 9 addresses clericalism as “a close relative of pathological narcissism” and analyzes projective defenses that “blamed the media for distorting the scope of the sexual abuse crisis” and “attributed interest in the scandal to anti-Catholic bias [inside and outside the Church].” Chapter 10 describes priests who abused minors, a priestly tradition of silence about offending peers, and the role of lay persons in a culture of silence.” Includes a brief summary of empirical data on U.S. priests who abused their victims, and the nature of the abusive acts. Chapter 11 discusses “the social and cultural forces both outside and within the Church that resulted in sustained public scrutiny of sexual abuse by priests [in 2002].” Concludes with a very brief epilogue. Pp. 221-266 are footnotes; pp. 267-304 are a bibliography, a large portion of which is newspaper articles.

_____. (2007). “Can You Imagine?” Chapter 5 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 73-83. [Based on: Frawley, O’Dea, Mary Gail. (2004). Psychosocial anatomy of the Catholic sexual abuse scandal. *Studies in Gender and Sexuality*, 5(2, April):121-137.]

For description of the original article, see the annotation in this bibliography, Section IIa. Portions of this chapter appeared in: Frawley-O’Dea, Mary Gail. (2007). Perversion of Power: Sexual Abuse in the Catholic Church.

_____. (2015). “God Images in Clinical Work with Sexual Abuse Survivors: A Relational Psychodynamic Paradigm.” Chapter 8 in Walker, Donald F., Courtois, Christine A., & Aten, Jamie D. (Eds.). Spiritually Oriented Psychotherapy for Trauma. Washington, D.C.: American Psychological Association, pp. 169-188.

Frawley-O’Dea is with Presbyterian Psychological Services, Charlotte, North Carolina. States at the outset: “When a person has been subject to developmental betrayal trauma [per the work of Jennifer J. Freyd], including sexual abuse, and perhaps especially sexual abuse by a member of the

clergy, their internalized relationship with the divine can be harnessed to the trauma for the rest of their lives... In this chapter, I offer a relational paradigm of an individual's development of a God image, then discuss the potential impact of sexual abuse on the victim-survivor's relationship with the divine. ...I focus particularly on the role of the therapist as a transformational or transitional figure." Focus in on persons raised in a Christian tradition, "the religious and spiritual realm in which I have the most personal and clinical knowledge and experience." Interspersed are 3 composite case studies that "represent three ways in which sexual abuse survivors have presented and used their images of and relationship with God to further or to impede their healing and growth." The case of Denise is of a woman who as a girl was "raised in a devout Irish [Roman] Catholic family," and who, during her 6th and 7th grades, was sexually abused her parish priest. "The priest assured Denise that God loved her and had chosen her for this special closeness with a priest. Her parents, however, would not understand and would send her away to an orphanage if they knew, so she had to keep it a secret between her, Fr. Kevin, and God. Because Fr. Kevin was also her confessor, she did not have to worry about telling it confession either. Sometimes after the molestation, Fr. Kevin administered the Eucharist to her, telling her that God wanted to reward her for being such a good girl." Summarizes Denise as an adult: "Denise consciously believed that God loved her and chose her to suffer as a way of being closer to him; she was special to him. Denise was in fact an angry woman, but she dissociated the anger and projected it onto others to whom she reacted with self-righteousness and contempt, the latter often a defense against intense envy." Cites clinical literature to describe ideas about the developmental images of God in childhood. Her position is "that adults continue to use transitional objects and subjects all their lives... God, of course, is not usually outgrown but rather is available throughout the life cycle to be modified and developed as a transitional subject reflecting the individual's internalization and elaboration of their personal, religious, and community relational surround." Using the case studies, types of clinical and spiritual "sequelae associated with childhood or adolescent sexual abuse" are presented. States: "The degree to which a sexual abuse victim's soul, and thus her relationship with the divine, is murdered, critically damaged, or 'just' wounded may depend on the rest of the individual's relational surround and the extent to which he or she maintains a capacity to play in transitional space and to be available to transformation." 2+ pages are devoted to sexual abuse of a minor by a clergyperson, and the literature is applied to the case of Denise. The concluding section utilizes the case studies to discuss psychodynamic psychotherapy with sexual abuse survivors in relation to spirituality, experiences of religion, and images of, and relationships with, God. 27 references.

Frawley-O'Dea, Mary Gail, & Goldner, Virginia. (2007). "Abusive Priests: Who They Were and Were Not." Chapter 2 in Frawley-O'Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 21-34.

Frawley-O'Dea "is in private clinical and supervisory practice in Matthews, North Carolina." Chapter in a book that is "an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization... [particularly] the [Roman] Catholic [Church] sexual abuse scandal," especially in the U.S.A. Portions of this chapter appeared in: Frawley-O'Dea, Mary Gail. (2007). Perversion of Power: Sexual Abuse in the Catholic Church. States at the outset of the chapter: "...we turn to available data to generate hypotheses about abusive priests that, in turn are left to future researchers to validate." Considers the "potential correlation between homosexuality and sexual abuse" because there is a move within the Catholic Church to blame the scandal on homosexual priests." Based on research, rejects the notion: "...the problem is not the sexual orientation of the offender but rather his psychological immaturity and arrested development..." States that the attempt "to blame the homosexual priests for the sexual abuse scandal is, in itself, another scandal. It is another morally corrupt strategy to deflect responsibility for the crisis onto the vulnerable and already marginalized." To utilize "the most solid empirical information available" about priests in the U.S.A. who offended, they primarily reference 2 sources, 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), and Report on the Implementation of the Charter for the Protection of Children and Young People (2005). Regarding priests who were abusive, present findings on: numbers; geographic distribution, year of ordination, year of birth, age at year of first offense,

history of personal victimization, numbers of victims per priest, age of victims, abusive acts, and position at time of abuse. 18 references.

Freedberg, Sydney P. (1994). Brother Love: Murder, Money, and a Messiah. New York, NY: Pantheon Books, 335 pp.

By a reporter for the *Miami Herald* newspaper. An account of the rise and fall of Hulon Mitchell, Jr. and the religious organization he founded. Based on 25,000 pages of official reports, 200 interviews, audiotapes, videotapes, publications, and correspondence. Mitchell went from the Pentecostal Christian church of his childhood in Oklahoma to playing a prominent role in Elijah Muhammad's Nation of Islam in the 1960s to operating an independent church in the late 1960s in Atlanta to founding another independent church in Florida in the late 1970s. As Brother Moses Israel, he set up the Temple of Love for African Americans and other blacks, using the term Hebrew Israelites, in the Liberty City of Miami. He enforced his will and vision through spiritual teachings, economic and social control, behavioral discipline, psychological manipulation, physical intimidation, and violent force, including murder and child abuse. His behavior contracted his sexual teachings and rules for his followers, and he used religious rhetoric to justify sexualizing relationships with female followers, including minors. In the early 1980s, he proclaimed himself Yahshua, the deliverer or real Jesus or messiah, and opened over 35 satellite temples nationally. Taking the name Yahweh Ben Yahweh, he expanded the temple's business operations, and his influence and notoriety. In November, 1990, a large, heavily-armed FBI team arrested him on federal racketeering charges, including 15 murders and 2 attempted homicides. In 1992, he was convicted of conspiracy related to racketeering, but the jury deadlocked on the primary charge of racketeering. He was sentenced to 18 years in prison. served 10, and was released in 2001. He was later charged by Florida with murder in the first degree, and after being acquitted on one count, the other 2 were dropped. Extensive list of sources; lacks footnotes.

Freeman-Longo, Robert E., & Blanchard, GERAL T. (1998). "Sexual Abuse is Widespread in America." Chapter 5 in Sexual Abuse in America: Epidemic of the 21st Century. Brandon, VT: The Safer Society Press, pp. 83-90.

Freeman-Longo is director/publisher, Safer Society Press and "an international consultant in the field of sexual abuser assessment, treatment, and program development." Blanchard "is a private consultant and program development specialist in the field of interpersonal violence." The book "explores the problem of criminal sexual abuse in terms of those aspects of our culture and society that continuously perpetuate the misuse of human sexuality and sexual behavior problems (including sexual crimes)... We believe embracing a public health perspective today is the best way to prevent sexual abuse tomorrow." Chapter 5 counters attitudes that abusive sexual behaviors, like rape and child molestation, are attributable to class, group, race, intelligence, or social status. Subsections describe incidents and responses involving different sectors of society, including prominent people and professionals, with 3 paragraphs on 'Sexual Abuse and the Church.' States: The dynamics that give rise to clerical abuse are similar to those of father-daughter incest, with comparable amounts of suffering for the victims. Wherever you find a tremendous power imbalance matched with a deep and abiding trust, there is a risk of some form of abuse. As is the case of incest where entire families are torn apart by the aftermath, congregations are split and feel victimized by the church's betrayal." Footnotes.

Freyd, Jennifer J., & Birrell, Pamela J., (2013). Blind to Betrayal: Why We Fool Ourselves We Aren't Being Fooled. Hoboken, NJ: John Wiley & Sons, Inc., 201 pp.

Freyd is a professor, Department of Psychology, University of Oregon, Eugene, Oregon. Birrell is a licensed clinical psychologist and senior instructor, Department of Psychology, University of Oregon. The book examines the psychological phenomenon they term *betrayal blindness*, and addresses 5 primary questions: "(1) What is it? (2) Why do we do it? (3) How do we do it? (4) What does it do to us? (5) How do we break free of it?" Identifies the *betrayal* as rooted in the context of a relationship – interpersonal, institutional, or societal – and thus is a violation of trust. Describes the *blindness* as convoluted thinking "so that one can be in the dual state of simultaneously knowing and not knowing something important." Based on Freyd's earlier work

on *betrayal trauma theory*, which “explains why betrayal traumas – abuses perpetrated by someone the victim trusts and depends on – pose unique challenges to the victim, creating a conflict between the need to maintain a relationship and the need to respond to betrayal with protective action. ...often the need to preserve the relationship trumps the need to take protective action against betrayal.” Uses individual case and composite case material from individuals to present typical topics and issues. Among the examples cited that of clergy sexually abusing a minor and “the recent crisis in the [Roman] Catholic Church.” Chapter 4 introduces the concept of *institutional betrayal* “and blindness to it.” States: “Perhaps the best-known example of institutional betrayal is the cover-up of child sexual abuse in the [Roman] Catholic Church.” Chapter 5 briefly discusses the survivor’s experience of trauma as a result of having been betrayed, and begins with the case of a man who as a child was sexually abused by his minister.” Identifies as “the core bind of a betrayal trauma victim” the factor of being dependent on the person perpetrating a betrayal.” Chapter 8 “examine[s] several internal and external psychological processes [identified in research] that make betrayal blindness possible.” Regarding external processes, states: “...the perpetrator and others (such as family and church) may demand silence [of the victim]. Demands for silence may lead to a complete failure to even discuss an experience.” Notes that “perpetrators often groom their victims for unawareness and denial.” Chapter 9 discusses the individual, relational, and societal effects of betrayal, drawing on clinical and research data. Chapter 10 discusses overcoming the adverse consequences of betrayal by becoming aware of the experience, and disclosing the experience and its trauma to others. Chapter 11 continues the theme of knowing and telling as important for personal healing and empowerment. Chapter 12 discusses the same theme as part of social healing and empowerment in the context of institutional betrayal. Book endnotes.

Friberg, Nils. (1995). “Wounded Congregations.” Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.) Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 55-74. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

Friberg was a professor of pastoral care, Bethel Theological Seminary, St. Paul, Minnesota. Thoughtful and brief examination of a number of topics related to the effect of clergy sexual misconduct on a congregation, including: spiritual impact; impact on leadership; media involvement; perpetrator’s spouse; grief; hypervigilance; spiritual and theological issues; the victim. Helpful footnotes.

Friberg, Nils C, & Laaser, Mark R. (1998). Before the Fall: Preventing Pastoral Sexual Abuse. Collegeville, MN: The Liturgical Press, 143 pp. [Published in association with Interfaith Sexual Trauma Institute, Collegeville, MN.]

Friberg was a professor of pastoral care, Bethel Theological Seminary, St. Paul, Minnesota. Laaser writes, lectures, conducts workshops, and consults on the topic of clergy sexual abuse. A thoughtful, clearly written, and well-researched book oriented at prevention of clergy sexual misconduct by restructuring the process of clergy formation by seminaries and denominations. The first section’s 5 chapters address the nature of the problem, and its etiology and assessment, including environmental factors and the vulnerability of victims. The second part is both conceptual and practical: a model of healthy sexuality is presented and relates it to spiritual formation in the context of professional development. Identifies key formative elements as cognitive, spiritual, supervisory, and community. Includes a list of educational outcomes in three domains: cognitive, affective, and action. Draws ably upon published literature through use of footnotes; lacks an index.

Friedman, Joel, & Boumil, Marcia Mobilia. (1995). Betrayal of Trust: Sex and Power in Professional Relationships. Westport, CT: Praeger.

Friedman is a psychologist and faculty member, Harvard Medical School and Massachusetts General Hospital. Boumil is a faculty member, Tufts University School of Medicine. Book is a brief, simple overview that addresses sexual exploitation in professional relationships, focusing on mental health professionals. Pages 30-34 discuss power imbalance between clergy and

parishioners, especially therapeutic factor of transference inherent in the structure of the professional/parishioner roles. Pages 100-102 discuss legal recourse for those exploited by clergy. This section is not as strong as that in numerous other sources identified in this bibliography. Lacks references. Brief, clinically-oriented bibliography is dated.

Friedman, Michelle. (2009). "Crossing the Line: What Makes a Rabbi Violate Sexual Boundaries – And What Can Be Done about It?" Chapter 2 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 43-59.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book's] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole." By a board-certified psychiatrist who is founder and chair of the department of pastoral counseling, Yeshivat Chovevi Torah Rabbinical School, New York, New York. "This essay explores the power and perils of rabbinic charisma from an educational perspective... Rabbis deserve formal training as to how to anticipate and respond to boundary challenges." Presents "an overview of basic psychodynamic aspects of the rabbinate," and describes the School, "a Modern Orthodox academy, as one model of education in rabbinic boundary sensitivities." Regarding the multiple roles rabbis assume in their professional functioning, notes that "[t]he rabbi's work offers far fewer formal demarcations between personal and professional life [than mental health professionals]." Discusses the psychoanalytic concepts of *transference* and *countertransference* as a basis for understanding "the profound power differential inherent in the rabbinic position" compared to a congregant. Regarding the rabbi's responsibility always to maintain boundaries, she addresses guidelines relation to *role, time, place, clothing, name, language, gifts, self-disclosure, and physical contact*. Addresses *physical contact* in greater length. States: "The slippery slope of sexual misconduct usually begins with relatively minor boundary violations." Very briefly notes a correlation between unhealthy narcissism, charisma, and "character types most susceptible to committing sexual misconduct." Very briefly addresses the topic of rehabilitation of rabbis who have committed a sexual violation. Calls for self-awareness of rabbis in distress as a factor in seeking treatment before violations occur. The School's 4-year curriculum has a pastoral counseling program throughout and consists of 3 components: "the didactic curriculum, pastoral field work, and structured personal and group exploration." Describes how the program relates to boundary issues. 7 endnotes.

Friedrichs, David O. (1996; 2004). "Occupational Crime and Avocational Crime." Chapter 4 in Trusted Criminals: White Collar Crime in Contemporary Society (2nd edition). Belmont, CA: Wadsworth Publishing Company, pp. 89-115.

By a professor of sociology/criminal justice, University of Scranton, Scranton, Pennsylvania. The book is a text written as a survey on the topic of white collar crime. In Chapter 4, the subtopic of 'Religious Crime' is briefly discussed in 4 paragraphs, pp. 103-104. Notes that *religious crime* "may be the worst disturbing of all forms of crimes by professionals. In the eyes of the faithful, religious leaders are primary sources of moral guidance and inspiration. They typically take sacred vows to uphold religious doctrine that uniformly denounces theft, violence, and exploitation... By invoking the name of God or Jesus, religious leaders may generate a bottomless well of trust among gullible believers. Accordingly, those who commit crimes from behind the shield of a religiously ordained status violate a special, sacred form of trust." Does not mention sexual boundary violations by clergy. Regarding professionals, in general, states: "The crimes of professionals are significant because the unusually high level of trust professionals generally enjoy positions them to cause especially substantial harm to clients and patients. The generally high prestige many professionals enjoy tends to shield them from criminal accusations and convictions in all but the most blatant and egregious cases." Pg. 105 includes a 5-paragraph case description of Jim Bakker, a televangelist who was convicted of federal fraud and conspiracy charges related to the misuse of his ministry's finances. Does not discuss the allegation that "Bakker and an associated had seduced and exploited [a young woman] some years earlier," a person whose silence Bakker had attempted to buy. References.

Friesen, Paul R. (2003). Ultimate Sacrifice: An Intimate Look into Missionary Boarding Schools and the Ultimate Sacrifice of the Children. Lincoln, NE: iUniverse, 110 pp.

Shortly after his mother died when he was 5-years-old, Friesen and his sisters were placed as children at Mamou Alliance Academy, a boarding school in West Africa for the children of missionaries that was operated by The Christian & Missionary Alliance (CMA) denomination, while his father and stepmother served as missionaries in Mali. He attended 8 schools in 3 countries in 12 years in the 1960s and 1970s. Autobiographical critique of the consequences on missionaries' children who are separated from their parents as part of the vocation of being missionaries. In Chapter 8, he references "nervous breakdowns and attempted suicides" that occurred at Ivory Coast Academy, Bouaké, Côte d'Ivoire in the 1970s when he was a student. Chapter 11 references "the investigation of the abuse issues" at the Mamou school. Pp. 106-110 of the appendix, "Questions a Missionary Community's Comprehensive Child Abuse Policy Should Address," were written by Richard Irwin and Beverly Shellrude Thompson, who are not identified. The broad, organizing questions include: "What happens when it is alleged or suspected that an adult abused a child who is currently part of a missionary community?"; "What happens when it is alleged or suspected that an older child abused a younger child who is currently part of a missionary community?"; "When an adult (former MK) [missionary kid, the child of parents who are serving as missionary] alleges that he or she was abused as a child by a missionary caretaker, what procedures are in place to investigate the allegation? What steps are taken to help the victim heal?" Each organizing question has a series of topical sub questions.

Fructuosus of Braga. (1969). "Rule for the Monastery of Compludo [*Regula monachorum Complutensis*]." In Iberian Fathers: Braulio of Saragosa, Fructuosus of Braga, Vol. 63. (Barlow, Claude W., Trans). Washington, D.C.: The Catholic University of America Press, pp. 145-175. [Volume in the series: Frank, J. Henderson. (Ed.). The Fathers of the Church: A New Translation.]

The translation is based on a Latin text used in a 1759 publication. Written in the 7th Century Common Era. According to the introduction, Fructuosus, from Braga in the Iberian Peninsula in what is now Portugal, may have been a bishop in the Roman Catholic Church, and founded a monastery at Compludo, near Astorga. States that the "Compludo Rule possesses all the severity of its ascetic models in the examples of the Desert Fathers of Egypt..." Chapter 16 regards punishment of monks for specific behaviors. The behavior addressed at greatest length states:

"A monk who is too attentive to boys or young men or has been caught kissing or indulging in other indiscreet acts, after the case has been openly proved by truthful accusers and witnesses, shall be publicly thrashed; he shall lose the crown which he wears and with head shaven shall be exposed to shame and disgrace; all shall spit in his face and heap their accusations upon him; he shall be bound in iron chains and held in narrow confinement for six months and shall be given a small amount of barley bread in the evening on three days of each week. After this time is past, for the next six months he shall live in a separate cell under the watchfulness of a spiritual elder and shall be content with manual labor and continual prayer; he shall seek pardon by vigils and tears and abject humility and penitential laments. He shall walk in the monastery under the constant care and watch of two spiritual brothers, and shall never thereafter join the young in private conversation or companionship."

Furniss, Elizabeth. (1992; 1995.) Victims of Benevolence: The Dark Legacy of the Williams Lake Residential School. Vancouver, British Columbia, Canada: Arsenal Pulp Press, 142 pp.

Furniss was trained in anthropology at the University of British Columbia, Vancouver, British Columbia, Canada. The volume is a continuation of her work begun in 1990 at the request of the Cariboo Tribal Council of Williams Lake, British Columbia, "to draw together some general information on the history of St. Joseph's residential school, known locally as the Mission.... This study was one component of a broader research program undertaken by the [Council] to assess the long term psychological and social impacts of the residential schools on their communities." Draws from archival administrative records and correspondence of the Department of Indian and Northern Affairs, including letters from First Nations or Native people, "discussing

problems in the care being provided to students at the school during the early years of the school's operation." The residential school system for children of First Nations people in Canada was "the product of the nineteenth-century federal policy of assimilation" that in British Columbia relied on Methodist, Anglican, Presbyterian, and Roman Catholic church missionaries "with state support and funding... to civilize Native populations." Residential schools were generally of 2 types, industrial and boarding. By 1894, 11 schools were operating in British Columbia, and by 1923, a total of 16, 9 of which were operated by Catholics, 3 by Anglicans, and 2 each by Methodists and Presbyterians. Presents "[t]he stories of the tragic deaths of two young [First Nations or Native] boys at St. Joseph's Mission, the subsequent government investigations, and the responses of the Oblates [of Mary Immaculate, a French order of the Roman Catholic Church] and government officials" for an audience broader than the Council and in a larger context. The early history of the Mission and the deaths of the boys "are told here in the belief that they evoke issues that are essential to an understanding of contemporary discussions of the Indian residential schools and their impact on First Nations in Canada." Following lobbying by the Oblates, the government in 1891 opened the Williams industrial school, "also known as St. Joseph's residential school, or, locally, as 'the mission'" for the education of Northern Shuswap children. In addition to Oblate priests who ran the school, early teachers included nuns of the Sisters of St. Ann, and after 1896, the Sisters of the Child Jesus, and laity. Notes: "The church[es] and government maintained their control over Native people not only through legal and bureaucratic power, but by being able to control the meaning of events and protests. These three types of control – legal, administrative, and ideological – are all evident this case study of the Williams Lake residential school." Chapter 1 provides a historical and policy perspective. Chapter 2 is "a brief ethnographic sketch of the Northern Shuswap and their early response to European settlers, government agents, and missionaries..." Chapter 3 very briefly describes the early years of the school, including the Oblate approach to education discipline based on submission to external authority, life at the school, finance issues, and reactions from local businesses. Chapters 4 and 5 are an account of the death in 1902 of Duncan Sticks of Alkali Lake, 8-years-old, the local government inquest, and subsequent federal government inquiry. Sticks was one of 9 boys attempting to run away from the school. Inquiries into the death reported complaints from children and parents of poor quality and inadequate amounts of food, excessive physical punishment, and forced isolation from siblings. The formal result was a discrediting of complaints by children and parents, and a call for greater compliance by the children with school staff and procedure. Chapter 6 is an account of the death in 1920 of Augustine Allan of Canim Lake, one of 9 boys who ate poisonous water hemlock in a suicide pact following physical beatings. Government officials chose not to conduct an investigation into the death or its circumstances. Chapter 7 describes the post-1920s period in which problems of inadequate care persisted, and identifies social, cultural, legal, and political factors contributing to the pattern of treatment of Native people. By the 1930s, 100+ children from Shuswap, Carrier, and Chilcotin nations were enrolled at the Mission. Reports: "Although some students have positive memories, the overwhelming majority of students recall their time as a traumatic one dominated by feelings of fear, loneliness, and unhappiness." Reports that in the 1980s, a number of former students "disclosed that they were sexually abused while at the Mission," that criminal charges were filed against members of the Oblates, that a priest in 1980 "pleaded guilty to sexually assaulting thirteen boys at the Mission in the late 1950s and early 1960s, and that an Oblate brother in 1991 "pleaded guilty to sexually abusing four boys at the school between 1961 and 1967." Also reports that Fr. Hubert O'Connor, Roman Catholic bishop of British Columbia, was charged in 1991 with committing sex-related offenses against Native women of the Mission between 1964-1967 when O'Connor was school principal. As a result of a report in 1994 by the Assembly of First Nations that documented physical and sexual abuses of children in the residential schools, the provincial Royal Canadian Mounted Police were to begin a full-scale investigation of abuse at all British Columbia residential schools. Briefly describes the responses of the churches to calls from First Nations leaders to compensate abuse victims. The appendix is the text of the opening address by Chief Bev Sellars, Soda Creek First Nation, to the First National Conference on Residential Schools, June 18, 1991, in Vancouver, British Columbia, and includes references to the sexual abuse of children and the negative consequences to their lives. 160+ endnotes.

Gaede, Beth Ann. (Ed.). (2006). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, 227 pp.

Written to offer strategic resources to clergy and lay leaders who serve “congregations where clergy misconduct has occurred.” Focus is on misconduct that involves adult victims, “an issue that has gotten little attention among the general public.” Organized into 5 parts: The First Response, Models for Understanding What Happened, Roles and Responsibilities, What Do We Do Now?, and Looking Toward the Future. Contributing authors include: Candace R. Benyei, Nancy Biele, Richard B. Couser, E. Lorraine Frampton, Matthew Linden, Loren D. Mellum, Deborah J. Pope-Lance, Glennidy Sculley, Mary Sellon, and Dan Smith. Appendices contain resources and a critical incident stress management approach to responding to trauma.

Gafke, Arthur, & Scott, Lynn. (Eds.). (1998). Living the Sacred Trust: Clergy Sexual Ethics. A Resource on Clergy Misconduct of a Sexual Nature for Cabinets and Boards of Ordained Ministry of the United Methodist Church. Nashville, TN: General Board of Higher Education and Ministry, 135 pp.

Written for The United Methodist Church. Consists of 4 sections: 1.) practical, including policy guidelines and suggested procedures, education, followup care, mediation, advocacy, support, and legal; 2.) theoretical, including confession, forgiveness, reconciliation, justice, historical overview, and an analytical framework using a family systems perspective; 3.) experiential, including needs of families, treating violators, recovery and the congregation, and anecdotal accounts; 4.) bibliography. A wide variety of topics are addressed; some are brief and require greater substance and detail; others are very useful. Use numerous sources; contributors include national experts Nancy Myer Hopkins and Gary Richard Schoener. While written for The United Methodist Church, much of the material is relevant for other denominations. See also: General Board of Higher Education and Ministry. (2011). Living the Sacred Trust: Clergy Sexual Ethics. (No place of publication). [Accessed 06/12/13 at the World Wide Web site of The United Methodist Church General Board of Higher Education and Ministry:

<http://www.gbhem.org/networking/living-sacred-trust-clergy-sexual-ethics>] This version is “offered as a Web-based document,” which allows “out-of-date material [to] be replaced more quickly than is possible with a print production.” “This manual has been developed and revised as a tool and resource to assist bishops, cabinets, and boards of ordained ministry in The United Methodist Church (UMC) in their work of maintaining order and trust within our denomination... This manual is meant to provide insights and recommendations, and other materials that is both practical and theoretical.” 4 sections, each of which is a separate PDF document. Section 1, Practical, consists of 5 chapters, 58 pp. Chapter 1, “Policies and Procedures,” author unidentified, discusses UMC conference policies regarding standards of behavior and primarily the adjudication process. Chapter 2, “Education,” author unidentified, is 2 pp. on “the long-term educational need for prevention, sensitization, and remediation” for both clergy and laity. Chapter 3, “Follow-Care: A Web of Caring,” author unidentified, discusses responses to various parties following “ministerial conduct of a sexual nature.” Chapter 4, “Mediation, Advocates, Support Person,” author unidentified, discusses: *mediation* as “a process used in a supervisory response” after a complaint “about the performance or character of a clergyperson” is received; role and responsibilities of an advocate; support person; counsel for the Church. Chapter 5, “Ministry and Law,” author unidentified, briefly addresses the topics of accountability, disclosure, counseling funds and resources, and confidentiality. Section 2, Theoretical, consists of 2 chapters, 33 pp. Chapter 1, “Fiduciary Duty and Sacred Trust,” is by Darryl W. Stephens, assistant general secretary for advocacy and sexual ethics for the UMC General Commission on the Status & Role of Women. It “explains the theological and ethical foundations for the sacred trust of ministry in terms of fiduciary duty, power, interpersonal boundaries, and consent.” Chapter 2, “Reductionist Models,” is by William L. White, is senior research consultant, Chestnut Health Systems/Lighthouse Institute, an addiction counselor, and author. He reviews the origins and intervention strategies of 6 models “to prevent or intervene in episodes of misconduct of a sexual nature by professional helpers,” and critiques them. He then “outlines the systems model, which integrates the best of these reductionist models into a whole...” Section 3, Experiential, consists of 2 chapters, 19 pp. Chapter 1, “Sexual Harassment of United Methodist Clergywomen by Laity,” is by Beth A. Cooper, a UMC ordained elder. “The task of this chapter is to open the eyes

of women and church leaders to a problem that is widespread, well documented over the past fifteen years, and hard to address because its proportions are so epidemic and cloaked.” Chapter 2, “Witnesses: Clergy Colleagues,” is by Ellen Brubaker, a retired UMC clergy member. She reflects on events and issues involving UMC clergy and families “over matters of misconduct of a sexual nature.” Section 4, Bibliography, is 3 pp.

Galasso, Carmine. (2007). Crosses: Portraits of Clergy Abuse. London, England: Trolley, Ltd., 200 pp. From the preface: “[The book] is about survival – in varying degrees. It’s about a trust so deep, so pure, that the betrayal of that trust, sexual abuse of children by [Roman Catholic] clergy – often results in tragic life-paths involving depression, alcohol and drug abuse, violence, and sometimes jail.” The result of a photographer’s 3-year project conducted in the U.S., the book presents portrait-style black and white photographs of survivors and family members of survivors who were sexually abused as children by Catholic priests, brothers, and nuns. Includes edited transcripts of first person interviews with the participants. Survivors include: Johnny Vega, 41; Patricia Anne Cahille, 52; William Oberle, 47; Dontee Stokes, 29; Rita Milla, 43; Landa Mauriello-Vernon, 31; Charlie Perez, 43; Jaime Romo, 45; Richard Springer, 68; Alexa MacPherson, 30; Jim H., 41; David Carney, 38; Manuel Vega, 39; Fr. Robert Greene, 51; Sister Claire Frances Smith, OSU, 67; Fr. Robert M. Hoatson, 53; Susan Renehan, 56; Gregory Valvo, 32; Lynn Woolfolk, 44; Jane Rodell, 73; John Harris, 48; Bobbie Sitterding, 55; Bill Gately, 54; Beth McCabe, 56; Sandra Graves, born 1953; Robert Costello, 54; Michael Johnson, 55; Philip Thomas Young, 39. Parents of a survivor include Betty and Joe Robrecht, married 59 years. Opens with a brief essay by Mike Kelly, a New Jersey newspaper columnist, and closes with a very brief commentary by A. W. Richard Sipe, a psychotherapist and former Benedictine monk and Roman Catholic priest. [For a slide show version utilizing the photographs and text, see this bibliography, Section VIII: Berman, Nina. (Producer). (2007).]

Garland, Diana R. (2013). “Clergy Sexual Misconduct.” Chapter 3 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 22-25.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 1, Identification of the Problem. Garland is dean, Baylor School of Social Work, Baylor University, Waco, Texas. A very brief description of 2 research studies reported elsewhere prior to the book’s publication. “The goal of both projects was to define the scope and nature of CSM [clergy sexual misconduct], so that effective prevention strategies can be proposed for the protection of religious leaders and congregants.” Defines CSM as: “Ministers, priests, rabbis, or other clergypersons or religious leaders who make sexual advance or propositions to persons in the congregations they serve who are not their spouses or significant others.” Lists 6 “common themes that describe the social characteristics of the congregations in which... (CSM) occurs. Lists 4 proposed “strategies for lowering the incidence of CSM.” 1 endnote; lacks references.

_____. (2013). “Don’t Call It an Affair: Understanding and Preventing Clergy Sexual Misconduct with Adults.” Chapter 6 in Renzetti, Claire M., & Yocum, Sandra. (Eds.). (2013). Clergy Sexual Abuse: Social Science Perspectives. Boston, MA: Northeastern University Press, pp. 118-143.

From the book’s preface and the description by Claire M. Renzetti, co-editor, in Chapter 1, an overview of the volume: The book consists of chapters adapted from presentations in a lecture series at the University of Dayton, Dayton, Ohio, 2003-2004. “The purpose of this book is to examine clergy sexual abuse in the United States through the prism of social science interdisciplinarity [sociology, criminology, religious studies, anthropology, psychology, social work, and law], with a focus on the cultural, institutional, and structural factors that contribute to the problem and therefore must be understood to address it effectively. ...the complexity of social problems demands an interdisciplinary analysis that, in turn, suggests multilayered solutions.”

The main objective was to “mov[e] the discussion beyond the level of individual pathology [of the offender] to the macro level of structure, organization, and culture.” States that the chapter “draws heavily” on 2 of her previously published articles [see this bibliography, Section IIa: Garland, Diana (2006), and Garland, Diana R., & Argueta, Christen. (2010)]. Describes *clergy sexual misconduct with adults* (persons 18-years-old and older) as an abuse of the power of the clergy position and role. Challenges “the assumption that if both parties are adults and there is no physical coercion, then the relationship is consensual.” The chapter is a broad overview that very briefly addresses a number of topics related to: prevalence; male offenders; female victims; the affected church community; professional responses to, and clinical intervention on behalf of, the victim; social and contextual conditions that contribute to clergy sexual misconduct, and implications for prevention. 4 footnotes; 36 references; not all of her citations are referenced.

Garland, Diana R., & Argueta, Christen A. (2011). “Unholy Touch: Church Leaders and Sexual Misconduct with Adults.” Chapter 33 in Franklin, Cynthia, & Fong, Rowena. (Eds.). The Church Leader’s Counseling Resource Book: A Guide to Mental Health and Social Problems. New York, NY: Oxford University Press, pp. 405-416.

Garland is dean, Baylor School of Social Work, Baylor University, Waco, Texas. Argueta is a research associate, Baylor University. Begins with a case study of clergy sexual misconduct (CSM). Describes CSM as an abuse of trust and positional power. Provides information from selected sources regarding the prevalence of CSM, and concludes that it “common enough to suggest that it is caused not just by a few bad apples who manage to get into church leadership positions but, rather, by multiple factors embedded in the church system.” Based on original research, some case studies, and some “theory about the processes of [CSM],” they very briefly identify characteristics of clergy offenders, concluding: “In summary, there is no one set of characteristics that have been identified thus far that in themselves cause [CSM]... In essence, [CSM] should be recognized as a systemic, patterned problem that is more than simply the product of a few mentally ill religious leaders.” Describes 5 characteristics of Christian “congregations that allow [CSM] to happen.”: 1.) Trusting religious leaders to define spiritual reality; 2.) Trusting religious leaders to safeguard congregants’ heightened vulnerability; 3.) Expecting or allowing religious leaders to act without supervision or surveillance; 4.) Expecting or allowing religious leaders to serve as professional counselors; 5.) Allowing religious leaders to define community relationship norms. Describes 4 warning signs of CSM: 1.) Leaders do not have friends and interests outside the congregation; 2.) Leaders violate norms of acceptable behavior; 3.) Leaders attempt to step out of their role as church leader with their congregants; 4.) Close friends and families observe difference in the behavior of victims. Lists a lengthy series of needs to be addressed following discovery of CSM in a church. Very briefly lists 3 ways to prevent CSM, 2 of which are educationally-oriented. Offers a set of verses from Hebrew Scripture and the New Testament that address the nature of CSM, and confronting and healing from CSM. 24 references.

Garland, Diana R., & Kabat, Vicki Marsh. (2009). Power and the Christian. Waco, TX: Baylor University School of Social Work, 38 pp. [Accessed 12/27/17:

<https://www.baylor.edu/content/services/document.php/98080.pdf>

Garland is dean, School of Social Work, Baylor University, Waco, Texas. Kabat is a student, Master of Social Work program, School of Social Work. In the introduction, they define *power* as the “ability to influence the behavior of another person.” They state: “In this study, we are looking carefully at what it means to be a person with power because of a status or role (e.g., parent, pastor, customer) as well as one with power because of earned respect or esteem by others (e.g., popular group member, trusted mentor), and how we are to handle power responsibly in our relationships with others in ways that please God. We will also look at biblical examples of how to confront abuses of power, and why it is so difficult for us to do... This study grew out of what we have learned in research on clergy sexual misconduct with adults conducted by the Baylor University School of Social Work. ...we learned that Christians do not understand or talk much about power as a characteristic of human relations. Nor do they discuss the responsibilities and privileges that come with relationship power. Misunderstanding and ignoring power in our life together create the opportunity for abuse to happen in all the place Christians find themselves – at

home, at work, in the community, and even in our congregations.” They suggest using the document as background for sermon preparation, a resource for a bible study group, or a resource for individual study. Lessons 1-4 are based on stories in the Hebrew Scriptures and the New Testament. Lesson 4 concerns the story of David and Bathsheba, and identifies David’s sexualization of his power relationship to Bathsheba as rape, a pattern similar to the contemporary phenomenon of “[r]eligious leaders who seduce a member of their congregation...” The final lesson discusses the use of power by Christians to please God. 9 footnotes.

Gartner, Richard B. (1999). Betrayed as Boys: Psychodynamic Treatment of Sexually Abused Men. New York, NY: The Guilford Press, 356 pp.

Gartner, a psychologist, is director, Center for the Study of Psychological Trauma at the William Alanson White Institute, New York, New York, and is director of the Center’s Sexual Abuse Program. From the Introduction: “This is a book about what happens to boys who grow up in pernicious circumstances, often in a family where incestuous boundary violations repeatedly recur. It is also about the psychotherapeutic treatment of these boys when they become men who at least face their abusive histories. Finally, it is about the inner experience of therapists who try to draw on their skill and inner resources as they evolve in very complex treatment situations.” Presents vignettes from his clinical cases, the details of which are interspersed throughout the book. Cases include Julian who is introduced as one of several men “whose boyhood sexual abuse by men seemed not to affect their predominantly heterosexual orientation, although their capacity to relate intimately was often compromised... [When he was 12-years-old until he was 15] ...Julian had an ongoing relationship with a priest; as a man, he was troubled by his compulsive, time-wasting interest in heterosexual pornography.” Julian comments on his pervasive, pathogenic family dynamics: “We have a double whammy. We’re vulnerable in two ways. First, we have families that make us yearn for contact so we’re vulnerable to sexual predators. Then, we get abused by them, and we have nowhere to go back to for help, because we have those same families that can’t give it.” In the context of the topic of victims’ ambiguous and complex feelings toward their abusers, Presents a brief overview of Julian’s case, beginning with the relationship of the priest to, and his influence over, Julian. This included “intellectual mentoring, deep interpersonal commitment and intimacy, and physical sexuality...” A second case is that of Lorenzo. In the context of the topic of victims’ distrust of people who are in power and are authority figures, presents a brief overview: “By the time he was fifteen, Lorenzo had had numerous exploitative sexual encounters in which he sexually serviced older boys and men, all of whom were publicly identified as heterosexual, and many of whom were married.” Confused about the meaning of his behavior and unsure of his sexual orientation, he sought out a Roman Catholic priest who had once served in his hometown. The priest introduced Lorenzo to another priest who provided Lorenzo with an illegal substance: “So I went upstairs, and there was nice Father Donald, and we got high together, and then he made a pass at me.” When Lorenzo informed the first priest, he responded: “ ‘...Oh, sure, Father Donald does that with everyone.’” Later, Lorenzo discovered that the first priest was having sex with boys. As an adult, he reflected: “‘It was a terrible thing [for the two priests to do]. They knew how [disturbed] I was about sex with all those men, and how unsure I was about being gay. I went to them for sanctuary! And they just helped me party with them.’ Lorenzo began to look sad. ‘In those days I really believed in the Catholic Church. No more.’” [See also this bibliography, Section IIa.: Gartner, Richard B. (2002).]

_____. (2005). Beyond Betrayal: Taking Charge of Your Life after Boyhood Sexual Abuse. Hoboken, NJ: John Wiley & Sons, Inc., 244 pp.

A non-academic, practical book written specifically for male survivors of childhood sexual abuse by males and females, their partners, and their loved ones. Based on his work “as a psychologist, a psychoanalyst, and an advocate for sexually abused men.” States in the introduction that by 16-years-old, “as many as one in six boys has had unwanted direct sexual contact with someone older. (When you add in those who had indirect contact – such as someone exposing genitals to the boy – it’s about one in four.” Part 1 is 9 topical chapters under the heading, Betrayal’s Wounds. Part 2 is 4 topical chapters under the heading, Moving Beyond Betrayal. Part 3 is one chapter for families and loved ones. One case study interspersed throughout the book is that of

Julian who was sexually abused by his priest. [For an earlier presentation of this case, see this bibliography, this section: Gartner, Richard B. (1999).] In Chapter 1, "Trust and Betrayal," one subsection, 'Betrayal by Caretakers Who Are Not Relatives,' the first role described is that of clergy. States: "The more a boy believes in the familial implications of calling someone Father, Mother, Sister, or Brother, the more incestuous are the acts committed during sexual abuse. So, many victims are psychologically dealing with the equivalent of incest. For these reasons, abuse by clergy can be as devastating as incest." In Chapter 5, "Betrayal in Families," pages 83-85 very briefly discuss religious families and abuse by "a member of the clergy or other spiritual authority." Identifies some typical reactions of those victimized. Presents a very brief depiction of the experiences of a colleague who was raised "as a pious, literal believer in Catholic doctrine" and who, beginning at age 5, was sexually abused by a priest. In Chapter 10, "Taking Charge," pages 158-160 very briefly address abuse as "a major betrayal of a boy's belief system." Factors include religious and non-religious beliefs, and an abuser who was a religious authority figure. In Chapter 12, "Helping Yourself Heal," p. 208 very briefly addresses spiritual practices. Lacks references; includes a bibliography.

_____. (2007). "Failed 'Fathers,' Boys Betrayed." Chapter 6 in Frawley-O'Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 85-100. [Based on: Gartner, Richard B. (2004). Predatory priests: Sexually abusing Fathers. *Studies in Gender and Sexuality*, 5(1, January):31-56.]

For a description of the original article, see the annotation in this bibliography, Section IIa.

Gärtner, Stefan. (2004). "Powerful *and* Dependent: Ambivalence in the Religious Leader." Chapter in Nauer, Doris, Nauta, Rein, & Witte, Henk. (Eds.). Religious Leadership and Christian Identity. Münster, Germany: LIT Verlag, pp. 157-167.

From the editors' introduction: The book is based on 2000-2005 research by the Faculty of Theology, Tilburg University, Tilburg, Netherlands, on the programmatic theme of "Christian Identity as a process determined by texts, rituals, ideas, and persons." The book presents the main results of projects related to the subtheme of religious leadership. The intent is to "stimulate the theological conceptualization and its practical implications of religious leadership in a late modern or postmodern context. Gärtner is assistant professor, practical theology and poimenics, Faculty of Theology. States at the outset that religious leaders are ambivalent about power and dependency, which they perceive as opposites without middle ground: "The ambivalence mentioned is a complex triad between the power of God, the religious leader's dependence on it as the ground of his own power, and the desires and expectations of his flock. It should not come as a surprise that this triad is not always harmonious." Section 1 draws upon "Michel Foucault's reflections on power, which will help to clarify the ambivalence." Very briefly lists Foucault's 5 characteristics of the development of "'pastoral technology'" as used to manage people in the church. Section 2 discusses practical consequences by examining the concrete dependencies of religious leaders. The "ecclesial competence and the authority to act as a religious leader attached to it" is an expression of the leader's dependence as representatives of the institution, and an exercise of delegated power. States: "...religious leadership cannot be based on real reciprocity, even if that notion is part of the self-image of the religious leader. His institutional context constantly reaffirms a complementary structure of relationships. It manifests itself in the following polarities: helping – helpless; superior – inferior; active – passive." Identifies a "role-specific asymmetry" between the religious leader and a person seeking pastoral care "within the logic of a care institution... A one-sided structure of subject versus object is established between them." Section 3 is a 2-paragraph conclusion. 23 references. [While he does not address sexual boundary violations in faith communities, his analysis of power and asymmetrical role relationships is very relevant.]

Gavin, Antonio [Anthony]. (1812). A Master-Key to Popery, Giving a Full Account of All the Customs of the Priests and Friars, and the Rites and Ceremonies of the Popish Religion, In Four Parts, by Anthony Gavin, One of the of Roman-Catholic Priests of Saragossa... Printed for the Publisher [*sic*], 300 pp.

Gavin is identified in the Preface as a Roman Catholic secular priest in Saragossa, Arragon, Spain, in the early 18th century who joined the Church of England and was licensed to preach, circa 1715-

1716. The book was first published in English in Dublin, Ireland, 1724. From the Preface: “As for the reasons which moved me to publish this book, I shall only say, that as the corrupt practices, which are the subject of it first set me upon examining the principles of the church of Rome, and by that means of renouncing them; so I thought that the making of them public might happily produce the same effect in some others.” Part 1, “Of the Roman Catholics’ Auricular Confession,” is presented as a way for “the public to discover the most secret practices of the Romish priests; in this point of *auricular confession*...” Presents his “account of several private confessions of both sexes...” The second is of woman “to a friar of the Dominican order” in 1710 whose confession reports how, when she was 16, her family’s confessor, a Franciscan friar, was left the family’s patrimony following the death of her mother and a month later her father. The portion reserved for her was conditional upon obedience to the confessor. Within a month of her father’s death, he used his status to sexualize his relationship to her. Later, “resolving to alter [her] life...,” she went to another confessor who, upon learning her story, threatened to “expose me, and inform against me before the holy tribunal of the [Church’s Spanish] inquisition” unless she complied with proposal: “So, rather than incur that danger, I did for the space of six months, in which, having to live upon (for he kept my jewels) I was obliged to abandon myself to many other gentlemen, by whom I was maintained.” The fourth is by a priest at the point of death in 1710, and reports that he and 5 other parish priests maintained a 12-year arrangement by which “when one had a fancy to see any woman, remarkable for her beauty, in another’s parish, the priest of her parish sent for her to his own house; and having prepared the way for wickedness, the other had nothing to do but to meet her there, and fulfil his desires; and so we have served one another these twelve years past. Our method has been, to persuade the husbands and fathers not to hinder them any spiritual comfort; and to the ladies to persuade them to be subject to our advice and will... I have spared no woman of my parish, whom I had a fancy for.” The sixth account contains 2 sections, the second of which describes in detail how priests use their status as exorcist to isolate women identified as possessed by evil spirits or *demoniacks* in order to establish private and exclusive access to the women. Part 4, “Of the Inquisitors and their Practices,” describes events he witnessed at Saragossa which were part of the Church’s Spanish inquisition. ‘The trail of a Friar of St. Jerome, organist of the convent in Saragosa,’ briefly reports that a priest was found guilty of sexualizing his relationship to a 14-year-old boy, “his disciple,” and describes the respective penalties each received: the priest was condemned to a year’s confinement in his convent and was allowed to celebrate Mass; the boy was whipped in public as an example to others, and died the next day. ‘The trail of Father Pueyo, Confess of the Nuns at Munica,’ briefly reports that a priest was found guilty of sexualizing his relationship as confessor to 5 nuns.

Gavrielides, Theo. (2013). “Clergy Child Sexual Abuse: The Restorative Justice Option.” Chapter 15 in van Wormer, Katherine S., & Walker, Loren. (Eds.). Restorative Justice Today: Practical Applications. Thousand Oaks, CA: Sage Publications, Inc., pp. 131-141.

Gavrielides is “founder and director of Independent Academic Research Studies (IARS.)” The chapter “exclusively focuse[s] on clergy child sexual abuse, particularly in the context of the [Roman] Catholic Church... Our research is concerned only with cases and victim-survivors who have come forth (or who wish to come forth) and the accused dioceses that are willing to enter into a voluntary and constructive dialogue of healing, restoration, and forgiveness.” Presents 3 arguments: 1.) “...[Roman Catholic] clergy sexual abuse cases constitute a different phenomenon that stretches beyond criminology and the rules governing the breach of law (civil or criminal)... It relates to the violation first of an individual’s basic human right to faith and to the sacramental culture of Catholicism.”; 2.) “...because of the unique nature of these cases, it is only through a user-led process that long-lasting and genuine solutions can be sought for both parties.”; 3.) “...these user-led processes can be delivered by various forms of dialogue, one of them being [restorative justice].” Bases his arguments on published literature, some of which is specific to the Roman Catholic Church context. Draws upon the Trauma Transmission Model and Empowerment Model of Charles R. Figley. To support his last argument, cites reports of restorative justice initiatives in the U.S.A., New Zealand, Canada, and Australia, some of which were applied to Roman Catholic contexts. 39 references; some contain errors.

Gaylor, Annie Laurie. (1988). Betrayal of Trust: Clergy Abuse of Children. Madison, WI: Freedom From Religion Foundation, Inc., 92 pp. [World Wide Web: <http://www.ffrf.org/betrayaloftrust>]

Gaylor is a feminist writer and editor of *Freethought Today*, Madison, Wisconsin. Her intent is to write an exposé and sourcebook. The numerous cases from the U.S.A. in the 1980s that are cited are taken from media accounts, especially newspapers, but also magazines and television talk shows. Most perpetrators are clergy and some are laity in religious roles, e.g., Sunday School teacher, a religious school's principal, and a Christian counselor. Chapters are quite brief and topical: Chapter 1 lists cases in order to document the reality; 2 analyzes clergy sexual abuse of children as a betrayal of trust comparable to incest, and enabled by both power differences and by religious language and symbols; 3 describes cultural blindspots that allow clergy pedophiles to function undetected; 4 describes the access to children that the religious role affords; 5 discusses the misuse of the counseling relationship, including some cases of non-minors; 6 describes reactions of denial and minimization that block adequate responses to commissions; 7 lists cases involving coverups of perpetration after discovery by ecclesiastical officials, most all of whom are Roman Catholic; 8 discusses the issue of forgiveness; 9 considers the topics of celibacy and homophobia; 10 is on the lack of reporting to legal authorities; 11, 12, and 13 are about violence and religion, but include more than child victims and more than the context of sexual abuse; 14 is about recent events in the Roman Catholic Church related to liability and accountability; 15 is a call to accountability; Appendix includes brief sections on prevention, detection, action, and resources. An underlying polemic against religion does not negate the relevance of her vigorous treatment of the topic on behalf of victims. Many of the quotes from nationally reputable authorities are referenced in the end, although not in complete academic citation format; not all quotes are referenced.

Gearing, Amanda. (2013). "Unjust Systems." Chapter 12 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 93-97.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 2, The Experience of Abuse. Gearing, a "journalist who has worked in Australia and the UK," is a law student. Comments on a 2012 criminal trial in Perth, Australia, in which a Baptist Union pastor was tried "on twenty-one sex and violence charges." [While she does not identify the pastor by name, information in the chapter indicates the individual is David Snell, former senior pastor of Lake Joondalup Baptist Church, near Perth.] While he was acquitted, he did admit to "extramarital sex with a vulnerable parishioner. Reports that the congregation's "shock [at his admission] because the congregation 'forgave' for the pastor for a previous adulterous affair he confessed to having with a parishioner in Queensland." Identifies factors in the woman's vulnerability: she was a recent immigrant, came "from a devout Hindu tradition and with no understanding of Christian teachings," and when she came to the church with her husband and 2 toddlers, she was pregnant and had no extended family. Describes the pastor's grooming procedure as "more akin to clerical abuse of a child." States: The pastor became the husband's only trusted friend. "My wife simply needed a place where she could pray and befriend Australians safely," he said." After she left the relationship, she earned a doctorate "and threw herself into helping victims of child prostitution in developing countries." She reported him to the police, giving a statement of 250+ pages. States that the newspaper covering the trial, including her testimony over 9 days, misrepresented the case: "The reporting belittled and humiliated the complainant." Attributes an inadequate police investigation as part of the failure of the prosecution case. Lacks references.

Geary, Brendan. (2011). "Church Historical Records of Past Abuse of Children in the Catholic Church." Chapter 2 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church:

Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 19-52.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." Geary is a Marist Brother in the Roman Catholic Church, and "has worked as a teacher, spiritual director and psychotherapist, and specialised in work with victims and perpetrators of sexual abuse." "The purpose of this chapter is to explore the history of child sexual abuse in the Catholic Church, partly by providing an overview of the issue, but mainly by exploring some individual cases." Notes the problems of terminology used in different historical areas, the limits of documentary sources, and the historical use of euphemistic language. Sources include: the Church's 4th century synod at Elvira, Spain; monastic rules; the penitentials; Peter Damian's Book of Gomorrah (1051); the Decretals of Gratian (1140); Fourth Lateran Council (1215); Inquisition records; Council of Trent (1545-1563); documents authored by Pope Pius V (1566-1572); correspondence; case records; contemporary inquiries; contemporary accounts by victims/survivors; investigative journalism; academic research; advocates' publications. Cites a number of documented cases. Concludes with basic learnings that are organized thematically and based on continuing historical patterns. 81 footnotes.

_____. (2011). "A strip of white with the might of an empire behind it.' Contributions of the Catholic Hierarchical System to Sexual Abuse of Children." Chapter 4 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 71-108.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." Geary is a Marist Brother in the Roman Catholic Church, and "has worked as a teacher, spiritual director and psychotherapist, and specialised in work with victims and perpetrators of sexual abuse." Noting the various factors that "have been proposed to explain the sexual abuse of children by [Roman Catholic Church] priests and brothers," he examines the factor of "the way in which the Church operates, in other words the 'system' in which priests and brothers lived, worked, believed and, sadly, abused. This also encompasses the way that religious superiors (bishops, provincials and the Vatican) responded to accusations and revelations. It is a perspective that touches on the idea of the Church as a specific culture, with its own ways of thinking, believing, behaving and managing difficulties." His cultural argument is "that it is not helpful to isolate individual aspects of the crisis, but that the way the Church operates needs to be examined and changed... It is necessary to reflect the clerical, episcopal and Church systems in which such decisions were made, and which were considered as both sufficient and appropriate..." Topics include: communication patterns in dysfunctional and in functional groups; leadership in groups; the Church's canon law; 4 types of group norms – written rules, explicitly stated procedures, informal (non-explicit), and beyond awareness (culture). Discussing *culture*, subtopics include: clericalism; denial and defense; social context of the Church and of society; theology. Regarding *group norms*, very briefly identifies a "culture of confidentiality and secrecy" as inhibiting priests and members of the hierarchy from speaking "out about a problem which contributed to the catastrophic failure of the Church in its duty of care for children." Very briefly discusses the bishops as part of "the social reality of the Church" in a "context which values conformity, which has a strong dislike of bad publicity, which is secretive, does not like consultation or participation in decisions, and tends to

maintain power in the hands of a small number of men, all of whom are celibate.” Very briefly discusses *group think* as a factor in a decision-making process. Offers recommendations “to change the culture that facilitated the abuse,” citing specifics from the National Review Board for the Protection of Children and Young People (United States Conference of Catholic Bishops). Also recommends that the Vatican “invite an international team of eminent persons (jurors, psychiatrist, statesmen and stateswomen) to investigate its handling of abuse in the past, in order to recommend changes that will help to avoid its repetition in the future.” 79 footnotes; references are drawn from a number of Western nations.

_____. (2011). “Religious and Educational Cognitive Distortions Used by Clerical Child Sex Abusers.” Chapter 7 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 165-196.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Geary is a Marist Brother in the Roman Catholic Church, and “has worked as a teacher, spiritual director and psychotherapist, and specialised in work with victims and perpetrators of sexual abuse.” The chapter “explore[s] the ways that clergy child abusers use religious ideas, theology and their religious roles to abuse children and to protect themselves from the emotional, moral, psychological and legal consequences of their abuse.” Cognitions related to their faith system [schemata] facilitate the abuse of children and help to maintain that abuse over time.” His use of the term *clergy* is inclusive of the Catholic terms of priests, deacons, religious brothers, and ministers. Begins by briefly discussing 4 reasons “that sexual abuse by clergy is particularly shocking and offensive.” Uses David Finkelhor’s 4 stage model of sexual offending as the framework to discuss how clergy offenders use *cognitive distortions* to overcome internal inhibitors (Finkelhor’s stage 2): “The offender must also overcome the internal beliefs, values and traditions that would generate shock, horror or disapproval of this behaviour... In order to cross this internal boundary a member of the clergy needs to find a way to ‘give himself permission’ for what he is about to do.” Describes *cognitive distortions* as faulty reasoning that “allow[s] the offender to behave in unacceptable ways.” Cites specific findings from clinical research with both clergy and non-clergy sex offenders, as well as statements from published accounts of sexually abusive clergy. Distinguishes between the content of the distorted thought and the process of distorted thinking. Examples include the use of the priestly role and religion as justifications, which also had the affect of overcoming the resistance of victims. Discusses how distorted thinking is used by clergy offenders in the stages of pre-abuse, abuse, and post-abuse. Provides the context for, and deconstructs, numerous expressions intended to justify the abuse in preparing for it, and excusing or minimizing it afterwards. Notes very briefly the ecclesiastical context that supported the offender’s thought that if his abuse was reported to religious authorities, it would not be believed or there would be no significant punishment. Other ways that clergy maintained their abusive behaviors are identified as: the psychological mechanism of pathological splitting, or compartmentalization; the mental process of *cognitive deconstruction*, which “gives the offender permission to suspend his usual morals and values in pursuit of what he experiences as an unmet need.”; *extended mind theory*, which entails the offender’s social and cultural environment. He raises questions about the nature of certain Catholic theologies as possibly abusive. Very briefly discusses implications for treatment. 77 footnotes.

Geary, Brendan, Robinson, Tony, & Robinson, Geraldine. (2011). “‘Within our darkest night’: Rekindling Spirituality in the Clerical Offender during Treatment.” Chapter 17 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 365-399.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." Geary is a Marist Brother in the Roman Catholic Church, and "has worked as a teacher, spiritual director and psychotherapist, and specialised in work with victims and perpetrators of sexual abuse." Tony Robinson "is a clinical psychologist who works in private practice." Geraldine Robinson "is a clinical psychologist and consultant who works in private practice in Sydney, Australia." The chapter discusses "how faith and spirituality can be a resource to [clergy sexual offenders] in their own healing and recovery, as well as helping to prevent them from advising children or vulnerable young people in the future." Begins by very briefly discussing the psychological benefits of religion and some constructs of what drives human behavior. Very briefly identifies a few research studies on the benefits of religion and spirituality for sex offenders, and concludes: "These findings support the general usefulness of including spirituality in the treatment of sex offenders... To our knowledge, there is no research evidence on the place of spirituality or faith in the recovery of clergy offenders." Briefly discusses some psychological patterns of clergy offenders in relation to their offending, their "deficient" morality, and some of their patterns of denial. Identifies 6 tasks in "the fundamental spiritual tasks of recovery.": 1.) "...attain the capacity to experience a profound victim empathy to the point that the offender's primary life goal after treatment will be to make as-full-as-possible reparation to this victims..."; 2.) "...manifest willingness to risk imprisonment and loss of ministry as a consequence of owning up to his crimes and supporting the recovery of his victims."; 3.) "...live simply and safely by accepting structures of accountability which can be severely limiting."; 4.) "...make a day-by-day commitment to living a healthy sexual life."; 5.) "...make a daily commitment to humbly bringing his offending story to his God..."; 6.) "...dedicate himself to developing a regular and faithful prayer routine that he frequently reviews with a spiritual director." Discusses the thought patterns of a clergy offender who is recovering spiritually. States: "The fundamental spiritual task of recovery for the offender is to confront how he objectified another person (his victim)." Very briefly discusses a model of recovery for an offender based on the "12-step movement" for people in "alcoholic recovery." Very briefly discusses the functions of "a variety of necessary roles in the pastoral care of sex offenders that support spiritual recovery," including that of the bishop or religious leader, and especially that of a professional and trained spiritual director. Very briefly discusses the need for accountability and support for the offenders re-entering the Church. States: "Almost as importantly, the Church needs to become a recovering community... An offender's recovery will be sustained and enhanced only in so far as the 'whole group' can establish a healthier spiritual environment." Concludes that for the clergy offender, recovery is a life task. States: "First the Church must give priority to victims and their families." 39 footnotes.

Gedge, Karin E. (2003). Without Benefit of Clergy: Women and the Pastoral Relationship in Nineteenth-Century American Culture. New York, NY: Oxford University Press, 290 pp.

Gedge is assistant professor of history, West Chester University of Pennsylvania, West Chester, Pennsylvania. A scholarly and detailed study that examines and compares "the pastoral relationship [between clergymen and female parishioners] as it was perceived, imagined, idealized, and experienced" in the 19th century U.S. in order to "understand the very human circumstances and tensions that shaped gender relations in general and the pastoral relationship in particular" and so make a contribution to the study of 19th century American religion and culture. Her focus is the 1800 to 1880 period, mostly in New England. Chapter 2, "Gone Astray; or, What the Public Feared," pp. 23-48, describes 4 19th century trials of clergy accused of sexual misconduct and analyzes how these depicted in simplistic and sensationalistic ways the images of clergy as predator of innocent women versus clergy as martyred victims. The 1st case is the 1833 murder trial of Ephraim K. Avery, a Methodist minister in Rhode Island, who was accused and acquitted of killing Sarah Cornell, an unmarried mill worker who reportedly had named him as the father of her child. The trial generated extensive newspaper coverage, pamphlets, fictional

accounts, broadside songs and poems, and a play. Cornell's reputation and morals were attacked by Avery's attorneys, and the role of the Methodist Church was questioned. The 2nd case is the 1844 ecclesiastical trial of the Right Reverend Benjamin Onderdonk, Episcopal bishop of New York state, 1 of 18 in the denomination. 4 women accused him of sexually groping and fondling them. In the absence of strong corroborative evidence, an equivocal verdict allowed Onderdonk to keep his title, salary, and residence in exchange for surrendering his responsibilities and duties as a bishop. Extensive publicity surrounded the trial, and analysts attributed the outcome to political motives. Gedge comments: "With no psychological theory or legal lexicon [like sexual harassment] to explain Onderdonk's failings, his contemporaries considered his behavior something more than playful but much less than sinful or criminal. ...his status, rather than guaranteeing his morality, protected his immorality." The 3rd case is the 1857 criminal trial of Isaac S. Kalloch, pastor of Tremont Temple Baptist Church, Boston, Massachusetts, who was acquitted of committing adultery. The 4th case is the ecclesiastical and civil trials in the 1870s of Henry Ward Beecher, nationally prominent pastor of Plymouth Church, Brooklyn, New York, who was accused but never convicted of committing adultery with a woman who was a parishioner. Chapter 3, "Mending Fences; or, What the Public Saw," pp. 49-74, examines cases depicted in trial pamphlets that were published between 1810 and 1878 for criminal, civil, and ecclesiastical cases of clergy misconduct, including sexual misconduct. Clergy involved include Episcopal, Congregational, Presbyterian, Methodist, Baptist, Freewill Baptist, Roman Catholic, and one who headed his own cult. The pamphlets were generated usually in cases involving factionalism and unresolved conflict, which created a market of readers. Quotes women who were the victims, and observes: "...the very high expectations for their pastor's moral superiority that women brought to the pastoral relationship" put them "ironically, at greater risk of betrayal." Notes that when the clergy exploited their vulnerability, the women experienced "cognitive dissonance – the psychological inability to reconcile the difference between their expectations and the actual behavior of the pastors – that often prevented them from resisting the evil they tried to deny." Through quotes, describes how clergy "asserted their authority over laywomen by justifying their actions in scripture-based arguments" to overcome women's resistance to accept their sexual behavior. Notes: "Tragically, young women suffered attack because they listened carefully to their pastor's seduction sermons, trying to adhere to feminine ideals of piety and submissiveness." Reports on how clergy defended themselves at trial, and the internal and external pressures experienced by the women as accusers and witnesses. Extensive and diverse references; 334 footnotes.

Geiger, Maynard. (1969). "Ordaz, Blas (1792-1850)." Entry in Franciscan Missionaries in Hispanic California 1769-1848: A Biographical Dictionary. San Marino, CA: The Huntington Library, pp. 171-173.

Geiger, a member of the Franciscan Order of Friars Minor and a priest in the Roman Catholic Church, is an historian of the Franciscans' Spanish missions in California. From the foreword: The book is a "presentation of succinct biographies of 142 Franciscan missionaries who evangelized California between the years 1769 and 1848..." Ordaz, born in Spain, went to Mexico, and then to California in 1820. States: "The question of Ordaz' immorality was ventilated early in this century by opposing [writers]." Quotes an author as stating: "Padre Blas was a lively and good-natured man, but his fondness for women involved him occasionally in scandal and reprimand from his superiors." References an 1859 letter by a priest in which he "declared that Ordaz' incontinence was notorious, that *it was said* [italics in original] that he had had illicit relations with various women and that it was beyond doubt that he had had various children from a single woman..." 5 references. [See also this bibliography, this section: Librado, Fernando, Harrington, John, & Hudson, Travis (Ed). (1979; 1980). Breath of the Sun: Life in Early California as Told by a Chumash Indian, Fernando Librado, to John P. Harrington. Banning, CA: Malki Museum Press, 178 pp.]

The General Commission on the Status and Role of Women. (2005). Sexual Harassment in The United Methodist Church 2005. Chicago, IL: The General Commission on the Status and Role of Women, The

United Methodist Church, 20 pp. [Accessed 03/05/13 at:

<http://www.gcsrw.org/LinkClick.aspx?fileticket=PpyssJfGcs0%3D&tabid=8529>]

Reports the result a study commissioned as a follow-up to a 1990 study on sexual harassment in the United Methodist Church. Based on 1,800 surveys (28% response rate). Respondents were: 58.9% laity, 41.1% clergy; women 84.7%, 15.3% men; 84.6% White, 9.7% Black. P. 5 lists a summary of 14 key findings. Pp. 6-18 describe findings in topical categories, including displaying responses by lay/clergy and gender demographics. Topics includes: familiarity with policies, procedures, programs and services; harassment experienced; kinds of sexual harassment; sites for sexual harassment; responses to harassment. Includes comparisons to the 1990 survey. Pp. 18-20 are concluding recommendations. [For an academic journal article on the report by the principal investigator, see this bibliography, Section IIa: Murphy-Geiss, Gail. (2007).]

General Council on Ministries, Office of Research. (1990). Sexual Harassment in The United Methodist Church. Dayton, OH: General Council on Ministries.

See the entry in this bibliography, Section IIa.: Majak, Linda C. (1991).

Gerdes, Louise I. (Ed.). (2003). Child Sexual Abuse in the Catholic Church. San Diego, CA: Greenhaven Press, Inc., 107 pp.

Consists of 16 brief chapters plus an annotated list of organizations and websites, and a brief bibliography concerning the topics. Chapters reproduce previously issued statements and printed articles by 16 male authors who include: columnists, journalists, and writers; academicians from different disciplines; a clinical psychologist and a psychiatrist; Pope John Paul II; a victim who was abused as a child by a priest. The compilation follows the international response to a series of reports in *The Boston Globe* newspaper in 2002 regarding child sexual abuse by Roman Catholic priests and a pattern of response by the hierarchy that continued to put children at risk: "The authors... offer several perspectives on the nature of the problem of clergy child sexual abuse as well as possible solutions." Topics addressed in a point/counterpoint pairing include: whether celibacy is a factor in pedophilia by Catholic priests; the 2002 zero tolerance policy of the U.S.A. Catholic bishops; whether the Church's response to child sexual abuse has been adequate. Other topics include: the effects of litigation on the Church; treating priests as criminals rather than clinically from a moral model; a call for reform by the bishops.

Getz, Lorine M. (2005). "A Welcome Voice Breaks the Silence in an Exclusively Male Clerical Tradition." Chapter 9 in Boisvert, Donald L., & Goss, Robert E. (Eds.). Gay Catholic Priests and Clerical Sexual Misconduct: Breaking the Silence. Binghamton, NY: Harrington Park Press (imprint of The Haworth Press, Inc.), pp. 151-162.

Getz is an author who was raised Roman Catholic. Commentary on the contribution of Mark Jordan's The Silence of Sodom: Homosexuality in Modern Catholicism to her understanding the secret "homoerotic interrelationship between homosexuality and the sociocultural and religious milieu of the all-male priesthood in the contemporary American Roman Catholic Church." States that "the records seem to indicate that, though the sexual abuse of children and youths (and women) by 'religious' persons, especially by religiously affiliated male persons, is a significant social phenomenon, its specific occurrence among members of the Roman Catholic clergy has a fundamental and unique basis in the construction of the homoerotic notion of maleness, the exclusive maleness of its clergy, and the impenetrable silence surrounding its secret sodomitic milieu." Among the events she cites as part of her experience in the Catholic Church include the death by suicide of a graduate school classmate prompted by his priest-professor thesis advisor who ensnared him in a sexual triangle involving religious imagery. 9 references.

Gibbs, Peter. (1992). Child Sexual Abuse: A Concern for the Church. Bramcote, Nottingham, England: Grove Books Limited, 28 pp.

Gibbs, a former probation officer, is an assistant curate, Anglican Church, Ferndown, Dorset, England. Booklet format. The "aim [is] to give limited guidance to church leaders and other counselors who recognized the need for more basic knowledge on [child sexual abuse (CSA)]." Addresses topics related to "that of the abused victim on the one hand and that of the abuser on the

other.” Chapter A, noting the limits on research regarding prevalence, states that a reasonable assumption is that 10% adults were abused sexually in childhood. Cites research showing “that it was the families who most bombarded children with sexual prohibitions and punishment – NOT the permissive ones – that fostered a high risk for sexual exploitation.” Describing current patterns of families in England as differing widely from the traditional stereotype of “nuclear/natural family units,” notes the churches’ idealization of the model as a factor in denying the potential of incest in church-related family units. Briefly discusses power in relation to CSA, using a biblical framework to assess power. Very briefly reviews theories of responsibility for CSA, concluding “that the prime responsibility for abuse lies with the perpetrator.” Drawing on the clinical work of David Finkelhor, Chapter B discusses the abuser and patterns of abuse. Chapter C discusses abusers, churches, and pastoral care. States that the tendency of churches in England is to ignore the problem of CSA, and that when CSA “does come to the attention of a church worker, there is often a strong pressure to contain the situation without involving outside agencies. It is unwise to yield to this... The protection of the child is always paramount... In the rare case of the ‘confessional’, it is open to the confessor to make absolution conditional and to indicate a moral duty to take the matter further.” Presents a scenario with commentary regarding how a church member could respond to a congregant who committed incest. Chapter D discusses persons who are victims of sexual abuse. Topics include: disclosure, gender and disclosure, and the effects of abuse, including spiritual effects. Chapter E discusses healing and victims. Topics include: counseling, prayer, support groups, and pastoral care. Chapter F presents concluding challenges for the church, including preventive measures. Ends with a prayer written by a teenager who was sexually abused as a child. The appendix is a bibliography of 24 items, some of which are used as references; 2 footnotes.

Gibson, David. (2003). “Sexual Abuse, Sexuality, and the Modern Priest.” Chapter 8 in The Coming Catholic Church: How the Faithful Are Shaping a New American Catholicism. San Francisco, CA: HarperSanFrancisco, pp. 162-196.

By a religion journalist and a Roman Catholic since 1989. Based on his work “as a journalist for the *Star-Ledger* of New Jersey,” a regional daily. The book examines the Catholic Church in the U.S. and issues concerning its future that were brought to attention by events related to the “scandal of 2002” precipitated by media reports of the sexual abuse of minors by priests, and subsequent actions of the hierarchy upon discovery. Chapter 8 pursues “legitimate questions about the nature of the sexual abuse crisis among the clergy.” Begins with what is known about the prevalence of child molestation and who molests children, and compares the data to available figures for priests. Citing without attribution the demographics of the victims, states: “Priests abusing adolescent boys accounts for the vast majority of church cases – perhaps 80 percent or more... Thus the peculiar, central reality of sexual misconduct by priests is improper homosexual activity.” Rejects use of the term *ephebophilia*, stating “it is not the main issue in the priest abuse scandal. The abuse was largely the result of the actions of emotionally immature homosexual men who preyed on teenage boys. This is dangerous terrain, because it plays into homosexual stereotypes and into the homophobia that lurks just under the surface of American society and traditional religions.” Discusses the presence of gay priests in the Church, sexuality and celibacy, public perceptions of the sexuality of priests, Vatican policy regarding gay priests, a homosexual subculture in the U.S. Church, and discrepancies between practices of bishops. Concludes by stating: “The defining aspect of the scandal – the truly *scandalous* part of it – is that the bishops and religious leaders charged with overseeing their priests willfully ignored or actively covered up for abusive priests, and that they consistently put the interests of their criminal brethren ahead of those of innocent victims... The main culprit in the scandal, then, is this so-called clerical culture that has come to infect the church...” Lacks references.

Gibson, William, & Begiato, Joanne. (2017). Sex and the Church in the Long Eighteenth Century: Religion, Enlightenment and the Secular Revolution. London, England: I.B.Tauris & Co. Ltd., 379 pp.

Gibson is professor of ecclesiastical history, Oxford Brookes University, and director, Oxford Centre for Methodism and Church History, Oxford, England. Begiato is a professor of history, and head, Department of History, Philosophy and Religion, Oxford Brookes University. From the

preface: “This is a book about sex and religion in England and Wales in the long eighteenth century, broadly the period between the revolution of 1688 and the repeal [by the British Parliament] of the Test and Corporations Acts in 1828.” The primary focus is the Church of England. “The term ‘sex’ in the title includes beliefs and teachings about sexual acts, attitudes towards people’s sexual practices and sexualities, and only peripherally considers sexual identities... Overall, our purpose is to show how powerful and pervasive religion was in the world of sex in this period...” Chapter 5, “Evangelicals, Sex, and Respectability,” at pp. 144-150, cites a number of incidents, accusations, and rumors of Methodist evangelical clergy regarding “sexual misdemeanours” and “sexual scandals.” Chapter 8, “Scandals, the Public, and the Clergy,” considers how sexual scandals involving Church of England personnel and doctrine “provide insights into major political and religious issues” of the period. Numerous cases involving clergy are cited. [There is frequently insufficient detail in the text about the nature of the relationships to determine with precision whether the clergyman was using his ecclesiastical role and status to exploit the other person, e.g., a clergy/parishioner role relationship. The references, which are extensive, may provide that information.]

Gilhooley, Steve. (1999). Pyjama Parade. Edinburgh, Scotland: Lomond Books, 224 pp.

Gilhooley is a Roman Catholic parish priest, Edinburgh, Scotland. Autobiographical account written in the hope that by detailing the story of “what happened to me and others... it helps those who have suffered the same, especially those who have been unable to verbalise the trauma they endured and are still enduring. You are not alone.” Also written as a challenge to the Church “to get its own house in order.” In 1974, at age 12, he left his family in Scotland to attend junior seminary at St. Mary’s College, an all-male boarding school run by an order of missionary priests in Cumbria, England. Corporal punishment, including being hit with a belt and bamboo cane, were regular occurrences that also led to physical beatings. Psychological and physical hazing by older students of younger students was sanctioned. These led to depression, self-mutilation with knives, and mental breaks with reality. Chapter 9 tells of a priest who privately celebrated the mass daily, and forcibly fondled and abused the boys assigned to him as altar servers, a role that the boys referred to as the ‘bum boy.’ That the acts were by a priest and in conjunction with the mass affected their spirituality in adverse ways. He was reported by one boy, the police were called, and he was transferred to Africa. After Gilhooley as an adult began publicly speaking out about abuse at the seminary, the priest was investigated, charged, pleaded guilty, and was sentenced to prison and a sex offender register. When the school in Cumbria closed, Gilhooley was transferred to another junior seminary in Scotland where he grew to trust, respect, and admire the priest who was the rector. It was therefore devastating when the priest in the name of a pseudo-medical inspection violated him sexually. Over time he began to recognize that he’d been abused, confided it to others, and began to heal. He also learned of the damage to the lives of boys who’d been molested at junior seminary, including deaths from suicide. In various media he spoke about the experiences which elicited new stores of sexual molestation by other priests. Describes how students coped, including why they didn’t tell. A straightforward, personal story.

Gill, Alan. (1997; 1998). Orphans of the Empire. Milsons Point, New South Wales, Australia: Random House Australia, 849 pp.

Gill is a journalist, Sydney, Australia. Based on numerous interviews. An account of the “thousands of children [who] were shipped [primarily] from Britain to distant parts in the Empire” from the 18th century to the late 1960s, focusing on the “about one in three [who] came to Australia.” States: “Child migration was devised as offering underprivileged children a ‘new start’ in a fresh country. It was also a way for Britain to solve its social problems. It was a means of ‘seeding the empire’, and was pursued with missionary zeal. The children were not adopted out, nor were they, in the usual sense of the word, fostered. Though government-sponsored, the sending and receiving agencies were for the most part Christian charities who shared this goal and saw their work as inherently noble.” Defines child migrant as minors about 5-12 years at the time of arrival, who traveled in a group unaccompanied by, or not traveling to join, parents or relatives: “The typical child migrant was an ‘institutional kid,’ in the care of one or other of the major charities, before and after migration.” While cautioning that the book “deal only with *reported* cases of ill-treatment,” also states unequivocally that “physical and sexual

abuse in orphanages was very real,” that “transferring miscreants was an approach adopted by people who should have known better,” and that “some of those – including Church leaders – who knowingly concealed acts of abuse became, by their silence, virtually parties to the act.” States: “Because of the current bad publicity surrounding child migration, there is a degree of buck-passing between the British and Australian Governments, also the [Australian] State Governments and the various sending and receiving organisations about where responsibility lay for this now controversial enterprise.” Throughout Parts 1 and 2, reports numerous former residents’ anecdotal stories of physical, emotional, and sexual abuse committed by staff of the child institutions, particularly religious ones. Part 3, “Sexual Abuse,” consists of 10 chapters. Chapter 16 sketches sexual abuse as committed by Roman Catholic clergy and women religious, and non-Catholic clergy in Australia and throughout the world. Chapter 17 considers various ways the stories of Australian children’s experiences of abuse reached public awareness in the late 1980s and early 1990s. Chapter 18 considers the response of the Catholic Church in Australia in the 1990s after reports of sexual abuse of minors by clergy and others in the Church surfaced in the media. Also describes: the Church’s response to reports of abuse of non-child migrants, and situations in other Australian denominations in other countries. Discusses what causes child molesters to offend. Chapter 19 explores why victims waited to come forward and report their experiences, and the topic of victims’ truthfulness. Chapter 20 briefly describes the responses of Australian Catholic media, secular media, and television. Chapter 21 briefly addresses what Australian government and police authorities knew about problems at the Christian Brothers’ child institutions in Western Australian, and when they knew it. Chapter 22 briefly described the positions of certain members of Australian federal and state governments in the late 1980s and 1990s on the topic of child migration, abuses, and the Christian Brothers. Chapter 23 reports: the Christian Brothers’ issuance of an apology; initiatives to open a government inquiry; a police investigation into accusations of sexual abuse of minors by Christian Brothers at their child care institutions in the 1940s and 1950s, and a government decision to terminate the investigation; the arrest of several Christian Brothers, and a few who were charged; initiation of civil suits for sexual abuse, physical abuse, and “inappropriate physical labour,” and negligent failure of management and supervision; Christian Brothers’ settlement offer, and its acceptance. States that written evidence from the Order’s archives make clear “that acts of sexual impropriety were known about by the Order’s leaders, at least as far back at the 1930s, and that – on their own admission – attempts to curb it were ineffectual.” Chapters 24 and 25 report on the most recent events, including those related to Aboriginal children in Australia. Chapter endnotes. Useful appendix of organizations; bibliography.

Ginty, Molly M. (2008). “Taking Her Priest to Court.” Chapter in Willis, Laurie. (Ed.). Sexual Predators. Farmington Hills, MI: Greenhaven Press, pp. 75-81. [Reproduced from: S., Elizabeth (pseudonym) (as told to Ginty, Molly M). (2002). Sins of the father. *Good Housekeeping*, (January):93-94, 96.]

One of 5 first person accounts in a section entitled, “Clergy as Sexual Predators.” For description, see the annotation for the article in this bibliography, Section IV.

Glancy, Graham, & Saini, Michael. (2009). “Sexual Abuse by Clergy.” Chapter 23 in Saleh, Fabian M., Grudzinskas, Jr., Albert J., Bradford, John M., & Brodsky, Daniel J. (Eds.). Sex Offenders: Identification, Risk Assessment, Treatment, and Legal Issues. New York, NY: Oxford University Press, pp. 324-339.

Glancy is assistance professor, Department of Psychiatry, Faculty of Medicine, University of Toronto, Toronto, Ontario, Canada. Saini is assistant professor, Factor-Inwentash Faculty of Social Work, University of Toronto. The book “provide[s] a thorough interview of the state of the art in dealing with sexual offenders: from phenomenology to biology, from assessment to treatment, and including a variety of special populations.” A large portion of the chapter is essentially a literature review. Notes the lack of empirical evidence about clergy who sexually abuse children, and how this affects the ability “to screen, prevent, and treat those clergy” who abuse. Observes that in “reviewing the modest sample of empirical literature on clergy abuse, it should further be noted that many of the studies suffer from methodological flaws.” Focus is on the etiological factors of intrapersonal, interpersonal, and systemic. Draws heavily on literature related to Roman Catholic priests, due to its preponderance in the literature on clergy offenders.

They construct an etiological model of clergy offenders based “on the notion that clergy abuse is caused by a full complexity of factors,” and a clinical typology of offenders based on published studies: naïve, normal and/or mildly neurotic, severely neurotic and/or socially isolated, impulsive character disorders, sociopathic or narcissistic character disorders, psychotics, classic sex offenders, medically disable, and masochistic/self-defeating. Considers preventive and treatment programs. Concludes by calling upon clinicians to “become more involved with the prevention, screening, and treatment of clergy who sexually abuse” and for more research. Calls upon religious leaders “to inspire themselves and others to become active participants in the process of scientific discovery to ensure the cultivation of reliable information to help and treat the clergy who abuse.” 75+ references; some entries have inaccuracies.

Glenn, William. (2005). “Neither Do I: A Meditation on Scapegoating.” Chapter 14 in Boisvert, Donald L., & Goss, Robert E. (Eds.). Gay Catholic Priests and Clerical Sexual Misconduct: Breaking the Silence. Binghamton, NY: Harrington Park Press (imprint of The Haworth Press, Inc.), pp. 209-219.

Glenn is a “former [Roman Catholic] Jesuit and an activist in San Francisco... [who] serves on the local board of the Center for Lesbian and Gay Studies at the Pacific School of Religion.” Commenting on the remarks and actions of Roman Catholic bishops and cardinals in response to media reports in 2001-2002 of sexual abuse of minors by priests and the role of the hierarchy, he analyzes the remarks and actions as a strategy that “has become a massive list of public denials” and enumerates 15 specific ones. Concludes: “...the strategy adopted covertly is to suggest that the presence of homosexuals in the clergy is, in fact, the root cause of this problem and, as it, or rather, they, are rooted out, in whatever way the leadership devises, the body of the institution will once again, as if it ever was, be made pure.” Briefly discusses homophobia and the scapegoating of homosexuals in the Church. Lacks references.

Glover, Voyle A. (2005). Protecting Your Church Against Spiritual Predators: Legal FAQ’s for Church Leaders. Grand Rapids, MI: Kregel Publications, 136 pp.

Glover is “a private attorney in Merrillville, Indiana,” and a former deputy prosecutor for the State of Indiana. From the preface: The focus is “*minimizing the legal exposure of a church*.” [Italics in original.] States: “Protecting our children is protecting the church itself.” Interspersed are typical questions asked by Christian churches, which are followed by short, direct, and strong responses. Topical chapters are practically-oriented and address a large variety of circumstances. Chapter 7 discusses sexual assaults by church leaders. Chapter 8 addresses the reporting of abuse. Chapter 9 concerns insurance coverage. 11 topical appendices, 4 of which regard reporting of child abuse and neglect. Pp. 121-133 are endnotes.

Goldberg, Carl. (1983). “Courage and Fanaticism: The Charismatic Leader and Modern Religious Cults.” Chapter 10 in Halperin, David A. (Ed.). Psychodynamic Perspectives on Religion, Sect and Cult. Littleton, MA: John Wright • PSG Inc., pp. 163-185.

Goldberg is with the Department of Psychiatry, Albert Einstein College of Medicine, Yeshiva University, New York, New York. From the book’s introduction: The purpose of the book “lies in helping the mental health professional differentiate between the individual’s longing for transcendence and those groups which may exploit this spiritual quest.” At the outset of Chapter 10, Goldberg states: “...cults are more regarded as the fastest growing spiritual movements in the world... they have arisen from the dissatisfactions of adolescents and young adults who have experienced limited options in American society for pursuing what they consider to be meaningful lives... I am concerned in this chapter with examining the concepts of religious conviction, courage, and fanaticism in terms of religious cults.” His thesis is not that cult leaders are persuasive, authoritarian characters or a “Svengali figure who forces his followers to act contrary to their own wishes.” Rather, his analysis is that cult followers seek “a leader and a movement in which he or she can be involved in extreme behavior, even if this endeavor is simply not be responsible for having to make decisions for his/herself.” He examines The People’s Temple of Rev. Jim Jones, “an extraordinary cult in terms of the social and existential conditions which led to its emergence.” Notes the limits of psychohistory in retrospectively studying Jones and his followers. Describes Jones as leading a pseudoreligious cult that benefited from a laissez-faire

relationship with political leaders and governmental units. Describes the paradox of Jones “operat[ing] in a climate of both cynicism and hope.” Stating that cynical people are drawn to self-indulgent leaders,” notes that Jones “boasted openly about both his hetero- and homosexual affairs [with followers],” activities that were “strictly forbidden to all but his most trusted lieutenants... In a true spirit of cynicism Jones could forbid his followers from engaging in sexual relations with their spouses while forcing a female lover to watch while he seduced her husband.” Regarding the factor of hope, he states: “In reaction to the dissolution of the modern family, youth are in search of a more formed, sustaining, and caring surrogate family.” Briefly describes various psychological dynamics of cults and “cult religions,” including: “To ensure obedience to cult doctrine, critical thinking by its members is strongly discouraged by practices which dictate the suppression of negative thoughts about the cult, and in its place is fostered an emotional dependency on the cult authority which arrests the natural maturation into adulthood of its members.” Sketches a tentative psychological profile of Jones, stating: “The duplicity, coercion, and humiliation Jones inflicted upon others were his own internal processes at war.” Also offers comments about Jones’ followers: “...[they] are people who have rather denigrative views of themselves. They appear extraordinarily eager to be Jones’ subjects, if not his victims... Jones became the repository of the projective identifications of his followers.” Examines “the issue of sexual politics in messianic cults” in order to understand Jones’ extensive and controlling power over his followers. States: “Jones used sexual tactics and programs to dominate, blackmail, and humiliate his followers... By utilizing unconventional and bizarre practices – whether by forbidding all sexual activities in the temple or by dictating precisely what kinds of sexual activities members of the temple were to have with persons he chose for them – Jones ensured that his temple followers were increasingly denied the integrity, autonomy, and ownership of their own bodies and how they were to function and interact with others.” Concludes: “Leaders like Jones are erected by followers who are unwilling to examine their own duplicity and malevolent urges.” 35 references.

Goldberg, Natalie. (2004). The Great Failure: A Bartender, a Monk, and My Unlikely Path to Truth. San Francisco, CA: HarperSanFrancisco, 192 pp.

By an author and teacher of writing. Memoir. From the introduction: “I write about my two fathers, my natural one and my spiritual one. I tell incidents that happened, matters not often talked about... How I was deceived, disregarded, offended, how I was naïve, ignorant, foolish – the things no one wants to behold. Why am I doing this? Because it is a way to liberation, bringing us into intimate connection with human life... I wanted to learn the truth, to become whole.” Part 1 focuses on her conflicted relationship with her father. Part 2 focuses on her relationship with Dainin Katagiri (1928-1990), a Sōtō Zen roshi from Japan, and founder and abbot of the Minnesota Zen Meditation Center, Minneapolis, Minnesota. Goldberg studied with him for 12 years before he died. Regarding him, she writes: “I could step out of my own skin and be free... I had found a great teacher... I positioned Roshi in the deep gash I had in my heart. He took the place of loneliness and desolation... I had found the perfect teacher.” Describes a process of projection in the “healthy teacher-student relationship” in which “the teacher calls out of the student a large vision of what is possible” as part of the student’s spiritual development. States: “This projection process also can get more complicated if we haven’t individuated from our original parents. Then we present to the teacher those undeveloped parts too. Here the teacher needs to be savvy, alert, and committed in order to avoid taking advantage of vulnerable students.” Describes how 6 years after Katagiri Roshi’s death, revelations emerged that he sexualized relationships with his students. Describes her reactions over time to the revelations. Calling his behavior a “breach of trust,” states: “I’ve heard some men say, well, they were adult women – what’s the problem? We were not peers with him. It wasn’t equal consent; it was two independent individuals with a horizontal relationship. Even if the women involved were okay with it, it was a betrayal of the community. Something hidden was going-on.”

Goldfarb, Ronald L. (2009). In Confidence: When to Protect Secrecy and When to Require Disclosure. New Haven, CT: Yale University Press, 289 pp.

Goldfarb is an attorney and author who lives and works in Alexandria, Virginia, and Key Biscayne, Florida. From the preface: “This book examines the question of confidentiality – its justifications, its rationales, its virtues, and its complexities. It explores conundrums of personal secrecy and judicial notions about the search for truth. These ruminations reveal interesting conflicts between competing needs for privacy and transparency and the corresponding values of confidentiality and exposure, whose balancing and resolutions define the state of democracy in our society as a new century begins.” He concentrates on the topic in the context of specific professions. In Chapter 1, “Privacy, Confidentiality, and Privileged Communications,” he states: “Confidentiality is a principle of legal ethics that governs when communications may be disclosed and when, more commonly, they should remain confidential. Privilege – more absolute – protects against compelled disclosure in a deposition or trial proceeding... The broader protection of confidentiality is governed by professional rules of ethics and contractual agreements; the more limited concept of privilege is governed by statute and the common law.” (pg. 24) Chapter 6, “The Pastoral Privilege,” pp. 124-143, examines rationales for “claims for a pastoral privilege covering confessions to clergy,” noting 2 components: individuals’ need “for forgiveness to expiate guilt and anxiety,” which is comparable to secular psychotherapy, and the process of forgiveness which “is augmented by confession to representatives of God who, in his name, may forgive.” Compares and contrasts the clergy-penitent privilege with that of a mental health practitioner and a patient. Briefly sketches the Roman Catholic Church’s position and rationale regarding the inviolability of confidentiality in its sacrament of confession, and traces the history of the privilege in English common law. States: “By the mid-seventeenth century, the privilege had vanished from English common law.” Traces the wide adoption of the privilege in U.S.A. laws beginning with cases in New York in the 1830s, citing utilitarian analysis – “the Wigmorean approach – as the basis for the privilege. Notes that “[t]he prevailing privilege is not an absolute privilege,” and that “[s]ince most churches do not consider confessions a sacred sacrament to be absolutely protected, ministers, rabbis, and other have operated under a qualified privilege.” The examples from case law to illustrate how courts have interpreted and applied laws regarding the privilege include cases involving the sexual abuse of minors in the context of The Church of Jesus Christ of Latter-day Saints, Roman Catholic Church, a Pentecostal church and its religious school, The United Methodist Church. Discusses variations in states’ laws regarding: pastoral conversation as advisory versus religious or spiritual; setting and purpose of the conversation; definition of clergy; mandatory reporting of child abuse. Very briefly discusses Jewish law and codes of ethics regarding an obligation to disclose confidential information if preserving the confidentiality would result in harm to another, and the ability of Jews to communicate directly with God without “an intermediary, such as a Catholic priest, in such situations.” States: “There is no canon or doctrine in most Protestant denominations or in Judaism that forbids the disclosure of confidences.” Discusses the U.S.A. Constitution’s First Amendment, noting that its clause regarding the *free exercise* of religion, which “would seem to protect Catholic priests from the prejudicial impact of child-abuse reporting laws,” is countered by the *establishment* clause, “prohibiting special treatment for any one religion.” States: “There is constitutional authority for the proposition that valid, neutral laws of general applicability (child-abuse laws would qualify) must be followed by Catholic priests, despite their free-exercise argument that their reticence is based on religious requirements... General laws of neutral coverage are not unconstitutional simply because there is a negative impact on a particular religious practice.” Concludes the chapter with his position that “priests’ accountability in serious and extreme criminal situations” outweighs the privilege as an absolute, and that the privilege “should not be tolerated when ongoing criminal actions are involved or gross miscarriages of justice are perpetrated as a result.” 73 book endnotes. In Chapter 11, “Conclusion,” he calls for a set of legal reforms, which include: “The absolute clerical privilege, which has permitted injustices and repeated crimes of violence and predation, should not be recognized under secular law. Church rules should be respected, but when they violate important rules of the secular state, society’s higher interest must prevail. Megachurches and small independent congregations should be encouraged to provide voluntary confidential counseling, but participants should be advised that future court proceedings could potentially require disclosure in limited instances. Confidential counseling should remain so, whether the counselor is a clergy member or layperson acting in a clerical capacity. Again, the distinction between confidentiality and privilege should govern all these situations.” (pg. 236)

Goldman, Marion S. (1995). "From Promiscuity to Celibacy: Women and Sexual Regulation at Rajneeshpuram." Chapter in Neitz, Mary Jo, & Goldman, Marion S. (Eds.) Religion and the Social Order, Vol. 5. [This is an annual series. The subtitle of this edition is: Sex, Lies, and Sanctity: Religion and Deviance in Contemporary North America.] Greenwich, CT: JAI Press Inc., pp. 203-219.

Goldman is with the Department of Sociology, University of Oregon. Based on extended life-history interviews that she conducted with 11 female and 13 male devotees, *sannyasins*, she examines responses to the abrupt shift in sexual regulation at Bhagwan Shree Rajneesh's Rajneeshpuram commune in Oregon between 1984-1985. Spiritual rebirth, according to Rajneesh, required the giving up of the self within the context of the master-disciple relationship. She writes that the "Rajneesh philosophy of sexuality was a blend of tantric mysticism with human potential movement homilies" that "made sex an obligation on the road to transcendence." Describes Rajneesh sexuality as "socially regulated and ostensibly designed as a means to a valued end, the process of reaching enlightenment... Collectively regulated sex could still be a matter of individual choice, but group pressures for conformity, especially within the context of therapy groups in the Poona ashram, transformed prescribed sex into an obligation." Reports that sexual relationships "were mandated in therapy groups, in Rajneesh's public darshans, and in private counseling. Enforcement was relatively easy, because many couplings took place within the general context of Rajneesh therapy and personal growth groups... It also was a duty to other sannyasins and to their spiritual master." She notes that sexual regulations are central to successful communal life for 4 related reasons: submission to the regulations is a personal testimony of commitment to the group and its goals; sexual regulations diminish alternative sources of reward; they enhance highly charged erotic commitment to a charismatic leader or group cohesion; they limit possibilities for dyadic withdrawal and keep the focus on the collective. The Rajneesh regulation that required sexual availability was replaced in 1984 with restrictions that promoted protective measures, monogamy, and celibacy. She found gender-based differences between the women and men's sexual strategies: women "were quite ambivalent about the old exhortations for promiscuity." 28 references.

Goldner, Virginia. (2007). "Introduction: The Catholic Sexual Abuse Crisis: Gender, Sex, Power, and Discourse." Chapter 1 in Frawley-O'Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 1-17.

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. Introduces the book – "an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization" – and its contributors, describes its themes by drawing on specific chapters, and offers commentary. The book's focus is "the [Roman] Catholic [Church] sexual abuse scandal," especially in the U.S.A. Organized around a "triangular configuration of experiential perspectives": victim/survivor, abuser/perpetrator, and bystander. 12 references, 1 of which misidentifies the source of an article.

Goldstein, Warren. (2004). "Marriage and Family Life." Chapter 10. William Sloane Coffin Jr.: A Holy Impatience. New Haven, CT: Yale University Press, pp. 225-248.

Goldstein is associate professor of history and chair, department of history, University of Hartford, West Hartford, Connecticut. A biography of Rev. William Sloane Coffin, Jr. described by Goldstein as "after Martin Luther King Jr., the most influential liberal Protestant in America" from the early 1960s to the end of the 20th century. While chaplain at Yale University, New Haven, Connecticut, and senior minister of Riverside Church, New York, New York, Coffin was nationally prominent in U.S. movements for civil rights, resistance to the draft and opposition to the Vietnam War, and nuclear disarmament, among other campaigns. Born in 1924, his father "was a member of New York City's business, charitable, social, and religious elite," and a paternal uncle became president of Union Theological Seminary in New York City. Chapter 10 briefly focuses on the dissolution of his first marriage and problems in his second. A very short passage

reports that Coffin revealed to his first wife “that he had an affair with his secretary” while chaplain at Yale.

Gonsiorek, John C. (1995). “Assessment for Rehabilitation of Exploitative Health Care Professionals and Clergy.” Chapter 14 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 145-162.

By a clinical psychologist in private practice in Minneapolis, Minnesota, who is extensively published. Of particular interest is the profile of 9 types of professional perpetrators. This tentative typology includes a separate section discussing clergy.

_____. (1999). “Forensic Psychological Evaluations in Clergy Abuse.” Chapter 4 in Plante, Thomas G. (Ed.). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CT: Praeger, pp. 27-57.

Builds from his chapter cited previously in this bibliography. Describes a forensic psychological evaluation model of clergy abuse offenders. Offers a typology of perpetrators, including estimate of rehabilitation potential, assessment process, and, issues and controversies. Second part describes a psychological evaluation model for assessing damages in male victims of clergy sexual abuse. An important contribution to the literature on this topic. Extensive clinical references.

_____. (2004). “Barriers to Responding to the Clergy Sexual Abuse Crisis within the Roman Catholic Church.” Chapter 13 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 139-153.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” By a licensed psychologist in independent practice, Minneapolis, Minnesota. He “review[s] a number of barriers that I believe are common to all entities responding to sexual exploitation, with special emphasis on their application to the Catholic Church. I will then describe barriers I believe are more or less distinctive to the Catholic Church, and will discuss implications and possible remedies.” His hypothesis is “that there truly is something different in the Roman Catholic Church about the problem of sexual exploitation, different from its manifestations in health care professions, and even different (for the most part) from its manifestations in most other religious denominations. ...what is distinctive about the manifestation of this general problem in the Roman Catholic Church in particular has most to do with idiosyncrasies of Church structure, especially its leadership structure.” Identifies typical barriers in responding to sexual abuse as insensitivity/denial/lack of awareness, difficulties with investigatory process, problems with the evaluation process, and lack of a sound database. Comments briefly on constructive alternatives to these barriers. Identifies barriers in responding to sexual abuse that “are more or less distinctive” to the Roman Catholic Church: leadership functioning as an aristocracy so that “the underlying principle is that the operative needs of the next level up will govern decision making.”; “the sacramental view of priesthood... [as] a profound ontological transformation in the person who is made priest.”, a position that leads the Church “to confound forgiveness and reconciliation in a spiritual sense, with rehabilitation in a psychological sense.”; an unusually adversarial relationship with behavioral, social, and medical sciences; the theologically rationalized abnegation of the human body/sexuality in relation to sexual expression other than procreation: “the essential spoiling of sexuality that typically accompanies sexual abuse cannot be comprehended if sexuality is not seen as valuable in its own right, and on its own terms, without necessary reference to a procreative purpose.”; a siege mentality as the characteristic response to criticism, whether the criticism is internal or external to the Church. 15 references.

_____. (2013). “The Interplay of Psychological and Institutional Factors in Sexual Abuse by Roman Catholic Clergy.” Chapter 3 in Renzetti, Claire M., & Yocum, Sandra. (Eds.). (2013). Clergy Sexual Abuse: Social Science Perspectives. Boston, MA: Northeastern University Press, pp. 37-59.

From the book's preface and the description by Claire M. Renzetti, co-editor, in Chapter 1, an overview of the volume: The book consists of chapters adapted from presentations in a lecture series at the University of Dayton, Dayton, Ohio, 2003-2004. "The purpose of this book is to examine clergy sexual abuse in the United States through the prism of social science interdisciplinarity [sociology, criminology, religious studies, anthropology, psychology, social work, and law], with a focus on the cultural, institutional, and structural factors that contribute to the problem and therefore must be understood to address it effectively. ...the complexity of social problems demands an interdisciplinary analysis that, in turn, suggests multilayered solutions." The main objective was to "mov[e] the discussion beyond the level of individual pathology [of the offender] to the macro level of structure, organization, and culture." Gonsiorek, a clinical psychologist, "has published widely in such areas as professional misconduct and impaired professionals, sexual orientation and identity, and professional ethics." Identifies himself as a Catholic in the chapter. States at the outset: "A high rate of [sexually] exploitative behavior or a chronically ineffective response to such behavior on the part of a profession [like clergy] or institution [like a religious denomination] is an indication that it is dysfunctional. Because religious institutions play dominant roles in the selection, training, formation, supervision, and management of their clergy, any such dysfunction will create climates in which exploitation is tolerated or even encouraged. Furthermore, a milieu that tolerates abuse will tend to elicit exploitative behavior in those who individual propensity to it is marginal, as well as eliciting increasingly egregious behavior in those who propensity is strong. This chapter reviews sexual abuse by Catholic clergy from the perspective of both the individual (the abusing priest) and the institution (systemic features of the Church), as well as the interactions between the two. It will also offer recommendations for change." Begins with a literature review, primarily clinical, regarding the prevalence of sexual offending by Catholic priest, and what leads abusive priests to abuse. Notes both the limits of the data due to methodological and sampling limitations, and the usefulness of what is available. Suggests that the Church could utilize malpractice insurance carrier data "to identify particular kinds of professionals and professional situations that are most at risk." Concludes that it does not appear that priests abuse minors "in greater numbers than would be expected by comparisons to similar helping professionals, although those clergy who abuse are unusual among abusers in their focus on adolescent males as victims." Attributes the primary factor for "the problem of sexual exploitation in the Catholic Church" to "idiosyncrasies of church structure and organizational culture, especially the culture and structure of church leadership." Cites as issues: 1.) "...the extraordinary challenges of maintaining personal and professional boundaries in the clergy role. ...the role that are expected to fill is the most complex and 'boundary strained' of any helper role." 2.) Catholic clergy are not "well-prepared to offer emotionally integrated, morally coherent, and humane perspectives on human sexuality" due to Church positions, teachings, and culture, e.g., its "pervasive sexism." 3.) the functioning of Church leadership "as a true aristocracy" and its underlying principle "that the operative needs of the next level up will govern decision making." 4.) the sacramental view of the priesthood as ontological transformation, which, in relation to a priest who offended sexually, leads to a tendency "to confound forgiveness, renewal, and reconciliation in a spiritual sense with rehabilitation and fitness for duty in a psychological sense." 5.) the Church hierarchy's ability to embrace, or distance itself from, the positions of affiliated entities regarding issues related "to the clergy abuse crisis." 6.) a siege mentality as the characteristic response of the leadership aristocracy to criticism. Concludes that the possibilities for change lie outside the hierarchy. His 7 recommendations, with rationale, include: 1.) Expand the research base on sexual exploitation by helping professionals, in general, and clergy, in particular. 2.) Routinely expand criminal investigations of abusive clergy to those in supervisory roles. 3.) Reduce bias in criminal justice proceedings by reducing prosecutorial discretion and bias by "other public officials who do not hold Church authorities accountable." 4.) Bar access to children by any institution with a record of failing to protect children from abuse. 5.) Restructure civil liability statutes to hold an organization like the Church liable when it incurs liability. 6.) "Disempower and replace the current Church hierarchy." 7. Refocus the U.S.A. Constitution's First Amendment protections of religious freedom for religious institutions by emphasizing the religious freedom of individuals. 46 references.

Goode, Helen, McGee, Hannah M., & O'Boyle, Ciarán A. (2003). Time to Listen: Confronting Child Sexual Abuse by Catholic Clergy in Ireland. Dublin, Ireland: The Liffey Press, 297 pp.

The first 2 authors are affiliated with the Health Sciences Research Centre (HSRC), Department of Psychology, Royal College of Surgeons in Ireland (RCSI), Dublin, Ireland. Goode is a research coordinator; McGee is a professor of psychology and HSRC director; O'Boyle is a professor of psychology and chair, Department of Psychology, RCSI. The document is an independent research study commissioned in 2001 by the Bishops' Committee on Child Abuse, later named the Bishops' Committee on Child Protection, of the Roman Catholic Church in Ireland. From the Executive Summary: The purpose "was to extend scientific knowledge about the impact of child sexual abuse by [Roman Catholic] clergy beyond the individual... to assess its impact on all those likely to be affected... [and] to understand clerical child sexual abuse in the Irish context..."

Clergy is defined as a term inclusive of bishops, priests, religious, and deacons. In 2002, a telephone survey was conducted with randomly selected Irish adults (N = 1,081) "to examine the attitudes and opinions of the Irish general public concerning clerical child sexual abuse." Of the respondents, 90% stated they were a member of a religious denomination, and of those, 94% were Catholic. In 2002 and 2003, qualitative interviews were conducted with 48 persons – those who had experienced child sexual abuse (7) and their family members (3), convicted clergy (6 priests and 2 religious brothers) and their family members (5 siblings), those sexually abused by clergy as an adult (1), and Church personnel (24). In 2002, "a postal survey of Church personnel with responsibility for the management of complaints concerning clerical child sexual abuse" was conducted (70% overall response rate). Research findings are summarized topically as: awareness of child sexual abuse – by clergy and by general public; impact of child sexual abuse – on those abused and their families, family members of abusers, colleagues of convicted clergy and general clergy, and general public; initial response and ongoing management of child sexual abuse by clergy – in relation to those abused and their families, convicted clergy, family members of convicted clergy, colleagues of convicted clergy, general clergy, and general public. 19 recommendations are grouped in 3 sections: prevention of child sexual abuse by Church personnel; management of complaints of sexual abuse by clergy; professional development of clergy. States in the conclusion: "This is the first study internationally to take a holistic perspective on the impact of child sexual abuse by clergy." Major themes in the chapters are introduced with succinct literature reviews. Chapter 1 is a very brief introduction that outlines the study and a helpful timeline of milestone cases and events that influenced public awareness of "clerical child sexual abuse in Ireland." Chapter 2 briefly describes the epidemiology of child sexual abuse in the context of Ireland, addressing: definition, incidence (new cases in a fixed time period), and prevalence (total cases in the population). Citing a 2002 HSRC study, reports that 3.2% of people in Ireland who reported being sexually abused "as children identified their perpetrator as a religious minister or religious teacher (i.e. clergy). Clergy were more likely to have abused boys (5.8 per cent of boys and 1.4 per cent of girls abused...)." Of non-familial perpetrators, clergy (27%) were the largest category of *authority figures* that abused boys. States: "While the percentage of abusers of children identified as clerical are very low..., there is little consolation in this percentage since it represents a large number of individuals throughout Ireland." Based on 2002 HSRC study, observes: "...most acts of clerical sexual abuse in Ireland are paedophile in nature and that only a small number of cases could be classed as ephebophile (abuse of male adolescents) or adult homosexual in nature." Chapter 3 is a 40+ pp. examination of "[p]ublic awareness of an attitudes to child sexual abuse," "[t]he role of the media in constructing child sexual abuse as a social problem and creating public awareness," policy issues, and societal views of sex offenders. Notes the role and influence of the Church since Ireland became politically independent in 1922 as "important in understanding the evolution of social policy in Ireland and in considering the Catholic Church's influence on social policy. Presents the study's findings of clergy respondents' awareness of child sexual abuse: "Most clergy... reported only recent awareness of the problem of child sexual abuse and this was based on media reports. Issues relating to child sexual abuse and child protection were not typically addressed in training, according to the clergy interviewed." In the general population survey, 95% "reported the media as their main source of knowledge about child sexual abuse in general." Chapter 4 is a 50+ pp. description of "the impact on child sexual abuse by clergy on those who have been abused and on others affected by the abuse. The other people affected, sometimes referred to as 'secondary

victims', include the families of those abused, family members of the abuser, non-offending clergy and the wider Church community. Findings from interviews with the 7 who were abused as children are reported. They focused on 2 themes: the initial and persistent impact of the abuse – psychological, social, spiritual – and the impact of non-disclosure and/or disclosure. Psychological impact included self-blame due mainly to the unquestioned authority of the clergy and their abusers' manipulations. Fear and self-blame "acted as barriers to disclosure" for 6 of the 7: "The greatest barrier was the feeling that they would not be believed." The process and timing of disclosure is reported for the 7; most did not disclose until they were adults. "The initial response to disclosure determined whether disclosure had a positive or negative impact on participants." In response to spiritual injury – abuse by clergy and negative response by Church personnel at the time of victims' disclosure and subsequent management of the complaint, the overall "effects were described in terms of loss. Regarding the impact on family members of those abused: Most significant "was a loss of faith in the Catholic Church because expectations of a compassionate and caring Church were not met when the abuse was reported to Church personnel." Regarding the impact on family members of the abuser: "They reported initial shock and a constant struggle between supporting and condoning their offending relative." Regarding the impact on non-offending clergy: "The most significant effect experienced was a loss of faith in their leadership... More specifically, the Church's handling of reported abuse was the problem..." Regarding the impact on the general public: "An overwhelming majority of participants (94 per cent) believed that the Church has been damaged." Chapter 5 is 90+ pp. that "provides a brief overview of formal Church responses to child sexual abuse by clergy in Irish and international settings," and presents the study findings "on the experiences and attitudes of abused individuals and their families and also convicted clergy and their families," and "colleagues of convicted clergy, other clergy, Church delegates, bishops and the wider Church community." Among the findings: Church personnel's responses to those abused "were characterized by lack of outreach, communication, sensitivity and compassion. The overall impression was that the Church personnel were more concerned with legal issues, e.g. the fear of litigation against the Church, rather than concern for the person abused and their family." "Colleagues of convicted clergy reported that the management of child sexual abuse by Church authorities reflected a concern to protect the Church as an institution." Includes 12 recommended strategies on a constructive Church response from those abused by clergy. "Overall, the experience of priests who were colleagues of abusers was characterised by lack of communication and information from their superiors. The priests interviewed perceived this as a way of protecting the Church as an institution and of avoiding scandal." Regarding the Church's management of allegations, states: "In the absence of procedures or guidelines, and with limited understanding of child sexual abuse, those of positions of authority in the Catholic Church in Ireland generally sought legal and psychiatric advice. Much of the advice focused on protecting a person's good name, scandal and Church assets rather than on the crime that had been committed against the child and outreach to him or her." Bishops/superiors preserved the confidentiality of the accused, attempted to reform him, and "salvage his priesthood/religious life... The allegation was treated as a sin or moral failure rather than as a crime..." Participating bishops identified 5 main categories of aspects of the Church as an organization "that impeded the effective management of child sexual abuse cases" – structure of the episcopate and dioceses, culture of secrecy, lack of knowledge and sound professional advice, canon law, and precedence of the organization over the individual/preventing scandal. Clergy and Church personnel identified 2 main general effects of child sexual abuse by clergy and mismanagement of the problem: "damage to the faith of the wider Church community and humbling of the Church." Reports Church personnel's responses to an assessment instrument, *Diagnosing Organisational Culture Questionnaire*, used to measure 4 orientations of Church culture: power, role, task/achievement, and person/support. Respondents identified the Church's most dominant orientation as role, a culture "in which performance is organised by structures and procedures." The least dominant was the power-oriented culture. Chapter 6 is the study's discussion and conclusions section. Based on the % of respondents, notes: "The low response rate means that the findings cannot be generalised to all those who experienced child sexual abuse by clergy." States: "A strong familial Catholic faith could be a risk factor [for sexual abuse by clergy] since it may engender an unquestioning trust in clergy and provide more opportunity for their interaction with children. Clergy were afforded access to families because of their position

or, in some cases, because of circumstances within the family, such as illness. These factors also created barriers to disclosure because a real fear was that of being punished by God. Abusers manipulated this faith by affirming that, as clergy, their behaviour was not reprehensible but rather the child was responsible.” Chapter 7 is recommendations “to provide comprehensive coverage of the issues to be addressed in the future management of child sexual abuse by clergy.” Appendices describe the structure of the Church in Ireland, study methodologies, and childcare policy and legislation in Ireland. Footnotes; 198 references.

Goodson, Patricia, & Conklin, Sarah C. (1999). ‘Sexuality Education for Clergy in Theological Schools and Seminaries.’ Section of “Research and Advanced Education,” Chapter 13 in Francoeur, Robert T., Koch, Patricia Barthalow, & Weis, David L. (Eds.). Sexuality in America: Understanding Our Sexual Values and Behavior. New York, NY: The Continuum Publishing Company, pp. 267-270.

The book is intended as an expanded and updated version of the third volume of the 1997 International Encyclopedia of Sexuality. Goodson is assistant professor in health, Division of Education, University of Texas at San Antonio San Antonio, Texas. Conklin is assistant professor of health and sexuality education, School of Physical Health Education, University of Wyoming (Laramie), Laramie, Wyoming. The section is organized as: history, prevalence, content, support and resistance, resources and intervention needs. Concludes that “a two-pronged approach to sexuality education is needed... which balances emphasis on both sexual health and sexual harm, [outcomes that] may be worth pursuing, if we consider the important role clergy and churches have had and may continue to have in promoting the health and well-being of people in this country.” Citations.

Gordon, James S. (1987). The Golden Guru: The Strange Journey of Bhagwan Shree Rajneesh. Lexington, MA: Stephen Greene Press, 248 pp.

Gordon was a psychiatrist and researcher at the National Institute of Mental Health, Washington, D.C., in the 1970s when he began research that led to this book. An account of his experiences as a seeker and researcher with Shree Rajneesh, an Indian guru. Part I is a descriptive and analytical history interspersed with Gordon’s personal experiences at Rajneesh’s *ashram* in Poona, India, in the late 1970s. Themes of enlightenment, meditation, education, freedom, and therapeutic growth mix those of violence, coercion, control, conformity, and therapeutic irresponsibility. Describes Rajneesh as an eclectic Tantric master who taught his followers to embrace Western worldliness in pursuit of Eastern spirituality, and whose sexual teachings and practices attracted those interested in the sybaritic, therapeutic, and transcendental. While stories of Rajneesh’s sexual relationships with his female disciples vary as to his behavior and motivations, and the effect on the disciples, all center on him as the guru. Part II is the story of the relocation of the India base to Antelope, Oregon, in 1981, and the establishment of Rajneeshpuram, a heavily capitalized and large communal society. Traces its trajectory into 1985 as it moves to separation, supremacy, secrecy, and defensiveness, and becomes an armed camp with a siege mentality as totalitarian and suppressive as a cult. Part III describes the 1985-86 breakup of Rajneeshpuram: ouster of some of the hierarchy; state grand jury indictments for attempted murder; federal indictments related to immigration laws; arrests; negotiated settlements resulting in Rajneesh leaving the U.S.A.; assault, arson, and wiretapping convictions; church/state violations; closure of the commune; sale of assets; life after closure.

Gordon, Mary. (2007). “The Priestly Phallus: A Study in Iconography.” Chapter 15 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 203-211. [Based on: Gordon, Mary. (2004). The priestly phallus: A study in iconography. *Studies in Gender and Sexuality*, 5(1, January):103-111.]
For a description of the original article, see the annotation in this bibliography, Section IIa.

Gosney, Jeanette. (2002). Surviving Child Sexual Abuse: Supporting Adults in the Church. Cambridge, England: Grove Books Limited, 28 pp.

Gosney, a priest in the Church of England, is a tutor in practical theology, Trinity College, Bristol, England. Booklet format. Chapter 1 is a very brief introduction to child sexual abuse (CSA),

including prevalence statistics and a definition of CSA. “Chapters two and three... invite the church to listen to what Christian survivors have said about the effects of abuse on them so that, albeit from a distanced perspective, we may begin to empathize with their experience, however hard it is to hear.” Chapter 2 outlines common effects of CSA in regards to survivors’ self-understanding (physical and emotional/psychological) and relationships with others (family and wider community). Chapter 3 “explores some of the issues of Christian belief and practice which often arise for survivors. Many of the comments highlight the more negative effects of the church’s teaching and the way it is received by survivors.” Chapter 4 “reflects theologically on the issues raised, [and] explor[es] images of hope towards redemption.” Her framework consists “of three movements – from diminution to restoration, isolation to reconciliation[,] and domination to liberation” by using “a range of theological images, Christian perspectives and biblical stories...” Chapter 5 “offers a challenge to the churches to look at our practice so that we increasingly embody in our pastoral care and worship more of what it means to be the redeemed and redeeming community of God.” Chapter 6 is a 1-page list of resources. 26 endnotes.

Grace, Sonja. (1996). Garlands from Ashes: Healing from Clergy Abuse. Wanganui, New Zealand: The Grace-Watson Press, 233 pp.

Grace is from New Zealand. “...she joined the Catholic Church in 1987. She was then sexually abused by a Catholic priest.” The book is, in part, “a collection of stories by some of the people who have been sexually abused by clerics within the Christian religion in New Zealand. The incidents of abuse occurred during the period 1940-1992.” States that as the editor of the stories, her “task is to convey their stories of recovery, and their vision of a better world in which sexual abuse is less likely to occur within church communities.” Describes clergy sexual abuse as “about the mental conditioning that goes with the physical act: love and affection are confused with sex; God and Jesus are confused with the minister of religion; sex is used as a punishment from God. It is also about ‘spiritual rape,’ the loss of our integrity as a person...” Part 1 consists of 18 very brief chapters, each of which is a story by an anonymous survivor of clergy sexual abuse, the effects of the abuse on the individual, steps contributing to recovery. Most of the stories of abuse are by women; most abuse occurred in childhood; nearly half the settings were Roman Catholic churches or schools in which the abusers were religious personnel. Chapters 1 and 2 are by women who were abused by the same male Pentecostal church pastor, 1 as a teenager and the other as an adult whom he hired to work for the church. The relational context for the abuse as described in Chapter 4 is familial, and not that of a religious role relationship. Chapter 14 is a case of sexual harassment. Chapters 7 and 14 include a very brief contribution by the husband of the survivor. Part 2 consists of topical chapters by Grace. Chapter 19 describes hopes and insights from survivors. Chapter 20 lists factors to consider in assisting survivors to heal, and discusses the unique nature of sexual abuse by clergy. Chapter 21 describes problems that survivors encountered when reporting their abuse to New Zealand churches, offers strategies that were used to get action, makes recommendations for how church leaders should respond to cases of clergy sexual misconduct, and critiques the protocols developed 1991-1995 by New Zealand churches “for dealing with reports of sexual harassment and abuse by clerics and church employees.” Chapter 22 very briefly describes her quantitative survey she conducted of counselors registered with the Accident Rehabilitation and Compensation Insurance Corporation, a New Zealand government entity. Of 159 counselors contacted, 78 reported seeing 1,939 clients in 1993, 41 (2%) of whom reported having been sexually abused by clergy. By denomination, the abusers were: Roman Catholic (43%), Anglican (18%), other Protestant (15%), Pentecostal (12%), and other Christian (12%). Offers interpretations of the data. Pp. 197-209 contain a glossary of terms. Pp. 210-211 list suggestion for survivors “which may assist the healing process.” Pp. 212-233 list a variety of types of resources.

Graham, Elizabeth. (Compiler & Contributor). (1997). The Mush Hole: Life at two Indian Residential Schools. Waterloo, Ontario, Canada: Heffle Publishing, 502 pp.

In the preface, refers to herself as “an anthropologist with experience of boarding-schools.”; no other identification is available. Presents the histories of 2 Canadian residential boarding schools for First Nations children: Mohawk Institute (1834-1970), Brantford, Ontario Province, which

was founded by the New England Company, a missionary society, and operated by the Church of England, or Anglican Church, in Canada, and Mount Elgin (1850-1946), Muncey, Ontario Province, which was founded by missionaries affiliated with the Wesleyan Methodist Society and later operated by the United Church of Canada's Home Board of Missions. The history is presented through narratives of women and men who were forced to attend the schools. "This is a resource book not only for historians and anthropologists, but also for Natives exploring both personal histories and that of their communities." Materials are arranged in chronological order. Part 1, "Voice-over," is her "analytical commentary on the schools from my own perspective..." Calls the history of these schools "a microcosm of the history of the changing images of what the wider society has perceived throughout the 19th and 20th centuries as the '**Indian problem.**' [bold in original] ...These institutions were designed to implement 'civilization' or total culture change... The mechanisms for achieving total culture change and the relationships of power and control within the institutions are examined. The experiences of the former students provide a picture of life at the schools and insight into the impact of the institutions on the lives of the children who went there, with discussion of such concerns as discipline and abuse, the food, education, living conditions and health." In a section entitled "The Uses and Abuses of Power," in a section on 'Sexual Abuse,' she states that none of the people she interviewed were sexually abused at the schools, and adds a quote from an interviewee "who witnessed one of the staff abusing boys at the Mohawk Institute in the 1960s." Notes that there were incidents of "homosexual abuse among the boys in the dormitory," and speculation about incidents involving females. Uses the framework of Michel Foucault in a section entitled, "The Quest for Total Power – Schools and Prisons." Part 2, "Voice of Authority," based on transcribed archival material, is a "resource collection of documents which primarily represent the administration." Cites from reports, correspondence, newspaper stories, and records. Part 3, "Voice of Experience," based on her interviews with individuals, most of which were audiotaped and transcribed, "contains the memoirs of former students." Accounts are divided between the schools. In the Mohawk Institute section, the following individuals report incidents or suspected incidents related to sexual abuse of children: Lorna (1940-1945), pp. 375-379, regarding symptoms attributed to the abuse; Delbert Riley (1950-1955), pp. 404-405, regarding older boys' behavior; Bob White Eye (1955-1964), pp. 418-422, regarding a minister and other staff; Bill Monture and Kelly Curley (1963-1969 & 1969), pp. 423-426, regarding staff, cited by Graham at pg. 37. Extensive endnotes.

Graham, Larry Kent. (1992). "Restorative and Liberating Care: Healing a Congregation." Chapter 10 in Care of Persons, Care of Worlds: A Psychosystems Approach to Pastoral Care and Counseling. Nashville: Abingdon Press, pp. 224-239. [The essence of this was published later as: (1996). *Healing the congregation: The story of a congregation's recovery from its minister's sexual boundary crossing with parishioners. Pastoral Psychology*, 44(3, January):165-184. A condensed version appeared earlier as: (1991). *Healing the congregation. Conciliation Quarterly Newsletter*, 10(2, Spring):2-4, 15.]

By a professor of pastoral theology and care, Iliff School of Theology, Denver, Colorado. A case study underwritten by the Lilly Foundation. Describes recovery process of a Mennonite congregation. Identifies 4 phases: precursor-secret; discovery-chaos; awareness-polarization; recovery-rebuilding. Identifies 5 polar tensions that affect the dynamics of the congregation during a phase: focus on pain and loss vs. focus on strength and resiliency; individualize and polarize vs. organize and communalize; need for forgiveness and reconciliation vs. need for accountability and justice-making; emphasis on present/contemporizing vs. emphasis on past or future/remembering and hoping; concern for moral responsibility vs. concern for legal liability. Includes author's strategic recommendations. Written from a psychosystems viewpoint. [For another and earlier perspective on the case, see this bibliography, Section IIa.: Hamilton-Pennell, Christine. (1987).]

Grant, Agnes. (1996). No End of Grief: Indian Residential Schools in Canada. Winnipeg, Manitoba, Canada: Pemmican Publications Inc., 310 pp.

Grant works with the Native teacher-training programs at Brandon University, Manitoba, Canada. Presents an overview of, and commentary on, the government-sponsored, church-operated residential schools for First Nations children in Canada which "were established to help Canada

fulfil its assimilationist policies... The policy was that of relentless cultural genocide..." Draws from published works, archival material, newspaper accounts, and informal discussions. Section 1 is a 2-chapter introduction. Section 2 is a 3-chapter history of European-style education of First Nations children in Canada, concentrating on the post-1870 period and the 20th century. Concludes: "The expressed purpose from earliest times was to alienate children from their parents and their tribal customs. In this respect, the system was successful to a significant degree." Chapter 5 discusses the relationship between the Canadian government and the churches (mostly Roman Catholic, Anglican, and the predecessor denominations to the United Church). Section 3 is a 3-chapter description of conditions related to health, staff, and curriculum. Regarding health, addresses issues of illness, treatment, and physical abuse. Regarding staff, describes the initial schools as hierarchical with male clergy as principals. Staff-related problems included lack of qualified and trained teachers, high turnover rates, and use of physical punishment. Section 4 is a 5-chapter description of the consequences of the residential system on individuals, families, and communities. Chapter 11, "Abuse," states at the outset: "The disclosure of abuse [of children in the residential system] is a story of human suffering unparalleled in Canadian history." The chapter is topically organized, and briefly identifies the types of abuse as human rights, physical, sexual, spiritual, and psychological. Regarding sexual abuse, the dependency of the children on the staff as surrogate parents, functionally, is described. The analogy of incest is used to convey the betrayal of trust. Using secondary sources, reports anecdotal accounts by victims. Perpetrators included Roman Catholic priests and nuns, and Protestant clergy and staff. The concluding chapter examines the impact in relation to genocide, and looks to the future. Bibliography; footnotes.

Gravdal, Kathryn. (1991). "The Poetics of Rape Law in Medieval France." Chapter 9 in Higgins, Lynn A., & Silver, Brenda R. (Eds.). Rape and Representation. New York, NY: Columbia University Press, pp. 207-226.

By an associate professor of French, Columbia University, New York, New York. Scholarly examination of different discursive representations/constructions of rape in medieval France, in particular in law, both canon and civil, and courtroom records of rape trials in northern France. Describes 14th and 15th century rape and attempted rape cases by Roman Catholic priests, rectors, and clerics, including collective/group rapes. Compares: fines levied in these cases to those not involving sexual violence; ecclesiastic court punishments in cases of sexual violence to civil court punishments; gender differences in punishments. Footnotes.

_____. (1991). "The Complicity of Law and Literature." Chapter 5 in Ravishing Maidens: Writing Rape in Medieval French Literature and Law. Philadelphia, PA: University of Pennsylvania Press, pp. 122-140.

The book "studies the naturalization of the subordination of women in medieval French culture by examining representations of rape in different discursive genres, both literary and legal." Chapters 1-5 "form a cultural archeology in which we can reposition the idealization of the feminine that emerges from French medieval courtly literature. When we contextualize the construction of the feminine in courtly love discourse among other contemporary discourses, their complicity in naturalizing what seems to have been the common practice of violence against women is revealed." Chapter 5 examines secular legal writings for linguistic fragments regarding rape and how they function as "tools of judgment and power." Cites a register of criminal justice proceedings in Paris (1332-1357) as "the oldest extant document recording rape trials in France" that occurred "in a difficult and extremely turbulent period. Here is a picture of poverty, broken family structures, deeply rooted clerical corruption, quotidian sexual violence, incest, and social instability... The [Roman Catholic] clergy themselves were repeatedly arraigned for crimes and recidivism." States: "Local priests and rectors are frequently cited for infractions... [including] seducing the wives and especially the widows of the parish..." States that records for 1314-1399 report 12 rape and attempted rape cases, and that in 10 of the 12 trials, "the accused rapists were churchmen." Cites specific cases of named clerics tried for rape. Comments: "The power and prestige of their office may have led them to commit sexual abuses with a certain regularity." States: "Canon law was well known to be more lenient than civil law with regard to rape."

Regarding the court in Saint-Martin, “a Benedictine court that derived enormous wealth from its property and rents in the neighborhood,” states: “The burden of proof was placed on the victim, who had to demonstrate that she resisted the attack sufficiently and with due form. Furthermore, if any slur could be made on her character, or if she failed to follow correct legal procedure at any point, the case would be dismissed.” Endnotes.

Greeley, Andrew M. (1972). The Catholic Priest in the United States: Sociological Investigations. Washington, D.C.: Publications Office, United States Catholic Conference, 458 pp.

Greeley, a Roman Catholic priest, is director, National Opinion Research Center [NORC], University of Chicago, Chicago, Illinois. “In this volume we present the complete report of the sociological survey conducted by the [NORC]” for the Committee on Pastoral Research and Practices of the National Conference of Catholic Bishops [NCCB]. According to the foreword, this sociological survey and a psychological study published separately [see this bibliography, this section: Kennedy, Eugene C., & Heckler, Victor. (1972). The Catholic Priest in the United States: Psychological Investigations. Washington, D.C.: Publications Office, United States Catholic Conference] comprise the American Catholic Priesthood Study, which was undertaken by the NCCB “to enable the priests to speak frankly and directly about themselves their problems to their bishops and religious superiors.” Describes this volume as “a description and analysis of the life and ministry of Roman Catholic priests in the United States of America,” based on responses from nearly 6,000 priests who were surveyed. Among the conclusions in Chapter 4, “The Personality of the Priest,” is that there is no evidence to support the hypothesis that the priesthood has interfered with the emotional development of males who entered it. In regard to “certain special emotional problems in the priesthood,” states: “. . .the principal emotional problems that are distinctive to the priest are the inability to be sensitive to one’s own needs and feelings and particularly the capacity to accept one’s own aggressive impulses.” Chapter 16, “Summary and Conclusion,” states: “. . .the priesthood has certain very serious problems, most of them centering around the highly volatile subjects of power and sex, which indicate trouble and conflict in the years ahead.”

_____. (1987). “Celibacy and Sexuality.” Chapter 5 in Confessions of a Parish Priest: An Autobiography. New York, NY: Pocket Books, pp. 107-132.

By a Roman Catholic priest and social science faculty member, University of Chicago, Chicago, Illinois, and University of Arizona, Tucson, Arizona, who is also a novelist. A volume of autobiographical essays and reflections. Describes himself “as a priest and social scientist and a storyteller.” Calls the book “primarily an articulation of my own spiritual development and self-awareness.” In Chapter 5, he briefly expresses his opinions on a number of topics, including: human sexuality; the Catholic Church’s “distrust of the sexual [which] is based on a hatred for women which persists in the ecclesiastical leadership. . .”; sexual violence against women; the Church’s requirement of celibacy for priests; his relationship to women. Describes 4 kinds of priests in the Church “who are not heterosexuals. . .”: those who lack a strong sexual orientation; those whose orientation is toward males and “control it” so “that it is not apparent to most others, themselves included.”; those who orientation is homosexual “and who engage in the ‘gay life-style’ . . .”; “Those who are pederasts; that is to say, those who prey on boys or very young men.” States that since the Vatican II Council of the Church, many seminaries have authorized ordaining those in his latter 2 categories, a phenomenon he states is not new, but “the magnitude of the problem [of the “gay life-style” and of the “frequency of pedophile problems involving priests”] is.” Cites a priest at his childhood parish who “propositioned altar boys” to demonstrate that problem is not new in the Church. Calls the current problem “epidemic.” States without explication: “There is a loose national network of priestly pederasts.” States that despite widespread acts of priests sexually assaulting minors, a decline in the protection of those priests by police and parents of victims, and costly civil suits, “Church leaders are not doing anything about this potentially catastrophic problem, except to continue to attempt cover-ups.” Calls the situation “especially acute” in his Archdiocese of Chicago,” and assigns responsibility to the former Cardinal and Archbishop, Fr. John Cody. Lacks references.

_____. (1999). "Pedophile Problems." Chapter in Furthermore! Memories of a Parish Priest. New York, NY: Forge (Tom Doherty Associates LLC), pp. 69-90.

By a Roman Catholic priest and social science faculty member, University of Chicago, Chicago, Illinois, and University of Arizona, Tucson, Arizona, who is also a novelist. A volume of autobiographical essays and reflections. In the chapter "Pedophile Problems," he writes that his "involvement as a critic of the [Roman Catholic] Church's response to the charges against priests of sexual abuse" has left him as "more of an outcast in the priesthood" and "won me the status of a permanent outsider." Personal reflections on: his public statements while active in the Archdiocese of Chicago, Chicago, Illinois, regarding the responses of priests and the hierarchy to victims of abusive priests; the symbiosis in Chicago between the Church and public authorities when violations of minors by priests were discovered; constructive reform efforts of Cardinal Joseph Bernardin; his opinions on a range of related topics; a false accusation against Bernardin. Vaguely refers to a ring of pedophile priests in Chicago, and suggests it possibly has committed at least 1 murder. Lacks references.

_____. (2004). Priests: A Calling Crisis. Chicago, IL: The University of Chicago Press, 156 pp.

By a Roman Catholic priest and professor of social science, University of Arizona, Tucson, Arizona, a novelist, and a staff member, National Opinion Research Center, Chicago, Illinois. "This book is about the Catholic priesthood in the United States during the acute crisis of 2002 [related to sexual abuse of minors by priests and the responses by bishops upon discovery] and how it fits the stereotypes that emerged at that time and are likely to persist indefinitely." Chapter 1 briefly reviews and critiques the work and methodology of 6 authors – Eugene Cullen Kennedy, A.W. Richard Sipe, Peter McDonough, Eugene Bianchi, Richard Schoenherr, Thomas Nestor – about the abuse scandal and their "conventional wisdom" about priests. Chapter 7 discusses various reactions by priests to events in 2002. Includes statistics from *Los Angeles Times* newspaper surveys of priests in 1993 and 2002 regarding a variety of perceptions, including sexual abuse in the Church, the way bishops handled allegations, and the degree to which most allegations are true. Comments: "It would appear that most priests even in the summer and autumn of 2002 were still in a state of denial and do no understand the horror of the abuse of the victim and the victim's family." Critiques the attitudes of priests regarding the problems, and states: "The problems in the priesthood come from neither celibacy nor homosexuality. The problems come rather from the iron law of denial and silence that clerical culture imposes on priests." Also discusses how bishops yielded to the pressure of "the ideology of clerical culture" when dealing with priests accused of sexual abuse. Comments: "Bishops who reassigned abusive priests after the early nineties were, according to the traditional norms of Catholic morality, guilty of grave sin... First, they besmirched the office of bishop and seriously weakened its credibility. Second they scandalized the Catholic laity... But the gravest sin was not to 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. Bishops worried about their priests; they did not worry about the victims." References; footnotes.

Green, Toby. (2007, England edition; 2009, U.S.A. edition). Inquisition: The Reign of Fear. New York, NY: Thomas Dunne Books, 458 pp.

Green, an author, lives in England. Based on archival research. From the prologue: "The intention of this book is to adopt a more overall perspective of [the history of the Roman Catholic Church's Inquisition], to try and see what the significance of the whole ghastly business really was. For the Inquisition provided nothing less than the first seeds of totalitarian government, of institutionalized racial and sexual abuse." Concentrates on the Inquisition in Portugal and Spain because they depict "a story of power and the abuse of power, rather than an excuse to reprise the anti-Catholic propaganda of the past." States: "The Inquisition clearly believed that fear was the best way to achieve political ends." Chapter 2 reports that in the 1520s, "a rich *converso* [i.e., a descendant of Jews who converted to Christianity] who had been reconciled [i.e., punished by the Inquisition] saw his four daughters become sexual prey for some friars... [Two of his daughters] were seen at dusk entering the lodgings of [the head of Spain,] Charles V's confessor[,] the bishop

of Osma [in Spain], and not leaving until the dawn had risen. One must suspect that these girls fell into the laps of these ugly individuals because of the fear of what might happen should they or their father suffer another accusation.” Chapter 3 reports the case in 1506 in Córdoba, Spain, of “Inquisitor Diego Rodríguez Lucero,” who used his power at his disposal to kill by burning the family of women who did not accede to his taking young women for his sexual gratification.” Chapter 5 reports the actions in the mid-1550s of “Inquisitor Sanchez” who sexualized his religious role relationship with a woman who sought his advice, another whose husband was his prisoner, and another who contacted him regarding an Inquisition matter. Chapter 10 describes in detail the power of Inquisitor Juan Ortiz in Cartagena, Colombia, in the 1640s, which he used to sexually exploit a 17-years-old female whose own priest directed her to go to him to hear her confession. The chapter also describes the actions of Inquisitor Muñoz de la Cuesta in Galicia Spain, in the early 1600s, who sexually exploited women: “...it was public knowledge that he slept with them, and that he had even attempted to seduce nuns through third parties.” The chapter also describes the actions of Inquisitor Antonio Gutiérrez de Ulloa in Peru in the late 16th century. He sexualized his role relationship with women, including with a female that began when she was 11-years-old. Chapter 12 describes what he terms “an increasingly neurotic society” that was built on sexual repression by centuries of the Inquisition. Reports cases of inquisitors who as “father-confessors had exceptionally efficacious methods of inducing neurotic symptoms in their ‘daughters of confession.’” Reports that Inquisitor Cristóbal Chamizo “was found guilty of deflowering numerous *beatas* [i.e., “secular holy women living in the community and frequently attract a large following]” in the late 16th century. Describes a pattern of “cases of exorcism, of confessions turning into sexual games, of inflamed manifestations of feeling, [which] is the mass repression, coercion and abuse of women by men.” Notes that “[e]xorcisms became common in Iberian societies from around the middle of the 16th century. ...from repression came fantasy and a sexual style of exorcism.” 49 pp. of endnotes.

Greenleaf, Richard E. (1961). “The Problem of Blasphemy and the Enforcement of Morality.” Chapter 7 in Zumárraga and the Mexican Inquisition, 1536-1543. Washington, D.C.: Academy of American Franciscan History, pp. 100-110.

By an academic historian. From the preface: “The purpose of this study is to investigate the inquisitorial activities of Don Fray Juan de Zumárraga, first [Roman Catholic] Bishop and Archbishop of Mexico, 1528-1548. Zumárraga served as Apostolic Inquisitor in the bishopric of Mexico from 1536 to 1542... [He] is pictured as the defender of orthodoxy and the stabilizer of the spiritual conquest in Mexico. The relationship of the individual and of society collectively with the Holy Office of the Inquisition is stressed. With exception of background materials, this study is based entirely upon primary sources, trial records which for the most part have lain unstudied since the sixteenth century.” A subsection of Chapter 7, ‘Special Problems in the Enforcement of Morality,’ very briefly addresses the problem of “deviant priests [who] were a debilitating force in the Christianization process.” Reports: “The most notorious cleric tried by Zumárraga was Father Diego Díaz, the one-time parish priest at Ocuituco. Díaz had come to Mexico with Cortés in 1530 and launched a career that was scandalous. He appeared three times before the Inquisition and his crimes shocked the entire hierarchy of the Mexican Church.” He was tried for perjury and sent to jail from 1540-542. While incarcerated, he was sued for failure to pay his bill with wine merchant. Reports: “Although it seems inconceivable, Díaz again presided as parish priest in Ocuituco from 1542 to 1548. It was learned that for 6 years he had been making immoral proposals to women in the confessional, and he was tried in 1548 as a *solicitante*. Since the evidence was conclusive, we must assume that he was convicted, but we have no record of the sentence. Beyond a doubt there many clerics as reprehensible as Díaz, but their biographies are not to be found in the Inquisition archives of this era.” In the “Summary and Conclusions” chapter, states: “It is apparent from the trial documents analyzed in the foregoing pages that Zumárraga tried only flagrant offenders. In many cases the sentences he prescribed were lenient. However major heretics received the same punishments as they did in Spain, perhaps more rigorous in some cases. As a general rule Zumárraga was notably derelict in punishing unorthodoxy among the clergy. The principle of equal justice could hardly be exemplified in Zumárraga’s treatment of the necromancer, Pedro Ruiz Calderón, or the *solicitante*, Father Diego Díaz.” Footnotes.

_____. (1969). The Mexican Inquisition of the Sixteenth Century. Albuquerque, NM: University of New Mexico Press, 242 pp.

By an academic historian. Based on archival sources. From the introduction: “The purpose of these historical essays is to probe various facets of sixteenth century [Roman Catholic Church] Inquisition activity in the Mexican colony. ...[This is] an attempt to place an institution in a historical setting.” States: “A most absorbing dimension of the [Holy Office of the] Inquisition’s activities in its first century was the preoccupation with clerical morality.” Notes: “Many volumes of investigatory documents deal with *solicitantes* (priests who solicited women in the confessional)...” Reports: “There were many more trials of [regular clergy] than of hierarchy clergy for sexual immorality during this era. The act of soliciting women during confession was the most prevalent offense. Reports of clerical immorality reached Spain through channels other than the Holy Office, and the Council of the Supreme Inquisition gave specific instructions at frequent intervals to the Mexican tribunal to punish the guilty.” References.

Greer, Joann Marie. (2000). “Sexual Concerns in Congregational Life.” Chapter 9 in Ahlskog, Gary, & Sands, Harry. (Eds.). The Guide to Pastoral Counseling and Care. Madison, CT: Psychosocial Press, pp. 289-320.

By a psychologist, psychoanalyst, and associate professor and director of doctoral research, pastoral counseling department, Loyola College Maryland, Baltimore, Maryland. A section on Psychosexual Problems in the Congregation has a subsection, Sexual Perversions and Sexual Scandals, that briefly describes “some prudent ways to head off a full-blown sexual scandal in your congregation” and among the ways listed in relation to minors includes: specialized sexual harassment training, teaming of volunteers, oversight committees, rotation of assignments, and adoption of policies and procedures. Offers specific, practical suggestions for clergy, including those who are committed to celibacy. Offers a list of 7 do’s and don’ts. 1 reference.

_____. (2011). “Endorsement by Society of Sexually Abusive Behaviour towards Children: Past and Present.” Chapter 3 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 53-69.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Greer is professor emerita of pastoral counseling, Loyola University Maryland, Baltimore, Maryland. The chapter is a broad survey based on personal experience, and academic and non-academic literature. “...a core proposition of this chapter is that the perception of acts of power over children changes as we move through historical time and across cultures.” Cites many examples of behaviors previously not considered child abuse, including sexual abuse, that are offenses by contemporary Western standards. States: “The [Roman Catholic] Church hierarchy of contemporary times has been too little and too slowly influenced by changing mores of society regarding exploitation of power over children.” Very briefly considers various explanations for why priests sexually abused minors, including the “family and social milieu of both the victim and the victimiser.” 17 footnotes.

_____. (2011). “Psychosexual Contributions to Becoming an Abuser.” Chapter 6 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 141-163.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church

understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Greer is professor emerita of pastoral counseling, Loyola University Maryland, Baltimore, Maryland. The chapter’s purpose “is to explore some of the factors that may lead to and facilitate a child sexual abuse event perpetrated by a priest or religious.” Taking a “systemic view,” she “divide[s] the factors contributing to becoming an abuser into two groups: (1) inborn, intrapsychic factors and (2) adventitious, external factors. Together these make up the individual’s ‘developmental history’, i.e. how he came to be who is. Important intrapsychic factors are (1) personality; (2) disorders of affect; (3) sexual naiveté; and (4) a disadvantageous defence structure. Important external factors are: (1) emotional deprivation in infancy and childhood, due to a mentally ill mother, a distant or absent father, or other external factors; (2) sexual overstimulation in childhood; (3) actual seduction in childhood, particularly by a priest or religious; (4) influence of [Church] hierarchy’s views of various sex partners; and (5) being actively seduced after vows, by a sexually precocious child or adolescent... A person’s ‘developmental history’ is created by the ongoing interactions of these internal and external factors.” Briefly describes the 4 intrapsychic and the 5 external factors. 23 footnotes.

_____. (2011). “What Clerics and Church Workers Should Know about the Impact of Sexual Abuse on Child Development.” Chapter 9 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 207-229.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Greer is professor emerita of pastoral counseling, Loyola University Maryland, Baltimore, Maryland. The chapter’s “primary intended audiences are administrative clerics such as bishops and pastors, principals (head teachers) and counsellors at Catholic schools, lay volunteers in the parish and professionals who organise initiatives to help abused children or adult survivors.” Identifies 9 factors that may indicate current or recent [sexual] abuse”: 1.) appearance and behavior; 2.) thought content; 3.) capacity to organize memories; 4.) feeling states; 5.) interests; 6.) peer relations; 7.) competition; 8.) superego/capacity to criticize self; 9.) narcissistic vulnerabilities. Briefly discusses the adverse impact of “overwhelming anxiety (trauma)” on child development, including behavioral, cognitive, and emotional forms of regression. Also briefly discusses the adverse impacts on cognitive functioning, psychological and spiritual states, development of conscience, and social functioning and play. Very briefly addresses the clinical treatment of a person sexually abused as a child, and comments on factors related “to child victims of clerics.” She regards child sexual abuse as “not a transient event but a life-long developmental handicap.” States that clerics’ “lack of informed awareness about sex creates unedifying and even dangerous situations in church programmes and properties.” Also states that “[p]arish support for sexually abused women and children is usually superficial and seriously deficient,” and that “[c]lerical sexual acting out has a deleterious effect on the faith life of those who suffer from it, and on the faith life of those who witness it or learn about it.” 11 footnotes.

_____. (2011). “The Victim of Clerical Sexual Abuse Grows Up.” Chapter 18 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 401-422.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church

understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Greer is professor emerita of pastoral counseling, Loyola University Maryland, Baltimore, Maryland. “This chapter seeks to understand the subsequent life experience of those who have survived clerical sexual abuse as children... The survivors of sexual abuse by a cleric during childhood faces the same issues as those sexually abused by any other authority figure, such as a parent or teacher. In addition, there are special issues attributable to the abuser’s being a ‘man of God’. We will treat first the general issues, then the religious issues.” Identifies as factors that influence the child’s long-term developmental impact as: “(1) how deviant the child perceives the sexual abuse to be; (2) how old the child is; (3) whether or not the abuser is a stranger; (4) the response of the child’s significant adults; and (5) each child’s unique level of sensitivity or resilience.” Very briefly discusses the impact on the adult survivor’s sense of self. Very briefly discusses some factors that contribute to the survivor becoming a resilient adult, including genetics and defense mechanisms. Very briefly discusses the emotional and cognitive problems of survivors in adulthood who do not develop resiliency, including narcissistic impairment, dissociation, self-harm, sexual dysfunction, and repetition of the abuse. In her very brief discussion of the “additional task [of the survivor of a clergy sexual abuser] to return to psychological wholeness, i.e. the cleansing and reconsecration of his personal sacred space,” notes the lack of “sound statistical data on the faith lives of adult victim-survivors,” and cites the role of the religious community in achieving “a faith-based reconciliation” with the person who was abused. Concludes by raising questions about how bishops deal with verified abusers, citing the response of officials as “of great import to the adult victim-survivor and his family in the resolution of the abuse trauma.” 20 footnotes.

Grenz, Stanley J., & Bell, Roy D. (1995; 2001). Betrayal of Trust: Confronting and Preventing Clergy Sexual Misconduct (2nd edition). Grand Rapids, MI: Baker Books, 213 pp. [Original edition was entitled Betrayal of Trust: Sexual Misconduct in the Pastorate and published by Downers Grove, IL: InterVarsity Press, 188 pp.]

Grenz teaches Baptist heritage and ethics, Regent College, Vancouver, British Columbia. Bell is a professor of family ministries, Carey/Regent College, Vancouver, British Columbia. From an evangelical perspective. Considers: scope of the problem; sexual misconduct as a breach of power and trust; responding to victims and perpetrators of misconduct; in the context of the church as a family system and ‘total institution,’ offers guidelines for prevention, including moving beyond institutional survival. The 2nd edition adds a new chapter, “Hope for the Wanderer.” Its concern is the ‘accidental’ [*sic*] offender and makes recommendations regarding prevention that are oriented to personal rather than systemic factors. Broad range of references.

Groeschel, Benedict J. (2002). From Scandal to Hope. Huntington, IN: Our Sunday Visitor, 217 pp.

Groeschel is a Roman Catholic priest, Franciscan, psychologist, professor of pastoral theology, St. Joseph Seminary, Yonkers, New York, and director, Office of Spiritual Development, Archdiocese of New York. Chapter 1 sketches the “greatest challenge in at least two hundred years” to face the Roman Catholic in the U.S. and other English-speaking countries, the scandal related to child sexual abuse committed by priests. Subtopics include: priests who are penitent; the nature of the scandal as “not about pedophilia” but as “about active homosexuality with minors;” media bias toward the Catholic Church; the decline of the Church due to its embrace of worldliness and relativistic moral theology and practices. Chapter 2 describes the media’s reaction in 2002 to the scandals as a blitz and persecution, the goal of which “is to destroy any public influence that the Catholic Church or its bishops might have.” Asserts that the media influence “has intimidated the civil and even religious authorities, to the extent that they are suspending basic human rights and throwing equal treatment before the law to the wind.” Chapter 3 is a lengthy call for reform of the Church based on: reform of the individual, daily reading of scripture, dignity and devotion in liturgy and public prayer, embracing orthodoxy in Catholic education to eradicate a culture of dissent, strengthening the pro-life movement. Identifies problems and areas in need of reform: skepticism and theological relativism, seminary education and the “so-called gay scene” [*sic*] which is “perhaps the most sinister element entering into seminary life...”,

religious orders and communities, priesthood, and Catholic agencies and institutions. Chapter 4 is a lengthy consideration of ways to implement reform. He identifies a need to see “the so-called scandal” as “really a homosexuality scandal” that is “in fact, part of a much larger scandal of moral relativism.” Asserts that since Vatican II, the Church has intimidated by the secular culture and led by “the spirit of the world.” Calls for active involvement of the laity and a collegial style in the Church. Advises priests to renew their spirituality and members of religious communities to renew the basics. Calls for bishops to act less like corporate executives and more consistent with their vocation, and to support the Church’s orthodox teachings. Other sections of the book include prayers for specific parties related to the Church’s scandal, an address by Pope John Paul in 2002 to U.S. cardinals, and excerpts and brief texts from several individuals. Some references.

Grosscup, Issachar. (1848?). Trial of Rev. Issachar Grosscup, at the February circuit of the Supreme Court, at Canandaigua, Ontario County: before His Honor, Henry Wells, one of the justices of the Supreme Court. John Harvey Wheeler vs. Issachar Grosscup. Canandaigua?, NY: [s.n.], 80 pp. [The same document, although catalogued with slight differences, is available in PDF format through the World Wide Web site of Harvard University Law School Library, Cambridge, Massachusetts; accessed 12/29/09 at: <http://pds.lib.harvard.edu/pds/view/5777086>]

Grosscup was a Baptist minister who was pastor of the Baptist church in Bristol, New York, in the late 1840s. A trial pamphlet. In 1847, he was found guilty of unidentified charges in ecclesiastical proceedings “before twenty-four of the clergy and lay members of the Ontario and Monroe Baptist Association” of which he was a member. The trial pamphlet reports the trial testimony in the 1848 civil case initiated by John Harvey Wheeler, plaintiff, from East Bloomfield, New York, who sued Grosscup for “the recovery of damages... for the seduction and prostitution of his daughter, ROXANA L. WHEELER.” Wheeler, his wife, and a number of their children, were members of the Bristol church. Roxana, one of their daughters, had been “baptized into the church” by Grosscup when she was about 17-years-old. In 1846, she gave birth to a child who did not live, and identified Grosscup as the father. Grosscup boarded on occasions at the Wheeler residence. Pages 3-29 consist of the testimony and cross-examination in the plaintiff’s case, focusing on the testimony of Roxana Wheeler. According to the report of her testimony, Grosscup instructed her to identify another male as the father, and to approach Grosscup’s wife for medicinal assistance to terminate the pregnancy. She testified she refused to name another, and told Grosscup, “...if it does come to light, as you say, it has got to come upon you, for *you are the man*, and no one else.” According to her testimony, Grosscup replied, “...if it does, it will tear me and the Church to pieces.” Pages 30-63 consist of the defense portion of the trial, and focus on an attempt to establish an alibi for Grosscup and on medical testimony to challenge the attribution of paternity to Grosscup. Pages 64-71 are portions of the defense lawyers’ summations to the jury. Pages 72-80 are portions of the plaintiff’s attorney’s summation. Page 80 ends with the verdict delivered on the eighth day of trial: “WE FIND FOR THE PLAINTIFF NINE HUNDRED AND FIFTY DOLLARS.”

Gruening, Ernest H. (1928). “The Church.” Chapter in Mexico and Its Heritage. New York, NY: The Century Co., pp. 171-286.

Gruening (1887-1974) was a journalist and editor, an appointed governor of the Territory of Alaska, and a U.S.A. Senator. The chapter describes the Roman Catholic Church in Mexico, beginning with the colonial period. A section, ‘The Mexican Religion,’ presents a critical portrait of the contemporary Church clergy, including those in the hierarchy, citing as examples: “...teaching of a bastard theology...”, and trafficking of the sacraments and “render[ing] themselves guilty of simony.” States: “...higher ecclesiastical authorities... have tolerated, and by indifference and trifling discipline connived at, corruption among the clergy...” Cites Charles Lea’s work to state: “‘Solicitation in the confessional,’ a euphemism for the seduction of women by their confessors, was common practice in colonial days. Rarely, and only in the most flagrant cases, was it punished – and then lightly. Virtual immunity for clerical venery could generally be secured by self-denunciation, after detection.” Cites a 1721 case of a priest, the prior of a Franciscan mission, who “violated fifty-six women a total of 126 times when they came to confess.” Footnotes.

Guest, Tim. (2004). My Life in Orange: Growing Up with the Guru. Orlando, FL: Harcourt, Inc., 301 pp.

Guest “writes for the *Guardian* and the *Daily Telegraph*,” and lives in London, England. A memoir. Guest was born in 1976 to a single mother living in a political commune in England. When he was 4, his mother left him with his father so she could go to India to become a follower of Bhagwan Shree Rajneesh (1931-1990; formerly Mohan Chandra). Bhagwan taught that he was enlightened in India at 21; in 1970, as a *guru*, he taught his first followers and by 1971 had 400. In 1974, he established an *ashram* in Pune, India, where, by 1981, 2,000 Western *sannyasins* were living, and 6,000 attended the daily discourses. He taught what Guest calls “permissive mysticality,” “energy meditations” that were an eclectic blend of traditional Eastern practices and Western therapeutic techniques and practices. In 1981, Guest’s mother took him to the Pune *ashram* where she was trained to be a leader of Bhagwan’s Kalptaru Meditation Centre, which was affiliated Oak Village, the largest *sannyasin* commune in England. Guest’s mother travelled to and/or lived at *sannyasin* centers in England, Scotland, Europe, Africa, and the U.S.A., occasionally taking him with her. She mostly conducted meditation and therapy groups and/or performed leadership roles. At various times, Guest lived at: Medina Rajneesh, a commune of 400+ adults and 20+ children in the countryside of Suffolk, England; Rajneeshpuram, a 64,000 acre community near Antelope, Oregon, to which Bhagwan relocated his base; Wioska Rajneesh in Cologne, Germany, the largest commune in the country. Guest describes the groups at Pune as “all designed to push you beyond your psychological, spiritual, and religious conditioning, to find out who you really were... Every conceivable boundary was confronted and challenged...” These included sexual encounters. States: “After the occasional rapes, all those involved claimed that the experience had been of therapeutic value.” States: “Bhagwan preached being sexual without being possessive; the aim, he said, was to enter into sexuality as an indulgence with the aim of learning about attachments in order to move on.” At Pune, “women disciples were called into ‘special Darshans’ with Bhagwan, a [sexual] ritual,” which the women were asked to keep secret. “The sexual licentiousness didn’t conform to Western boundaries; it was common at the Ashram to see girls in their early teens paired off with bearded Swamis older than their fathers.” States: “‘In a better world, mothers would initiate their sons into sex, fathers their daughters,’ Bhagwan said once; I know this advice was taken literally by some at Medina. Some of the girls had their first sexual experiences arranged by some of the adults, to make sure their experience would be a good one; they spent nights in candle-lit rooms with visiting group leaders.” States that Bhagwan taught the practice of communal child care “in order to save us from the traumatic confines of nuclear family life... As time went by, we kids settled on each other as the source of comfort we needed.” Does not consistently identify his sources.

Guido, Joseph J. (2009). “A Unique Betrayal: Clergy Sexual Abuse in the Context of the Catholic Religious Tradition.” Chapter 4 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 59-73. [Reprinted from: Guido, Joseph J. (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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Guinn, Jeff. (2017). The Road to Jonestown: Jim Jones and the Peoples Temple. New York, NY: Simon & Schuster, 531 pp.

Guinn, a former journalist, is an author in Fort Worth, Texas. An biographical account of Rev. Jim Jones (1931-1978), founder of Peoples Temple, which was based in the U.S.A. and ended in the mass murder and suicide of 900+/- people, including approximately 300 children, on November 18, 1978, at Jonestown, Guyana; they re-settled there from the Temple’s base in the U.S.A. Sources include: interviews; U.S.A. Federal Bureau of Investigation documents; material from the Jonestown Institute; articles and books; material from the California Historical Society. Part 1, Chapters 1-17, trace Jones’ family of origin, his birth and childhood in Indiana, his future wife and marriage, his becoming a “student pastor” at 21 in a local Methodist Church in Indianapolis in 1952, his dismissal from the church, and his organizing an independent, interracial church set among “Indianapolis’s African American slum dwellers,” which focused on providing

social services to “needy people.” Describes him as strategizing ways “to gain social and political influence,” including attracting followers by performing miraculous physical healings, i.e., deliberate deceptions. Describes Jones’ consultations with the African American minister popularly known as Father Divine, who “revealed himself as God on earth, [and] claimed the power to heal.” He also provided programs and services for people in need of housing, clothing, food, and jobs. He practiced racial integration, conducted revivals throughout the U.S.A. , and opened affiliate congregations in major metropolitan areas as part of his Divine Peace Mission Movement. Guinn calls Divine the mentor of Jones as he learned “the control Divine held over every aspect of his followers’ lives... He’d learned well from Father Divine that having enemies, real or imagined, was invaluable in recruiting and retaining followers.” Describes Jones attaching himself and his church to the Disciples of Christ denomination. Regarding his status with his followers and those who dropped out due to his demands for being a member of the Temple, Guinn writes: “To challenge Jim Jones was to challenge the Lord, and God would respond accordingly.” Jones believed in reincarnation, and that he had been the Buddha in a previous life. He predicted a nuclear attack on the U.S.A., justifying a need to relocate his church to a safe site in order to survive. Jones held regular “‘corrective fellowship’ sessions in which individual members stood before their peers and were criticized for any wrongdoing.” States that almost all of members of the Temple “joined and stayed for one of two reasons. Either they were attracted to the Peoples Temple because of the socialist principles and outreach efforts, or else they believed in Jim Jones and his great powers, and wanted to be part of a church that he personally led.” He publicly tells the story of accepting a woman’s offer of a larger amount money to be use for the care of orphans in exchange for sexual intercourse, “declar[ing] that his sacrifice [of his personal moral code] exemplified true dedication to socialism,” a story which his followers understood as “an honorable end [that] justified whatever morally questionable means were necessary to achieve it.” States: “Jim Jones was God or Christ on Earth [to his followers], meaning that whatever he wanted was right and must be done.” In 1965, he moved the Temple to Ukiah, California, as the place in the U.S.A. safe from nuclear attack and where he could expand his influence. Part 2, Chapters 18-43, covers the period of the Temple in California. Reports that Jones grants permission to a male member’s extramarital affair with another member, and then accuses the male of infidelity in a Temple meeting as a way to punish him for disagreeing with Jones on another matter. Describes examples of how Jones utilized resistance or opposition to the church from those not in the church as a way to reinforce followers’ loyalty and dependence. Reports that, in 1969, he sexualized his pastoral role relationship to a follower, Carolyn Moore Layton, in her 20s, who was married to another follower; he hid the relationship, but it was known to his inner circle: “For them, their leader and their cause – the greater good – had become the same thing.” Reports that, in 1969, Jones assumes complete authority to control all of the church’s finances. States: “Ten percent of [followers’] personal incomes was the required minimum [contribution]. Fifteen percent was encouraged, and 20 percent preferred. Frequently 25 percent became the norm.” In 1970, Jones extends the church by conducting programs in San Francisco and Los Angeles, California, and Seattle, Washington. Reports that, in 1971, in Indianapolis, “Jones couldn’t resist bragging that he had the power to raise the dead.” After Father Divine dies, Jones fails in his attempt to wrest control of the Peace Mission from Jones’ widow by claiming that Divine’s spirit now resided in him. Reports that, in 1971, “he began using drugs on a regular basis – amphetamines and tranquilizers,” which he kept secret from those outside his inner circle.” States: “As pastor of Peoples Temple, Jones insisted on being familiar with all aspects of his followers’ sex lives, and telling them who they should and shouldn’t sleep with.” Reports that “about the same time he started abusing drugs, Jones began sexually indulging himself beyond Carolyn Layton... ..essentially, Carolyn became the senior concubine in an ever-evolving harem... He confined himself to Temple members... Eventually, almost all the women in Jones’s inner circle became his occasional conquests. They either considered it part of their duties to him and the cause, or else an honor bestowed on them for distinguished service.” Reports that Jones sexualized his role relationship to a 14-year-old follower, prompting her family to leave the church, and that he also sexualized his relationship to male followers. Reports that a son of Jones attempted to die by suicide several times, beginning at 12-years-old, by ingesting Jones’ drugs. Sketches an evolving Temple process overseen by Jones of constructive criticism of followers which escalated to verbal abuse and physical beatings. Describes an incident in which a man, “a

pedophile, [who was] accepted into Temple membership,” was reported by “[a] ten-year-old Temple boy” as having “engaged him in a sex act.” Rather than involve police authorities, the man “was taken to a back room and ordered to strip and lay his genitals flat on a table.” Another follower, “wielding a length of rubber hose, pounded [the man’s] penis and scrotum until they were swollen several times over.” In a meeting of his governing council, Jones criticized a woman, ordered her to remove her clothes, “verbally abused her some more,” and “required [her] to remain naked for the remainder of the meeting, which lasted another few hours.” He ordered “occasional boxing matches during private services. A transgressor would be instructed to put on boxing gloves, then fight another, usually tougher, member of the congregation. Sometimes, the person being punished would have to box several others in succession, until, in Jones’s estimation, he or she had absorbed enough punishment.” Jones assigned followers to harass and intimidate defectors in an attempt to prevent criticism being spread beyond the Temple. In 1972, Jones starts an iteration of Peoples Temple in Los Angeles in which worship services include faked deaths and Jones “call[ing] for them to rise and live again.” Reports that Jones requires his formal governing council members “to report on their own sex lives and sexual fantasies, occasionally in writing. Most understood that [he] wanted these verbal and written responses to take the form of personal tribute.” In 1973, he taught that national threats – nuclear war, a Nazi-like dictatorship with martial law – were imminent, and that he would rescue his followers. He decided to create a rural colony – Jonestown – in Guyana; construction commenced in 1974, and the initial settlers arrived in 1976. Late in 1973, he was arrested by Los Angeles vice squad police in a stakeout related to complaints of “gay men soliciting prospective partners” in public, and “charged with lewd conduct.” Jones attorney persuaded the judge to destroy the court records. Reports that Jones instituted ways to transfer millions of dollars out of the U.S.A. and into foreign bank accounts as a way to avoid government scrutiny. In 1977, an investigative journalism-style account of Jones and the Temple was published, drawing upon interviews with former followers; anticipating unwanted attention and interference, Jones accelerates his timetable for sending followers to Jonestown and moves there himself. Part 3, Chapters 44-52, cover the Jonestown colony. Describes Jones assuming an extraordinary degree of control over the operation, including censoring followers’ mail and controlling couples’ relationships. Government agencies in the U.S.A. begin investigations regarding the treatment followers, about 1/3 of whom are children and youth, and about 1/3 of whom are elderly and poor. Former followers organized as a group, Concerned Relatives, with multiple agenda. Some sought reimbursement for property they claimed was taken fraudulently; some sought to regain legal custody of their children. Jones arranges a fake assassination attempt on himself to rally his followers. After 2 teenage boys were caught attempting to escape, Jones “placed them in leg irons for several weeks” because he “wanted the punishment to be severe enough to discourage anyone with similar escape plans.” On February 16, 1978, he conducts a test of followers’ willingness to submit to his command that all die by suicide by poisoning. When they comply, he informs that it was a test. Reports that: his drug use increased; he forcibly confined and drugged his legal advisor to prevent the man’s escape; he announced he had terminal cancer: “The Jonestown-wide belief remained that [Jones] was dying of cancer, and everyone must obey him in all things, at peril of worsening his condition.”; he chose a 19-year-old follower to serve him sexually, and when she “told him she liked someone else... Jones responded by having [her] drugged and confined...” Chapter 48 describes the arrival in Guyana on November 14, 1978, of Leo Ryan, a member of the U.S.A. House of Representatives from California, accompanied by staff, media personnel, and members of Concerned Relatives, to inquire into allegations against Jones and the Temple. While the Temple is preoccupied with the visit, 11 people defected and more than a dozen told Ryan they wanted to return with him. As Ryan’s party, including defectors, attempted to depart on November 18, followers assaulted them, killing 5, including Ryan, and wounding others. Upon learning of Ryan’s death, Jones ordered everyone at Jonestown to consume cyanide and die, beginning with infants and children and their mothers, a process overseen by armed guards. He also ordered the small contingent in Georgetown, the capital, to kill themselves. Reports the death count was 918, including Jones, about 300 of whom were children. In December, the Temple as a legal entity was formally dissolved. Guinn calls Jones “a demagogue who ultimately betrayed his followers.” Describes a demagogue as “recruit[ing] by united a disenchanting element against an

enemy, then promising to use religion or politics or a combination of the two to bring about rightful change.”

Gula, Richard M. (1996). Ethics in Pastoral Ministry. Mahwah, NJ: Paulist Press, 166 pp. By a professor of moral theology, St. Patrick’s Seminary, Menlo Park, California. Primary objective is “to offer a theological-ethical framework for reflecting on the moral responsibilities of pastoral ministry as a profession” with an interest in the Roman Catholic community, in particular. Part 1 is his framework regarding “the moral responsibilities of pastoral ministry as a profession,” and includes topics of vocation, theological ethics, and the ethical concepts of virtue, duty, and responsibility. Part 2 applies the framework to “two critical boundary issues: sexuality and confidentiality.” Part 3 is a tentative proposal for a code of professional ministerial responsibility. Chapter 4, “Power in the Pastoral Relationship,” pp. 65-90, considers “the nature of power and its sources of legitimation in pastoral ministry,” including extra-rational sources and “the emotional and evocative dimensions of power and authority,” such as *symbolic representation* and *religious authenticity*. Subtopics include fiduciary responsibility of the minister, inequality of power in pastoral relationships, lure of the friendship model, nature of dual relationships, and the responsible use of power. Chapter 5, “Sexuality,” pp. 91-116, evaluates sexual behavior from the perspective of professional ethics, and includes: definitions of *sexual abuse*, *sexual exploitation*, and *sexual harassment*; an ethical assessment based on character and virtue, professional duties, and power in pastoral relationships; self-prevention, including transference/countertransference, and dual relationships. Offers concrete prevention strategies. Affirms the perspective of Marie Fortune, footnote 1, and draws from Peter Rutter’s work. Endnotes.

_____. (1999). “The Wisdom of Boundaries: Power and Vulnerability in Ministry.” Chapter 6 in Keenan, James F., & Kotwa, Joseph J., Jr. (Eds.). Practice What You Preach: Virtues, Ethics, and Power in the Lives of Pastoral Ministers and Their Congregations. Franklin, WI: Sheed & Ward, pp. 81-100.

Gula is a Sulpician priest, Roman Catholic Church, and professor of moral theology, Franciscan School of Theology of the Graduate Theological Union, Berkeley, California. In light of the “right use of power in the professional relationship and the boundaries that are necessary to safeguard the vulnerability of those seeking a professional service” as a “common concern of professional ethics,” he explores “the wisdom of boundaries” in pastoral ministry. Uses a hypothetical case of spiritual direction in which the director fails to set and initially maintain role boundaries with a directee. Examines the case in terms of: the nature of boundaries; the nature of power, including inequality of power, fiduciary obligation, and lure of the friendship model; and, dual relationships. Briefly offers criteria for evaluating the right use of power. Draws upon insights from literature on the sexual abuse of adult congregants by clergy. 14 endnotes.

_____. (2010). Just Ministry: Professional Ethics for Pastoral Ministers. Mahwah, NJ: Paulist Press, 271 pp.

From the introduction: “This book on professional ethics is intended to serve as a resource for those already involved in ministry and for those in ministry training programs... Professional ethics has to do with the moral character of the one assuming a professional role and the sum of obligations that pertain to the practice of the profession... My primary objective in this book is to offer a theological-ethical framework for reflecting on the moral responsibilities of pastoral ministers.” The examples cited from church culture, life, and ministerial practice are Roman Catholic, as are most of the references. As part of Chapter 2, “Ministry as Profession,” the topic of *fiduciary duty* is first described in the context of trust: “In pastoral ministry, those seeking pastoral service entrust to the minister their secrets, sins, fears, and need for salvation. This act of trust is risky business. When we entrust something of ourselves to another, we give the other power over us. We trust that we will not be betrayed and that this power will not be abused. To accept another’s trust is to commit oneself to the fiduciary duty of being trustworthy with what has been entrusted to us. Betraying this sacred trust by exploiting the other’s vulnerability violates the covenantal commitment by a breach of fidelity... In ministry, the act of entrusting comes from the one seeking the ministerial service. For this reason, professional ministerial relationships are not

mutually reciprocal.” States that fiduciary duty as a commitment to the other’s best interests “also means that our practice of ministry can be assessed morally and not just technically... [People’s expectation of more of a moral obligation from a professional minister] may be due to the nature of our covenantal commitment to the people and to our being symbolic representatives of the unconditional, inclusive love of God.” In Chapter 4, “The Virtuous Minister,” he very briefly discusses dual relationships, citing the examples of “when the pastor becomes the spiritual director of the secretary, or the youth minister dates someone from the youth group.” States: “These ‘dual relationships’ threaten fidelity by harboring potential conflicts of interest that can lead to playing favorites or exploiting the other’s dependency.” Chapter 5 “addresses the dynamics of power in pastoral ministry, since the right use of power is one of the most significant challenges of being a professional person. This chapter explores some of the more neuralgic issues about personal and social power in pastoral ministry.” Identifies 3 Catholic ecclesial warrants “for analyzing power in pastoral ministry” – the Church as hierarchy, communion, and sacrament. Using a construct from James and Evelyn Whitehead, identifies 3 major categories of organized sources of legitimating power: institutional, personal, and extra-rational, which includes symbolic representation. A section, ‘Boundaries,’ discusses *fiduciary responsibility* and *dual relationships*. A section, ‘Social Power,’ discusses organizational and clerical cultures. Concludes by briefly examining ethical criteria to assess the use of power in ministry. The chapter cites some examples from the context of sexual abuse in the Church. Chapter 6, “Sexuality,” “examines what it means to be a sexual person in the public, professional role of ministry.” States unequivocally at the outset: “To mix a personal sexual agenda with this professional one is to cross the boundary into unethical behavior. Therefore, sexual conduct in the form of sexual abuse, exploitation, and harassment violates professional ethics and is always wrong.” States: “We are especially vulnerable to sexualizing behavior and crossing boundaries because so much of our ministry is done behind closed doors and deals with some of the most intimate and fragile areas of people’s lives – loss of love, grief, guilt, loneliness, low self-esteem.” Identifies *justice* and *fidelity* as “provid[ing] the orientation and overarching framework for evaluating sexual conduct in the pastoral relationship.” Identifies 5 “strategies for preventing professional misconduct of a sexual nature in the pastoral ministry.” 1.) Recognize risk factors; 2.) Know warning signs; 3.) Understand the dynamics of *transference* and *countertransference*; 4.) Avoid dual relationships; 5.) Maintain appropriate self-care. Endnotes.

Gumbleton, Thomas J. (2006). “Homosexuality in the Priesthood Does Not Contribute to Child Sexual Abuse.” Chapter in Williams, Mary E. (Ed.). The Catholic Church. Detroit, MI: Greenhaven Press, pp. 83-91. [Reprinted from: Gumbleton, Thomas J. (2002). Yes, gay men should be ordained. *America*, 187(September).]

Gumbleton is an auxiliary bishop, archbishop of Detroit, Michigan. Written in response to reports in 2002 regarding sexual abuse of minors by Roman Catholic priests and the responses by hierarchy upon discovery. States at the beginning: “One major fallout of the current crisis of leadership in the Catholic Church is the scapegoating of homosexual priests and seminarians.” His position is “that by identifying homosexuals as the cause, or an important part of the cause, of the current crisis we will fail to deal with the most basic cause of the scandalous situation. The radical cause was identified in 1971 in the psychological study of Catholic priests and bishops in the United States, authored by Dr. Eugene Kennedy... It is a problem of seriously underdeveloped priests.” Lacks references.

Gumper, Lindell L. (1981). Legal Issues in the Practice of Ministry. Franklin Village, MI: PSYCHOLOGICAL STUDIES and Consultation Program, Inc., 94 pp.

Gumper formerly practiced as an attorney, became a psychotherapist, and was formerly on the staff of PSYCHOLOGICAL STUDIES and Consultation Program, Inc., “an ecumenical service agency for clergy,” Franklin Village, Michigan. A monograph for clergy regarding sources of legal liability in pastoral care. Section 1 discusses 3 “broad avenues of liability”: negligence, including malpractice; intentional torts; contractual obligations. Uses examples and cites cases from U.S.A. states’ proceedings. Under intentional torts and the category of “undue influence,” he cites a Texas civil case involving a husband and wife whose pastor sexualized his relationship to

the wife. The couple filed suit against the pastor, the pastor's bishop, and their judicatory for the pastor's wrongfully influencing the wife for sexual purposes. Under intentional torts and the category of assault and battery, he cites the example of "a pastor who has used the counseling relationship to obtain sexual favors" as action remedied legally through an assault and battery claim. Notes other legal forms for which "[l]egal actions for sexual improprieties" may be couched. 2 pp. are devoted to counseling professional liability insurance coverage for clergy. Notes "A sample policy we have reviewed excludes coverage for 'liability resulting from an actual or *alleged* (our emphasis) conduct of a sexual nature.'" Section 2 discusses privileged communications in pastoral care. Cites an Arkansas case, *Sherman vs. State* 279 S.W. 353 (1926), in which the court "required that a minister disclose a letter to him from a parishioner, indirectly confessing a rape, on the grounds that there was no church discipline or rule of practice which enjoined its members to confess their sins." [Does not address issues involving the sexual abuse of a minor.] Section 3 concerns clergy who are called to testify in court. Appendix A presents the clergy-penitent privilege provisions in 49 U.S.A. states, Puerto Rico, Virgin Islands, and Washington D.C. as of 1980. Appendix B is a 1-pg. sample form by which a congregant authorizes a clergy person to release information. Lacks references.

Gushee, David P. (1996). "Clergy Sexual Misconduct: A Crisis in Ministerial Ethics." Chapter 10 in Gushee, David P., & Jackson, Walter C. (Eds.). Preparing for Christian Ministry: An Evangelical Approach. Wheaton, IL: Victor Books, pp. 153-165.

Gushee is associate professor, Christian Studies, Union University, Jackson, Tennessee. Defines 'clergy sexual misconduct' as "any form of sexual malfeasance, wrongdoing, or misbehavior on the part of a person serving in a recognized ministerial capacity." He restricts the term 'clergy sexual abuse' to "undeniably exploitative (not to mention illegal) behaviors such as rape and sexual contact with minors." In discussing causes of clergy sexual misconduct, names the root cause as "the stubborn sinfulness of the human heart, including the heart's resistance to the Spirit's work of sanctification" and "sinful hearts manipulated by Satan's wiles." Lists 7 warning signs/indicators that apply to people in general: deteriorating or neglected marriage relationship; loneliness; stress; attraction to another person; 'midlife crisis'; psychological dysfunctions; overall lack of moral and spiritual authority. Lists 6 indicators that are specific to the ministerial role: power, trust, and the role; blurring and ignoring of ministerial boundaries; counseling dynamics; lack of supervision and accountability; burnout or desire to leave the ministry; patterns from the previous list that are manifested in the ministerial context. Concludes with a brief discussion of practical steps that are preventive: acknowledge vulnerability; attend to one's spiritual and emotional health and well-being; accountability relationships with either a partner who is a peer or a spiritual director; self-care; developing practical guidelines regarding a minister relating to the opposite sex. Citations.

Guth, Hans-Jürgen. (2004). "Sexual Abuse as an Offence in Canon Law." (Bowden, John, Trans.) Chapter in Ammicht-Quinn, Regina, Haker, Hille, & Junker-Kenny, Maureen. (Eds.). The Structural Betrayal of Trust [*Concilium* series, 2004/3]. London, England: SCM Press, pp. 98-109.

From a collection of articles that is described in the Introduction to the volume as follows: "The title of this volume... is meant to capture two dimensions of the sexual abuse crisis within the Catholic Church: the offences themselves which exploited the attitude of unquestioning trust and good will of children and parents towards their priests, and the subsequent experience of institutional denial, cover-up, hostility and juridical self-protection which they encountered when they had reached the stage, often many years later, of being able to report the crimes to the church authorities." Guth is a lecturer on church law, Catholic Theological Faculty, University of Tübingen, Tübingen, Germany. Briefly reviews the history of the prohibition of sexual transgressions in the Roman Catholic Church's canon laws, focusing on canons 1395, 1453, 1387, 1458, 277, 373, and 374. Also notes the U.S. bishops' development of guidelines and norms in the 1990s and 2002 in response to incidents of clergy sexual abuse of minors. Notes briefly the recent emergence of guidelines in the Church in Germany. Concludes: "An open, transparent and consistent application of existing regulations in the Catholic Church could regain lost trust, to the

benefit not only of potential future victims of sexual abuse but also of all church workers and all Catholics.” 37 footnotes, some of which are extensive.

Gutiérrez, Ramón A. (1991). When Jesus Came, the Corn Mothers Went Away: Marriage, Sexuality, and Power in New Mexico, 1500-1846. Stanford, CA: Stanford University Press, 424 pp.

Gutiérrez teaches history and ethnic studies, University of California, San Diego, San Diego, California. Based on archival research; draws from anthropology and sociology. From the introduction: “Herein is a social history of one remote corner of Spain’s colonial American empire, the Kingdom of New Mexico, between 1500 and 1846. Using marriage as a window into intimate social relations, this study examines the Spanish conquest of America and its impact on one group of indigenous peoples, the Pueblo Indians... This book, then, is profoundly a project in point of view. It gives vision to the blind, and gives voices to the mute and silent.” Chapter 3, “Seventeenth-Century Politics,” describes the animosity between the ecclesiastical mission of the Franciscans, an order of the Roman Catholic Church, and Bernardo López de Mendizábal who arrived in 1659 as province governor and led to an Inquisition by the Church. States: “Mendizábal’s principle heresy was to publicly accuse the friars of failing to observe the rule of their own order regarding chastity, poverty, and obedience.” Cites specific sexual boundary violations of specific friars, including incidents of rape of adult and minor females, and minor males. In Chapter 6, “Honor and Virtue,” in the context of discussing *honor-virtue* as dividing a society horizontally by status groups and as determining the status hierarchy of those in the group, describes the virtue of *honor* (honor) and *hombria* (manliness) among indigenous men, and the virtue of *honor* (honor) and *vergüenza* (shame) among indigenous women. Cites specific 17th and 18th century Franciscan friars whose sexual boundary violations violated the *honor* of men and women, including solicitation of sex in the confessional. Chapter 10, “The Bourbon Reforms on the Northern Frontier,” discusses “[t]he royal assault on the power of the Church and on the authority of its priests [that] occurred both in the Indian Pueblos and in Spanish settlements” in the 18th century. One point of tension regarding the Franciscans in New Mexico was “their philandering about, seducing boys, nubile virgins, and married women alike,” in contrast to the tolerance of those who lived in stable concubinage. Cites specific 18th and 19th century friars’ acts of sexual boundary violations. Extensive endnotes.

Haffner, Debra W. (2002). A Time to Build: Creating Sexually Healthy Faith Communities. Norwalk, CT: Religious Institute on Sexuality Morality, Justice, and Healing, 40 pp. [Accessed 06/05/06 at: <http://religiousinstitute.org/communities>]

Haffner is director, Religious Institute on Sexual Morality, Justice, and Healing. Written in a booklet format as a guide for congregations based on the Religious Declaration on Sexual Morality, Justice, and Healing, a one-page statement written in 1999. “...developed to help clergy and congregations create sexually healthy faith communities.” Topically organized. Lists 13 characteristics of a sexually healthy faith community. Presents a self-assessment resource for religious professionals that includes 11 personal attributes, 11 congregational skills, and 6 community and denominational skills of sexually healthy religious professionals. Provides resources for preaching and worship. Briefly offers the PLISSIT counseling model (Permission, Limited Information, Specific Suggestions, and Intensive Therapy) as useful for pastoral care providers when dealing with sexuality issues. Encourages sexuality education for youth and offers practical suggestions. Encourages sexuality education for adults and offers practical suggestions. Encourages sexually inclusive congregations in relation to gay, lesbian, bisexual, and transgendered members, and identifies 13 characteristics of an inclusive congregation. Pages 32-33 address sexually safe congregations, including clergy sexual abuse, and briefly notes concerns about sexual harassment specific to teenagers. Encourages social action by faith communities in support of sexual justice. Numerous resources in relation to specific topics. 22 references.

_____. (2004, Fall?). Balancing Acts: Keeping Children Safe in Congregations, 53 pp. [Accessed 02/26/16 at the World Wide Web site of the Unitarian Universalist Association, Safe Congregations section: <https://www.uua.org/safe/children>]

Haffner is a minister, Unitarian Universalist Church, and co-founder of the Religious Institute on Sexuality, Justice and Morality, and Healing. The presumed date is taken from the foreword. Context is the Unitarian Universalist Association (UUA) denomination. From the introduction and overview: The manual “offers information and procedural suggestions for leaders faced with the difficult task of helping the congregation decide if and how to include a sexual offender in their religious community... The work described in this manual must be done in conjunction with efforts to address the experience and needs of survivors and victims as well.” Identifies UUA principles and practices which form the document’s foundation, and 3 tenets to balance: 1.) assure the safety of children and youth in congregations from sexual abuse, sexual assault, and sexual harassment; 2.) respect the worth and dignity of every person, offer a congregational home to seekers, and, in the case of persons with a history of sex offenses, set limits on congregational involvement; 3.) educate the congregation, be well-informed, and develop processes for making good decisions. The emphasis is on prevention, i.e., having policies in place before an event which creates “a sense of panic and crisis” – “a sex offender starts attending activities at the congregation, if someone in the congregation is accused of abuse or when the minister, Religious Educator, or a member finds out that a congregant has a history of abusing children or youth.” The next section recommends a process for developing policies and procedures regarding: 1.) “...keeping children, youth and vulnerable adults safe from sexual abuse.”; 2.) “...for educating adults, youth, and children... about child sexual abuse and prevention.”; 3.) “...for responding to a person who has been convicted or accused of sexual offenses against children, youth or adults.” A 2-pg. section identifies steps to take in a crisis situation. A 3-pg. section lists questions to guide policy development and implementation. 2 very brief sections concern educating children and adults, respectively, for prevention. A 2-pg. section regards the suspicion of abuse. A half-pg. is devoted to support for survivors of sexual abuse. The next section, “Guidelines for Involving Sex Offenders,” begins with an introduction. States in bold: “Peer reviewed literature suggests that depending on the nature of the offense and assuming successful completion of treatment, most treated sex offenders do not recidivate.” [There are no references for the statement. Does not specify what is meant by “nature of the offense,” what constitutes “successful completion of treatment,” or what the standard of treatment is.] States in bold: “No person who has been convicted of, or with an unresolved accusation of, any sexual misconduct can be permitted to be involved in any religious education or youth group activities.” Continuing in bold, states: “The core response of the congregation to a convicted or accused sex offender is a LIMITED ACCESS AGREEMENT.” [capitals in original] The appendix consists of 3 parts: screening form for Religious Educators and youth group staff, and volunteers; agreement to teach form for Religious Educators and youth group leaders; code of ethics for adults and older youth working with children and youth. Also include is a 3-pg. resource section, and a commentary by Rev. Patricia Timmino, who is not identified, regarding a congregation’s experience with 2 persons who were convicted sex offenders. While affirming the value of a “Safety Policy,” she emphasizes the value of an educational process in the congregation. States: “Our true measure of safety stems not from a policy, but from our level of education on the issue and our continued willingness to talk openly.” 56 endnotes, many of which do not provide full citation information.

Hagglund, Clarence, & Weimer, Britton. (1998). “Sex Abuse.” Chapter 3 in Stay Out of Court and Stay in Ministry. Lima, OH: CSS Publishing Company, Inc., pp. 25-29.

Hagglund is a litigation attorney and senior partner, Hagglund, Weimer & Speidel, Minneapolis, Minnesota. Weimer is a litigation attorney and partner in the same law firm. The book “is written to help pastors prevent costly and career-ending lawsuits. It sets forth the most common legal claims asserted against religious organizations, and the defenses churches have successfully raised. Finally, the book provides simple claims-prevention procedures that any church can use to dramatically reduce the risk of litigation.” In extreme brevity, Chapter 3 addresses sexual misconduct and sexual abuse in the context of congregations through the subtopics of: breach of fiduciary duty, negligent hiring and supervision, vicarious liability, and statute of limitations and delayed discovery. Ends with a list of 6 claims-prevention procedures, including: “6. The church bylaws should provide for the expulsion of members who engage in sex abuse, and those bylaws should be strictly enforced.” 13 endnotes contain case citations.

Haig-Brown, Celia. (1989). Resistance and Renewal: Surviving the Indian Residential School. Vancouver, Canada: Tillacum Library, 164 pp.

Haig-Brown teaches in the Native Indian teacher Education Program, Kamloops, British Columbia, Canada, and is a doctoral student, social and educational studies, University of British Columbia. "The purpose of this book is primarily to present Native perspectives of the Kamloops Indian Residential School, and to provide a limited overview of how Native education has evolved." Draws upon interviews with 13 "Native people of the central Interior of British Columbia, former students of the school, [who] form the nucleus of the study... Two main concepts, cultural invasion and resistance, are of paramount importance." Chapter 1 presents an historical overview of the establishment of residential schools for Native children of the Secwepemc, or Shuswap, people in the area of British Columbia. The School, part of Canadian government policy to assimilate Natives, was operated beginning in 1893 by the Oblates of Mary Immaculate, a Roman Catholic order founded in France. Until the School closed in 1966, "the Oblate priests controlled policy and served as administrators while the Sisters [of St. Ann] were expected to work obediently as teachers, child care workers, and supervisors along with the Oblate brothers, the laborers of the order." Chapter 2 describes the transition of children from Shuswap family and community life to the School. The transition included intentional loss of cultural identity, physical punishment, and separation of siblings due to groupings based on age and gender. Chapter 3 describes typical School life. Regimentation and discipline, including public humiliation and corporal punishment, are continuous subtopics. Quotes one woman who describes a priest's attempt to sexually molest her. Reports that: "[a] number of people mentioned sexual overtures made to them during their time at school." Also states that one lay worker was reported as fathering children of Native girls at the school. Chapter 4 describes the Native children's creation of "counter-cultures in their resistance to the oppressive system which was [the School]." Chapter 5 briefly discusses the impact of the School on Native children... Among the topics is how sexuality is addressed. Chapter 6 is an epilogue. Appendix A is problem and literature review. Appendix B describes her methodology, and D lists her interview questions. Appendix C identifies the 13 interviewees, E is a map of bands of the Shuswap Nation, and F discusses study implications. Bibliography; lacks references.

Haliczer, Stephen. (1996). Sexuality in the Confessional: A Sacrament Profaned. New York, NY: Oxford University Press.

By a professor of history, Northern Illinois University, DeKalb, Illinois. A scholarly study of original ecclesiastical cases in Spain. Begins with the mass abstention from the sacrament of penance in pre-Reformation Spanish Roman Catholicism. After ignorance, the most important factor was people's distrust of clergy, especially in matters of sexuality. Focuses on the sexual solicitation in the confessional by priests as confessors of penitents. Analyzes investigations during the Inquisition, trial procedures, punishments, and difficulties of evidence gathering, delays between accusation and trial. Source materials include 223 complete tribunal cases between 1530-1819. Documents that over 80% of the victims came from lower-and lower middle classes. In general, the victims were an average age of 27 when they made their depositions. The victims were overwhelmingly female. Briefly incorporates themes of power imbalance and transference. 30+ pages of notes.

Hall, Anne, & Last, Helen. (1993). "Violence Against Women in the Church Community: Project Anna." In Eastaer, Patricia Weiser. (Ed.) Without Consent: Confronting Adult Sexual Violence: Proceedings of a Conference Held 27-29 October 1992. [AIC Conference Proceedings no. 20] Canberra, Australia: Australian Institute of Criminology, pp. 197-200. [Accessed 01/18/09 at the World Wide Web site of Australian Institute of Criminology: <http://www.aic.gov.au/publications/proceedings/20/hall.pdf>]

Hall and Last are identified as "educator/advocates," Centre Against Sexual Assault, Victoria, Australia. Very briefly reports on the work and findings of Project Anna [which is part of the Centre Against Sexual Assault (CASA House) and attached to Royal Women's Hospital, Melbourne, Australia, and is funded by the Anglican Church in Australia]. The Project "draws heavily from the stories of women in an attempt to articulate the complex spiritual and theological consequences of sexual assault and family violence." States its framework: "Violence against

women is a manifestation of the abuse of power. The way in which the abuse of power is expressed can vary, but the intention is always to exert control over the victim.” Based on women’s reported experiences and because of those “Christian women who have broken the silence on violence within the Church [there is] credence to the fact that the Church, alongside the rest of society, is not immune to the sin and crime of violence.” Concentrates on domestic and family violence in church families, and on sexual assault of a women or a child “by their church leader or another congregational member [in which case] the crime is tantamount to family incest.” Identifies such abuse as betrayal of a sacred trust. Also notes “the reality of the spiritual assault which comes as a direct result of sexual assault” which they connect to “a systemic abuse of power through patriarchy...” Describes the Project as “based on the process of self-examination by the Church community with its capacity to acknowledge structural complicity and to initiate recommendations for change and healing. 3 references.

Hall, Francis J. (1921). “Penance.” Chapter 7 in The Sacraments. New York, NY: Longmans, Green and Co., pp. 211-245. [Accessed 09/01/19:

<https://babel.hathitrust.org/cgi/pt?id=hvd.ah4qgf&view=1up&seq=7>]

Hall (1857-1932) was an Episcopal priest and professor of dogmatic theology, General Theological Seminary, New York, New York. Chapter 7 begins: “Penance is the sacrament instituted for the remedy of post-baptismal sin.” In the chapter, Part 3, 11. The seal, discusses the confidentiality of the confession of sin made by the penitent to the Episcopal priest: “The priest hears confessions not as a private person but as God’s representative, and the secrets which he hears belong to God, who does not will that confessions made to Him, whether directly or through His appointed ministers, shall be made public... The seal extends not only to all the sins confessed, both mortal and venial, but to their circumstances, to the names of accomplices incidentally revealed, to the advice given and to every manner of self-revelation which is involved and implied in the penitent’s words and manner of confession.” Pg. 242 cites 3 exceptions to the seal of confidentiality. The 3rd is described as: “(c) When the confession clearly reveals intention to commit in the future a crime that endangers others, it is widely held that such information does not come under the seal.” [While the context of sexual boundary violations in faith communities is not addressed in the chapter, the 3rd exception to the seal of confidentiality is very relevant to the focus of this bibliography. This exception contrasts with the inviolability of the seal in the Roman Catholic Church.”

Hall, John R. (1987). “The Collectivist Reformation.” Chapter 7 in Gone from the Promised Land: Jonestown in American Cultural History. New Brunswick, NJ: Transaction Publishers, pp. 106-139.

Hall is associate professor, sociology, University of Missouri – Columbia, Columbia, Missouri. Examines the Peoples Temple, a religious community founded in the U.S.A. and headed by Rev. Jim Jones, which ended in November, 1978, with the mass suicide of 900+ members and Jones. This followed an attack Jones ordered on Leo Ryan, a California member of the U.S. House of Representatives, and his party, at the church’s compound, Jonestown, in Guyana. The attack killed Ryan, 3 newsmen, and wounded 12. The book is “an assessment of the degree to which Peoples Temple was truly an aberration or simply a unique conjunctural exaggeration of our society’s contradictions.” Chapter 7 is part of a section that examines the Temple’s organization as “a distinctly American social movement in its origins and practices.” The chapter describes ways “that Jones brought to bear his most elaborate dramaturgical procedures” in order to enhance his image as a prophet, a key factor in his followers’ willingness to submit to his authority. He “heightened the gulf between his followers and society at large,” leaving “the group as the sole collective arbiter of reality” and “left Jones in the structural position of a messiah: he was a man without peer among those who knew him, and his position became virtually impossible to challenge.” Describes Jones’ sexual behaviors with his followers, including his assertions of sexual prowess and superiority, self-promotion “as the only true heterosexual,” and justifications of sexualized relationships with followers as selfless and based on their needs. States: “Jones may have had sex with most women and perhaps more than a few men who were part of the innermost circle of the Temple, but for the mass of followers, a mythology of rumors about Jones’s sexuality simply contributed to the aura of his charisma, and the substance of that

charisma was developed much more along apocalyptic than sexual lines.” Endnotes; sources includes archival documents and the author’s interviews.

Hamilton, Adam. (2013). “When Leaders Fall.” Chapter 18 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 205-214.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Hamilton is senior pastor, United Methodist Church of the Resurrection, Leawood, Kansas. Part 1 very briefly outlines how he as the pastor led a congregation through a case of “sexual misconduct,” which he terms “an extramarital affair,” involving 2 ministers on the church staff. Part 2 very briefly outlines how church leaders are susceptible to sexual misconduct within a congregation. Part 3 very briefly lists 5 ways that he as a church leader resists temptation. Discussion questions and 7 recommended readings; 5 footnotes.

Hamilton, Marci A. (2005). God vs. The Gavel: Religion and the Rule of Law. New York, NY: Cambridge University Press, 414 pp.

By a professor, Benjamin N. Cardozo School of Law, Yeshiva University, New York, New York. “The purpose of this book is to persuade Americans to take off the rose-colored glasses and to come to terms with the necessity of making religious individuals and institutions accountable to the law so that they do not harm others.” Presented as a counter to the “temptation in the United States to treat religion as an unalloyed good.” Part 1 of the book “details some of the instances where religious entities have harmed the public good and documents facts about religion that require sunshine and public debate.” Part 2 “charts the fall of special privileges for religious conduct in Anglo-American history and the rise of the rule that religious entities have no legal right to harm others.” Chapter 2, “Children,” is a description of “horrible things that have been done to children beneath the cloak of religion in the United States.” Pp. 13-31 discuss sexual abuse of children by clergy. Identifies three reasons why religious institutions have been havens for pedophiles and ephebophiles: 1) clergy were so trusted that any particular interests in children went unquestioned; 2) demands by clergy were “oftentimes equated with commands from God” and were seen as imperatives in an authoritative structure; 3) “...religious institutions, especially those that form tight-knit communities, often succumb to the temptation to shield their public moral position by keeping internal abuse secret...” Cites the Roman Catholic Church and the Jehovah’s Witnesses as preserving silence about pedophiles and disregarding the public good. Briefly presents 13 accounts of cases in the U.S. and Canada because “individual clergy-abuse stories need to be told for the public to truly understand what has been done to children and the public good by these religious individuals and institutions, who when confronted by the law furiously wave the First Amendment...” The cases originate in Roman Catholic dioceses and archdioceses, the Fundamentalist Church of Jesus Christ of Latter-day Saints, an evangelical sect in Montreal, Canada, Jehovah’s Witnesses, the Church of Jesus Christ of Latter-day Saints, and Seventh-day Adventists. Pp. 193-198 in Chapter 7, “Discrimination,” include a brief discussion of cases involving sexual harassment by clergy of seminarians and staff members of churches, and religious entities’ legal defenses. Extensive endnotes.

_____. (2008). Justice Denied: What America Must Do to Protect Its Children. New York, NY: Cambridge University Press, 160 pp.

Hamilton is visiting professor, Woodrow Wilson School, and senior research fellow, Law and Public Affairs Program, Princeton University, Princeton, New Jersey. “The central proposition of this book is that the SOL [statute of limitations in U.S. states’ civil and criminal laws] for childhood sexual abuse should be treated like an SOL for murder [which is unlimited], not property [which is time-limited]... This is a ‘how-to’ book on stopping child sex abuse,

empowering survivors, and helping society identify child predators. The good news is that the answer is straightforward and attainable: eliminate the SOLs.” Chapter 1 is introductory and cites statistics on the prevalence of child sexual abuse, underreporting to authorities, perception of perpetrators as primarily strangers versus threats from known persons, and society’s failures to respond appropriately to survivors and perpetrators. Chapter 2 briefly critiques the U.S. system of civil and criminal laws in relation to survivors’ best interests and discovery laws. Chapter 3 discusses recent efforts to reduce child sexual abuse (e.g., harsher penalties for, and public registries of, offenders; electronic tracking of released offenders; zoning restrictions; mandated reporting), and notes these only address known offenders while short SOLs prevent increasing the number of identified offenders. Concludes: “The SOLs are a dam holding back the identities of predators from the public. The only way to enrich the databank of predator identities and to provide survivors with vindication and justice is to give those survivors more time, indeed, all the time they need, to prosecute and to file civil lawsuits.” Proposes eliminating SOLs as a way to achieve 4 policy interests: 1) accommodating needs of childhood sex abuse survivors as the priority rather than that of predators’; 2) identifying previously undetected child predators who are continuing to offend; 3) finding other survivors of the same perpetrator serves the purposes of prosecutors and provides support to those who were abused; 4) deterring businesses and nonprofit employers from not reporting their staff who abuse children by eliminating shields that prevent them from being held accountable for failure to act. Chapter 4 identifies needed state reforms and federal initiatives. Discusses state reform in private and public spheres. Necessary private sphere reforms are: 1) abolish SOL in civil and criminal cases going forward from the date of enactment; 2) create a window of opportunity for survivors to file claims for cases prior date of enactment. States that the same state reforms in the public sphere are as necessary as in the private, but the legal principle of sovereign immunity for government immunities is a complication. Federal policy interests are described, and initiatives are proposed to encourage states to eliminate SOLs, e.g., financial incentives and disincentives. Chapter 5 discusses the insurance industry, which provides liability coverage to employers, as a key barrier to legal reform that would benefit survivors of child sexual abuse. Cites instances of industry lobbying efforts with specific state legislatures to fight measures related to SOLs for child sexual abuse. Concludes that eliminating SOLs could be in the industry’s self-interest because: 1) identifying more perpetrators reduces the number of future victims, future claims, and amount of risk; 2) providing coverage conditional on employers’ affirmative acts reduces incidents of abuse; 3) reducing incidence of abuse lowers medical costs and costs to society. Chapter 6 discusses the Roman Catholic Church hierarchy as a second key barrier due to its lobbying efforts to defeat SOL-related reform. Cites Church efforts to counter California’s 2003 window of opportunity law, and its successful lobbying in Ohio and Colorado in 2006, and its failed lobbying in Delaware. Chapter 7 discusses other groups as barriers to legal reform – teachers and their unions; defense attorneys, including civil liberties groups; an uninformed public. The brief concluding chapter declares a civil rights movement for children is underway, and states: “The failure to account for the rights of children is a national, pervasive problem.” Includes an appendix to Chapter 4 that displays statutory language in specific states, and appendices to Chapter 6 that display lists. 190+ endnotes.

Hamilton, Phyllis (with Williams, Paul). (1995). Secret Love: My Life with Father Michael Cleary. Edinburgh, Scotland: Mainstream Publishing Co., 189 pp.

First person account of her 26-year relationship with a Roman Catholic priest. In 1967, Hamilton, from Dublin, Ireland, was 17-years-old and living in a psychiatric hospital. She had been sexually abused as a child by her father, and beaten by her mother. She met Fr. Michael Cleary, 34-years-old, a charismatic parish priest in Merino, Ireland, and public entertainer. Impressed, she asked him to hear her confession. Within 2 months, he led her to exchange non-legal vows of marriage, swore her to secrecy, and began to sexualize the relationship, using religious rhetoric as a justification. At 19, she became pregnant by him, but did not divulge his identity to protect him. After their son was born, Cleary christened the child and he was given for adoption. Less than a year later, she discovered he was sexually involved with a woman whom he had previously counseled when she was unmarried and pregnant. He told Hamilton that the woman was to be blamed for initiating the sex. Soon after, Hamilton moved into his home as his housekeeper. In 1976, she bore a second son by Cleary whom she raised. Stress from the continuing secrecy

affected her psychological health in negative ways. In 1994, shortly after Cleary's death, the Irish media reported the basic facts of Cleary's ties to her. She does not use the framework of power and sexual exploitation by misuse of office to describe their relationship.

Hamilton, Rosemary. (1998). Hellbent for Enlightenment: Unmasking Sex, Power, and Death with a Notorious Master. Ashland, OR: White Cloud Press, 211 pp.

Autobiographical. From the author's note: "I have set down these memories in patterns rather than in sequence..." In 1974, Hamilton left her family, a community service career, and a federal government appointment in Canada to travel to an *ashram* at Poona, India. She was seeking enlightenment by becoming a *sannyasin*, disciple, of Bhagwan Shree Rajneesh, whom she refers to as a mystic and a spiritual master. She followed him for 16 years until his death, rising to become a member of his household. When he relocated the *ashram* to the U.S.A., she became his cook. Upon meeting him, he gives her a new name, Nirgun. She describes him as "a guide I trust with all my heart and soul. For no reason at all." States: "We have deliberately put ourselves into the hands of a master, knowing the full risks of playing with the deep unconscious forces of our minds." After a top aide and her to cohort attempts to murder some in the Oregon ashram, Hamilton observes: "We had experienced here and now the growing ambition and violence of leaders, the sheep-like stance of followers." She makes allusions and indirect references to sexual behaviors between followers in therapeutic groups conducted according to Rajneesh's teachings. "...Bhagwan, unlike other mystics, insists that you have to go through sex, not repress it, in order to go beyond it." In a naked encounter group, she elicits anger from a male participant who beats and slaps her until she's bruised while the others watch without intervening. Later, she states: "'Follow your feelings' seems to be what this commune is all about... Love [including sexual relations] without freedom is not love at all." She justifies and rationalizes his theory of sexuality and the various transgressions as simply means to the end of "waking up" or awareness, calling the *ashram* "one gigantic encounter group."

Hammar, Richard R. (1992). "The Clergy-Penitent Privilege and Access to Ecclesiastical Records." Chapter in Tort Liability for Charitable, Religious, and Non-Profit Institutions. Chicago, IL: American Bar Association [A publication of the American Bar Association Section of Tort and Insurance Practice, Committee on Charitable, Religious, and Non-Profit Institutions and the Division for Professional Education], 61 pp.

Hammar is an attorney, Springfield, Missouri. Excerpted from Chapter 3 of his book, Pastor, Church & Law (2nd edition) (1991). Describes elements of the legal justification for the clergy-penitent privilege, which "generally means that neither the minister nor the 'penitent' can be forced to testify in court (or in a deposition or certain other legal proceedings) about the contents of the communication." Cites state and federal case law to note variations. 1. *Were the Statements Intended to be Communications?* Communications, in some cases, included non-verbal forms of transmitting ideas, as well as verbal forms. 2. *Was the Communication Made in Confidence?* "This is generally interpreted to mean that a communication must be made under circumstances which indicate that it would forever remain a secret... Thus statements made to a minister in the presence of other persons generally will not be privileged... The substance of the communication, the place where it is made, and the relationship, if any, between the minister and the one making the communication, are all factors to be considered." 3. *Were the Statements Made to a Clergyman?* Notes the variations in U.S.A. states' laws as to the definition of *clergy*. 4. *Was the Minister Acting in a Professional Capacity?* Notes the basic consistency in states' laws regarding the minister's professional role as a spiritual advisor. "A minister (or court) may need to ascertain the objective of a conversation in determining whether a communication is privileged." 5. *Was the Communication Made in the Course of Discipline?* Notes "that some states protect *confessions* from compulsory disclosure in court," and that the term "has been broadly interpreted." Also briefly identifies *miscellaneous considerations*: whether a clergy-parishioner relationship is required before the privilege is invoked; whether the privilege applies to communications made to clergy in the context of marriage counseling; whether the communicant and/or the recipient may assert the privilege; the timing of asserting the privilege in court; waiver of the privilege; the privilege in U.S.A. federal courts; the privilege and the First Amendment of

the Constitution; the privilege and reporting of child abuse, noting variations among states' laws, and applicability of the First Amendment; confidentiality as differentiated from privilege; clergy liability for disclosure of confidential content, and applicability of the First Amendment. Appendix 1 lists the full text of each state's clergy-penitent privilege law. 70 endnotes.

_____. (1979; 1980; 1981; 1983). "Liability, Limitations and Restrictions." Chapter 4 in Pastor, Church & Law. Springfield, MO: Gospel Publishing House, pp. 61-80.

Hammar, a lawyer in Springfield, Missouri, "is the legal counsel to a major religious denomination and to several churches and nonprofit organizations." From the preface to the book: "My objective in writing this book is to help reduce this confusion and uncertainty [about the application of laws and regulations to churches] by providing seminary students, clergymen, attorneys, and accountants with a comprehensive yet readable analysis of the major laws affecting churches and clergymen." In a chapter that reviews "the more common bases of legal liability" of clergy who are "sued in their professional capacities," § H concerns failure to report child abuse. Notes that some U.S.A. states "specifically include ministers in the class of persons who are under a [legal] duty to report," while other states "define the class so broadly that it may be continued to include ministers." Very briefly notes circumstances that trigger the duty to report, legal immunity from reporting, that the duty to report is not relieved in most states by privileged or confidential communications, and penalties for failure to report. Does not address cases of sexual abuse of minors. Footnotes.

Hands, Donald R. (2002). "Beyond the Cloister – Shamed Sexuality in the Formation of Sex-Offending Clergy." Chapter 29 in Schwartz, Barbara K., & Cellini, Henry R. (Eds.). The Sex Offender. Kingston, NJ: Civic Research Institute, pp. 29-1 to 29-8.

"This chapter examines the [Roman Catholic] seminary formation that may have contributed to [cases of sexual assault of minors by Catholic clergy]. It is the contention of this chapter that seminarians of the 1950s through the mid-1970s had their sexuality abused by teachings and practices that increased their vulnerability to *shame*, which arrested their psychosexual development." Defines *shame* as "an unhealthy response to breaking a rule or making a mistake" that results in "self-loathing and despair" and fear of exposure which is relieved by engaging in the forbidden activity, thus perpetuating an unhealthy cycle. Cites Church teachings about human sexuality and practices as "lofty spiritual ideals" that demand "a high degree of psychosexual maturity..." Teachings include: celibacy for priests and chastity for those in religious orders; dualistic philosophy regarding "the body as a source of corruption or sin and the soul as the goodly core of the person entrapped by the body."; emphasis on sexual misconduct as personal sin or moral failure rather than criminal behavior that violates another's rights; mortification of the flesh through self-flagellation or the wearing of metal chain-belts in order to regulate sexual desires; prohibition against close friendships in seminary, which he calls homophobic, and strict regulation of interactions with women visiting the seminary, which he calls sexuophobic. States without attribution or documentation that for sex-offending priests, "sexuality became an intolerable burden and a source of shame. Their belief in these teachings and practices arrested their emotional and psychosexual development at the level it was when they first entered the seminary." Reports that the sexuality of a seminarian "was either split off from awareness and integration or acted out inappropriately. The splitting off was done by the dynamic, defense mechanisms of repression or suppression. States that suppression of sexuality through willpower and the religious practices of prayer and confession were the preferred mechanisms. States that other seminarians "coped with this phobic atmosphere by gratifying and compartmentalizing their sexual impulses... They had to split off and closet their private practices from the public world in which they appeared to be virtuous and celibate." Very briefly discusses the Church's use of the term *ephebophilia* as an unofficial clinical diagnostic label for priests who offend against postpubescent males. In this usage, the term is a subset of a clinical category, *sexual disorders*. He contrasts this term to *pedophilia* which designates acts against pre-adolescent minors, is a *paraphilia* in the official clinical diagnostic classification, and implies a sexual assault against a non-offending victim. Notes the Church's use of *ephebophilia* contributes to cognitive distortions by offenders who maintain the offending behaviors were mutually consensual, and to

overoptimistic expectations of Church officials regarding risk of recidivism. Presents 2 very brief case studies of clergy whom he treated as examples of “victims of a seminary formation that did not promote psychological or psychosexual health or integration.” Concludes that “institutions should [*sic*] look at practices that foster maladaptive sexual adjustments.” 8 references.

Hands, Donald R., & Fehr, Wayne L. (1993). Spiritual Wholeness for Clergy: A New Psychology of Intimacy with God, Self and Others. Washington, D.C.: The Alban Institute, 82 pp.

Hands is an Episcopal priest and a clinical psychologist. Fehr is an Episcopal priest and a theologian/spiritual director. They founded, and provide services at, St. Barnabas Center, Oconomowoc, Wisconsin. Based on their clinical experience at the Center with 400+ clergy. Written for clergy. In Chapter 2, “The Healing Process: Psychological and Ascetical Parallels,” they state: “Clergy tend and want to believe that, because their intentions are good, their impact on others is also good. This attitude is a professional and personal shortcoming since clergy – as persons and as religious professionals – are responsible for the impact of their actions as well as for their intentions. Nowhere does this become more problematic than in the area of sexual boundaries.” In chapter 4, “Intimacy with Self,” 5 paragraphs are devoted to the subtopic of “clergy sexual abuse.” States: “The cleric is in the position of power. By definition of the word *affair*, no cleric can have one with a parishioner; the boundary violation of such a sexual relationship goes beyond any marital or family system connoted by the word *affair*. It violates the pastoral relationship, a professional boundary. Increasingly, state legislatures are making such a boundary violation a serious criminal offense.” Very briefly lists some characteristics of the power of clergy, linking the power to “a fiduciary responsibility in the parish or neighborhood community.” Very briefly identifies narcissistic clergy as at risk for committing sexual boundary violations, especially in a relationship with a parishioner who is self-depreciatory and dependent, terms that are based on a typology described in Chapter 3. They state: “We find that clergy who manifest sexual misconduct or transgress boundaries generally are impoverished as far as intimacy with self, others, and God is concerned. Part of the problem is ecclesiogenic (having its origin from the church), especially in religious traditions and formations that have severely shamed human sexuality.” In Chapter 6, “Toward Healthy Integration,” the subtopic of friendships is addressed, and includes the statement: “It has been our experience and observation that when clergy needs for intimacy have been realized and nurtured, then their sexual and genital needs also become more a matter of free choice, less driven and compulsive. These needs are also less likely to be confused with the needs for power and achievement, as in the cases of pastoral sexual abuse of parishioners.” Lacks references.

Hang, Maykao Yangblongsua, & Thao, Tru Hang. (2005). “Hmong Women’s Peace.” Chapter in Buchwald, Emilie, Fletcher, Pamela R., & Roth, Martha. (Eds.). Transforming a Rape Culture (Revised edition). Minneapolis, MN: Milkweed Editions, pp. 201-209.

Hang “was the first project coordinator for Hmoob Thaj Yeeb (Hmong Peace) and helped cofound Hmong Women’s Peace, the first sexual assault program for the Hmong community [in Ramsey County, Minnesota].” Thao “was coordinator of Hmong Women’s Peace and is now an advocate with Sexual Offense Services of Ramsey County and a consultant on violence against Hmong women.” Each author contributes a section to the chapter. In her contribution to the chapter, Thao briefly discusses her work “to develop and coordinate Hmong Women’s Peace, a sexual assault program specifically for the Hmong community.” She describes “barriers Hmong women faced when they tried to get help after a rape,” including use of the traditional Hmong clan system for resolution in contrast to the criminal justice system of the U.S.A. Factors include: the woman who is a victim is isolated by not having a voice in the Hmong clan decision-making process; the emphasis is on the victim’s family, which has been shamed by the assault; males are valued above females; sexuality is not discussed within families; families tend to blame victims, which leads to guilt and shame; turning to police and the courts exposes the victim to gossip in the tightly knit Hmong community. Briefly describes the story of a Hmong woman that illustrates the legal system’s failure to respond effectively to a complaint of rape, ostracism by the community, lack of family support, and the woman’s strength. Thao met her when the woman, who had been raped by the pastor of her church, sought assistance from Hmong Women’s Peace. Lacks references.

Hanna, Jeffrey W. (1999). Safe and Secure: The Alban Guide to Protecting Your Congregation. Bethesda, MD: The Alban Institute, Inc.

By a United Methodist Church pastor and former sheriff's detective. Written for leaders of congregations. Chapters 4-6 are relevant to the topics of prevention in relation to clergy sexual misconduct, protection of children and youth, hiring and personnel matters, and liability matters. Offers a number of very practical suggestions and questions for self-evaluation. Lacks an index.

Hansen, Tracy. (1992). A Secret That's Never Been Told: Healing the Wounds of Childhood Sexual Abuse. Mystic, CT: Twenty-Third Publications, 106 pp. [Originally published as: (1991). Seven for a Secret. London, England: SPCK.

"This is a book about healing, about traveling through a wasteland and encountering conflicts and issues within myself that could only be reached in 'symbolic' ways, for the wounds created by child rape reach down to the depths of my being. I had to be inventive, creative, and imaginative in findings methods that would work for me." Hansen was raped at 6-years-old by a friend of her family. He imposed secrecy on her, and made threats. She experienced sleeping and eating disorders, psychosomatic gynecological complaints, and difficulty forming relationships, and, at times, felt suicidal. At 41, overwhelmed by "delayed rape trauma," she turned to her Roman Catholic parish for help. While she "was fortunate in finding people whose sensitivity, insight, and compassion enable me to set out on my journey of healing," states they had no "experience in helping adult survivors of child sexual abuse" and that "the church, as yet, has no pastoral approach for people like me." Chapters describe the methods she used: doll-making, poetry, storytelling, drawing, science fiction, journaling, prayer, and rituals that involved elements from dance, nature, scripture, readings, prayer, and music. [While not about clergy sexual abuse, it is included in this bibliography because it is about a survivor's healing and religious elements that were part of it, not a common topic in the literature.]

Hanson, Kirk O. (2004). "What the Bishops Failed to Learn from Corporate Ethics Disasters." Chapter 15 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 169-182

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, "in order to work together in a collaborative effort to help fine-tune one another's thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem..." By the executive director, Markkula Center for Applied Ethics, and a professor of organizations and society, Santa Clara University, Santa Clara, California. His point of view is from business management, stakeholder theory, and crisis management. "This article identifies 12 principles of good crisis management violated repeatedly by American bishops as they responded to the priest sex abuse crisis that began early in 2002 in Boston. At the core of these principles is the ethical belief that institutional leaders in America, even leaders of church institutions, are stewards and servants of the interests of the organization's members and of others they lead." The principles are: 1.) Take care of the victims. 2.) Prevent further damage and victimization. 3.) Express public apology quickly and often. 4.) Meet with your critics. 5.) Learn everything about the incident; know more than anyone else. 6.) Keep headquarters and other units informed. 7.) Tell what you know and don't know – openly and honestly. 8.) Search for the causes of the crisis. 9.) Report on the causes and solutions. 10.) Remove individuals who are responsible. 11.) Prevent victimization of plaintiffs in liability suits. 12.) Continuing public reporting on progress in implementing solutions. Concludes with several core lessons about crisis management in relation to the Catholic Church and the sexual abuse scandal. 12 references.

Hanson, R. Karl. (2004). "Prognosis – How Can Relapse Be Avoided." Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal

Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 133-143.

The book consists of edited versions of presentations at the symposium in the book’s title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon.” Hanson is senior research officer, corrections research, Department of the Solicitor General of Canada, West Ottawa, Ontario, Canada. Comments on recidivism and sexual offenses based “on the extensive research conducted with general [population] samples of convicted sexual offenders,” noting that the number of clergy offenders “has been sufficiently small that researchers have rarely identified them as a separate group in recidivism studies. Consequently, the extent to which the findings from typical sexual offenders apply to [Roman Catholic] priests remains unknown.” Offers what is known about the general population of sexual offenders as the basis for discussing “how best to address the recidivism risk posed by priest and other members of religious orders.” Regarding the base rate of recidivism among child molesters, cites unpublished 2003 data that shows: for boy victim child molesters, the known rate after 5 years from release was approximately 20%, and the 15 year rate was 35-40%; for girl victim child molesters, the known rate after 5 years was <10%, and 15-20% after 15 years. Emphasizes that the known rates do not include undetected offenses; states that “a reasonable estimate would be that the actual recidivism rates are at least 10% to 15% higher than the observed rates.” Regarding risk factors for sexual recidivism: based on his review of 80 unique samples in the recidivism literature, reports a ranking of sexual deviance factors (4), sexual criminal history (6), general criminal history (2), antisocial orientation (6), intimacy deficits (3), and other (2). Also identifies 4 factors unrelated to sexual recidivism, e.g., while being sexually abused as a child “may increase [sic] the risk of becoming a sexual offender, it had no relationship to recidivism among known offenders.” Regarding a specific offender’s recidivism potential, identifies 5 methods of evaluation: unstructured clinical assessment, structured clinical assessment, empirically guided clinical assessment, actuarial assessment, and adjusted actuarial assessment. States that of the methods tested, actuarial risk assessment has been found to be the most accurate. Lists the most commonly used actuarial scales. Very briefly identifies the “severe limitations concerning their use with clergy.” Regarding the effectiveness of treatment to influence recidivism rates, describes the lack of consensus in the research literature. Regarding evaluation of behavior change, states: “It is extremely difficult to determine whether offenders have ‘benefited [sic] from treatment’... Approaches developed for evaluating change among general sex offenders would have to be adopted before they could be used with offending priests.” 28 references. Pp. 144-149 summarize participants’ discussion following this presentation.

Hanson, R. Karl, & Price, Shelley. (2004). “Sexual Abuse Screening Procedures for Positions of Trust with Children.” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 77-93.

The book consists of edited versions of presentations at the symposium in the book’s title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume,

and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon." Hanson is senior research officer, corrections research, Department of the Solicitor General of Canada, West Ottawa, Ontario, Canada. Price is not described in the book; however, in December, 2012, she is listed as a lecturer in forensic psychiatry, Psychology and Behavioural Sciences, Faculty of Health and Life Sciences, by Coventry University, Coventry, England. "In the first section of this paper, we review the academic literature on screening applicants for positions of trust with children [in child services organizations]. Given that we found no validated procedures for detecting sexual abuse potential, the next section suggests a framework for developing plausible screening methods." Noting the dearth of screening methods in the published literature, they identify the 10 steps of Volunteer Canada as "[p]robably the most popular approach to screening... The emphasis of this method is on screening for the job," a practice which focuses on the risk of the position and is followed by clearly defining the skills and responsibilities required. [The steps are outline in an appendix to the chapter.] In a pilot survey, they conducted phone interviews in 2003 with 19 youth organizations (13 based in Canada, 6 in the U.S.A.) about current screening practices. Among the results: 16 of 19 used the same screening method with all candidates, and 3 of 19 differentiated based on the risk of the position; 19 of 19 "used application forms, checked references, and completed a criminal background check."; 17 of 19 completed self-report interviews; 8 of 19 used a form of a structured interview. States: "The two [screening] categories most relevant to identifying the potential for sexual abuse were *a*) criminal background and *b*) attitudes/judgments concerning risk situations." The "preferred method of risk management was to limit the amount of unsupervised contact with children." They conclude that the standard screening methods "have little basis in empirical research. ...it would not be difficult for individuals with paedophilic tendency to join most of the organizations contacted (provided they have no criminal record and are otherwise presentable)." Based on research literature, they list risk markers associated with child sexual abuse as "a reasonable starting point for the evaluation of candidates for positions of trust over children." Well-established factors include: "male gender, negative family background, intimacy deficits, sexual interest in children, and attitudes tolerant of adult-child sex." Very briefly describes the research basis for each. States: "The similarities and differences between offending priests and other child molesters will need to be clarified as research advances." Regarding checking references and other collateral contacts, they recommend development of structured guidelines for interviewing those sources. Very briefly consider specialized clinical tests. They call for thorough evaluation of sexual abuse potential that addresses established risk factors that use a variety of assessment methods. 48 references. Pp. 94-96 summarize participants' discussion following the presentation.

Harbaugh, Gary L., Brenneis, Rebecca Lee, & Hutton, Rodney R. (1998). "Covenants and Boundaries." Chapter 7 in Covenants and Care: Boundaries in Life, Faith, and Ministry. Minneapolis, MN: Fortress Press, pp. 77-91.

Harbaugh "serves on the Bishop's staff of the Florida-Bahamas Synod of the Evangelical Church in America (ELCA)" and is an author. Brenneis "serves the Florida-Bahamas Synod of the ELCA as a pastoral resource person..." Hutton is a professor of Old Testament, Trinity Lutheran Seminary, Columbus, Ohio. From the preface: "This book is about covenants and care. It is about and for ministers who pastorally care for God's covenant people." Part 1, chapters 1-5, introduces a framework of covenants based on biblical theology. The framework is organized as covenant of care for self, for others, and for God. Utilizes a fictitious case study of a pastor experiencing multiple stressors to illustrate problems due to lack of maintaining a framework of covenants and opportunities to remedy the situations. Recommends that clergy join a peer group for mutual support and accountability. Part 2, chapters 6-10, continues the case study in the context of topical situations in ministry. Chapter 7 begins with a subchapter, 'Sex and the Parish,' which is divided into 2 brief parts, Sex and Power, and Dual Relationships. Regarding power of the ministerial role, notes that the differential between a pastor and congregant negates a construct of meaningful consent to sexualize the role relationship. Draws on the work of Marie Fortune and Peter Rutter. States: "A pastor is expected to act in the best interests of a parishioner rather

than for personal gain or self-interest, and a pastor is expected to maintain an ethical standard that protects parishioners and to be self-monitoring... Given the violating impact of sexual abuse, it is imperative that clear and safe boundaries are set and maintained.” Some material is specific to the ELCA denomination. 23 chapter endnotes.

Harder, Jeanette. (2010). Let the Children Come: Preparing Faith Communities to End Child Abuse and Neglect. Scottsdale, PA: Herald Press, 213 pp.

Harder is a faculty member, Grace Abbot School of Social Work, University of Nebraska at Omaha, Omaha, Nebraska. From the preface: “[The book] is for Christians concerned about the safety and well-being of children. ...it considers *all* types of child abuse and neglect including neglect, physical abuse, emotional abuse, and sexual abuse.” Contexts in both the U.S.A. and Canada are considered. Chapter 7, “A Look at Sexual Abuse,” begins with a story of “professional sexual misconduct” involving a pastor and an adolescent in the congregation. Topics include: definition of child sexual abuse, prevalence, effects on the child, and the churches’ response. Includes 7 discussion questions and 4 action items. Chapter 8 discusses risk and protective factors. Chapter 9 considers offenders, including characteristics of offenders of child sexual abuse. Chapters 10 and 11 regard action to tending child abuse and neglect in communities and in churches. Chapter 12 “outline[s] the elements to include in a child abuse prevention policy,” focusing on sexual abuse. Among the topical appendices are: parenting curricula, reporting child abuse or neglect, sample child protection and abuse response policy, books for children, and background checks. Bibliographic references are not complete; book endnotes.

Harder, Jeanette, & Haynie, Kristina. (2010, August 27). Child Protection Practices in Mennonite Church USA Churches: Survey Results, 21 pp. [Accessed 04/16/11 at the World Wide Web site of The Dove’s Nest Collaborative: Mennonites Keeping Children Safe:

http://www.dovesnest.net/files/Dove's_Nest_survey_results_2010-08-27.pdf

Reports results of a survey “to determine the characteristics, practices, and experiences of Mennonite Church USA churches with and without child protection policies.” Developed by members of the leadership team for The Dove’s Nest Collaborative, and administered online in June, 2010. Invitations to participate were sent to approximately 855 Mennonite churches; 269 (32%) responded. Demographics of respondent churches: 63% had 100 adults or less who attend worship weekly, 28% had 101-200, and 9% had >200; 4% had no youth who attend worship weekly, 53% had 1-10, 28% had 11-25, and 16% had > 25; 51% had 1-15 children who attend weekly worship, 24% had 16-30, and 25% had ≥ 31; at least 1 church from every conference responded; 58% of the churches were from communities with populations of < 20,000; 52% had a child protection policy, and 48% did not. Churches more likely have a written policy were: larger (those >100 adults who attend worship weekly, have >10 youth who attend worship weekly, or have more children who attend worship weekly) than smaller churches. Of churches with a policy, 51% were adopted >3 years ago. Churches with a policy reported “that more than 95% of parents with young children, teachers of young children, youth leaders, and staff know about the policy.” Regarding hiring of staff, respondents reported: conducting an interview (96%); checking references (94%); asking that an application be completed (87%); conducting a criminal background check (57%); conducting a child abuse check (45%). For accepting volunteers, the response to the prior categories, respectively, were: 38%; 37%; 38%; 28%. 44% of respondents reported having a written plan for reporting suspected child abuse, and 22% reported having “a written plan for integrating someone with a history of sexual offense while keeping children safe.” 9% of respondents reported having “suspected child abuse or neglect of a child connected to their church.” Regarding provision of a minimum of 1 hour of training on child abuse/protection, respondents reported training: teachers of children (34%), staff (32%), all adults (24%), youth (14%), children (6%). Regarding incorporating a children protection theme in worship in the last year, 63% reported it had been done. Among the most significant differences in practices between churches that had a written policy and those that didn’t: having a written plan for reporting suspected child abuse and neglect (39% vs. 4%), asking volunteers to complete an application (64% vs. 9%), and providing training on child abuse/protection to teachers (54% vs. 11%) and staff (51% vs. 10%). Respondents were asked to identify “three things that would help their

church protect children;" the top 3 were sample child protection policies, parenting resources, and denominational guidelines. In the Discussion section, states: "The settings in which the church was located did not appear to have a relationship with whether the church had a written child protection policy." Makes 6 recommendations for Dove's Nest and denominational leaders, and 5 recommendations for churches. Notes that Dove's Nest website provides sample polices, worship resources, and other information. The 22-item survey is included.

Hardman-Cromwell, Youtha. (2013). "Sexual Issues in Parish Ministry." Chapter 19 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 215-225.

From the book's introduction: "...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader." Hardman-Cromwell is assistant dean, Mount Vernon Square, and professor, practice in ministry and mission, Wesley Theological Seminary, Washington, D.C. She addresses the church's "[r]eluctance to address the sexual issues [that] can result in persons being misinformed and engaging in harmful and unhealthy uses of their bodies, because the church community has been silent or had only one thing to say to those who are single: 'No.'" Presents 3 principles to "help guide [clergy] and other ministerial issues to address sexual issues in ministry: "To be effective, those who lead explorations in sexual issues must: • Be in touch with themselves as sexual beings and the sexual dynamics inherent in their leadership roles. • Seek an increase in knowledge and comfort level with sexual issues through a commitment to life-long learning. • Be committed to communal deliberation and discernment using scriptures, current events, case studies, and emerging scientific information." Regarding the significance of the principle of self-awareness, states: "As leaders, we are in the power position and are responsible for setting boundaries, keeping our role clear, and maintaining appropriate relationships." Discussion questions and 8 recommended readings; 10 footnotes.

Hardon, John A. (1998). A Prophet for the Priesthood. Kensington, MD: Inter Mirifica Inc., 174 pp. Hardon is a Roman Catholic priest. Described as a spiritual autobiography of Fr. Gerald M. C. Fitzgerald (1894-1969) who left the Church's Congregation of Holy Cross to found the Servants of the Paraclete in 1947 in Jemez Springs, New Mexico. Servants was an "apostolate to priests," "a community of men, priests and brothers, who would dedicate their lives to giving direct care to priests in need, both material and spiritual." States that as of 1956, 488 priests had been "sheltered in the care of the Servants of the Paraclete." In Chapter 11, "Praying for Priests," one subsection, 'Priests in Sin,' very briefly and vaguely refers to priests "who have strayed from their high calling" but does not specify how, which included sexual abuse of minors. Hardon states that Fitzgerald's writings comment on "the harm [a priest who sins] does to the Church by his infidelity" which he describes as making "mockery of the Mystical Christ today." Hardon states: "...people look to their priests to be holy; indeed they have a right to expect as much." States that at the core of Fitzgerald's ministry to priests was a "desire to repair for their sins," i.e., to expiate for the sins to seek "to repair the damage to the Church and to souls by voluntary reparation." Does not discuss the types of problems of priests who were sent to the Servants by U.S. bishops. Does not discuss Fitzgerald's warnings to referring bishops about the intractability of some of the priests' problems, or his warnings to not reinstate certain priests in positions where they would have access to minors. References rely heavily on Fitzgerald's writings.

Harris, Jerry L., & Milan, Melody J. (1994). Serpents in the Manger: Overcoming Abusive Christianity. New York, NY: Barricade Books Inc., 350 pp.

Harris and Milan describe themselves as mental health professionals and therapists. Draws upon their personal and clinical case experiences. Harris was raised and educated as a Southern Baptist. Milan was raised in the Church of God. A non-academic description of a dysfunctional "Abusive

Christian Model” based on a psychological perspective of control by power and threat, rigidity, and compliance under threat of withdrawal of love or punishment. They trace ways that certain “Christian beliefs can lead to or result in abusive and destructive behaviors,” including: perfectionistic behavior; abandonment after sexual relationships; guilt, shame, and fear; lack of communication; sexual acting out; lack of sexual knowledge; violent and angry parental behavior; punishment. Their focus is “most charismatic, fundamentalist, evangelical, and gospel churches.” Differentiates between *religion* and *healthy spirituality*. Chapter 2 defines their terms, concepts, and model. Chapter 7, “Sexual Dysfunctions Related to Christianity,” connects specific beliefs and patterns of thinking with sexual dysfunction. Under the subtopic of ‘Sexual Perversions,’ very briefly connects Roman Catholic priests in the U.S.A. who were removed from parishes or indicted for complaints of pedophilia with “rigidly controlled sexual behavior,” stating: “We think that the very rigidity of those beliefs actually increase the likelihood of perverse behavior. Control becomes difficult or impossible, due to the anxiety stemming from the rigidity of the beliefs. This results in a compulsive cycle.” Regarding child molestation “in families with conservative Christian ethics,” identifies factors that permit the abuse to continue, which include: unacceptability of talking about sex; the mother is passive and submissive, and fears challenging the offender who is head of the family. Describes the clinical case of a woman who, as a child, was sexually molested by a Christian minister who was a friend of her father, also a Christian minister. The man molested dozens of children in the congregation by using his role as driver of the bus transporting children to church outings. Although some children had complained, no did anything to stop his behavior which had occurred for at least 30 years. The authors comment: “...we strongly feel that these same Christian religions [which are against pedophilia and sexual perversions], through their rigid sexual ethics and fear of sexuality, force individuals into the very behavior they condemn.” The clinical bibliography relies on popular literature, as opposed to peer-reviewed, academic literature. Lacks references.

Harris, Michael. (1990). Unholy Orders: Tragedy at Mount Cashel. Marham, Ontario, Canada: Viking, 379 pp.

Harris is a journalist and executive director, news and current affairs, Newfoundland Broadcasting Corporation, St. John’s, Newfoundland, Canada. Reports the notorious story of sexual and physical abuse of minors at Mount Cashel orphanage, operated by the Irish Congregation of Christian Brothers, St. John’s, Newfoundland, with public financing The story resurfaced in 1989 after being covered-up in 1975. (The original police investigation of abuse resulted in a Justice Department agreement by which 2 self-confessed abusing Christian Brothers were sent out of the province for life in lieu of criminal charges.) Victims’ accounts in 1989 led the provincial government to establish a royal commission to investigate going back to 1975. The Hughes Inquiry, named after Samuel Hughes, retired Ontario Supreme Court Justice, heard testimony from 258 witnesses. “By the time the Hughes Inquiry had finished its sombre deliberations on Mount Cashel, it had laid bare a stunning collective failure of the judicial, police, religious, media and social service establishments to protect the interests of hopelessly vulnerable and cruelly abused children,” Harris writes. Describes the collective failure to act as a conspiracy of indifference. Presented in the style of investigative journalism. Lacks source notes. [See also this bibliography, this section: Henton, Darcy (with McCann, David). (1996). and O’Brien, Dereck. (1991).]

Harris, Sara. (1953). Father Divine: Holy Husband. Garden City, NY: Doubleday & Company, Inc., 320 pp.

Harris researches and writes about practical sociology. A biography, and frequently sympathetic portrait, of Father Divine, a diminutive African American born as George Baker in Georgia on a rice plantation around 1890. In 1912, he broke with 2 preachers he had teamed with in Baltimore, Maryland, and declared himself to be the dwelling of God. He relocated to Georgia where authorities forced him to leave in 1914. He resettled in New York City, built a following, and relocated his base to Sayville, Long Island. Gradually, he built up the Divine Peace Mission with an enthusiastic following, especially among poor New Yorkers. By 1930, his movement was increasingly interracial and attracted more middle class adherents. He renamed himself Father Divine and referred to himself as God. He reported how he effected physical cures and inflicted

retributive illness and death. In 1933, he relocated to Harlem, New York City. Co-operative businesses staffed with followers and underwritten with their money allowed him to house them and feed the community during the Depression. In 1942, he relocated to Philadelphia, Pennsylvania. His movement had major real estate holdings in Philadelphia, New York City, and Newark, New Jersey, which were worth millions. Followers surrendered money to him and renounced families, and he gave them new names. Divine interpreted a follower's death as evidence the person was not a true follower. He prohibited sexual relations by married couples. Rumors persisted that he used young women who were close to him, known as 'angels' and 'rosebuds,' for sexual indulgence. Harris reports that young male followers worshipped him with the same "naked sexual glare" as of the young women. She provides a description of a coterie of young secretaries who manifest physical orgasm rooted in spiritual ecstasy. Lacks references.

Hart, Archibald D. (1995). "Religion and Sex." Chapter 10 in The Sexual Man. Dallas, TX: W Publishing Group, pp. 165-187.

Hart, a psychologist, is dean Graduate School of Theology, Fuller Theological Seminary, Pasadena, California. From the introduction: The book is "a very focused report on heterosexuality," and its primary purpose "is to help heterosexual men understand their sexual experiences in healthier ways." Draws upon clinical research regarding sexuality by Alfred C. Kinsey (1948 & 1953), William Masters and Virginia Johnson (1996), and The Janus Report on Sexual Behavior (1993). Also draw upon his "clinical psychotherapy" interviews over 25+ years "with men, many of whom were clergy," confidential papers by his seminary students, and self-report surveys he administered. In Chapter 10, which examines the relationship between religion and sex, the concluding section, 'Sex, the Christian Male, and the Clergy,' states: "There are no national statistics on the sexual misconduct by clergy. My research reports anywhere from 12 percent to 30 percent of the clergy have had some inappropriate encounter. Why all this concern about clergy? Aren't they human like the rest of us? Yes they are. But ordinary folk have a right to expect clergy not to use their positions of influence and power to obtain sexual gratification either with women or children. We trust them with our nearest and dearest. They ought to be honorable and worthy of this trust." As "the minister most likely to stray," he identified the one who is "middle-aged, disillusioned with his calling, neglectful of his own marriage, a lone ranger, isolated from clerical colleagues. Then he meets a woman who needs him [professionally]." Notes: the ability of the "pastoral seducer" to reduce the victim's guilt; lack of training in seminaries regarding the clinical dynamics of "*transference* and *countertransference*"; lack of "integration of the sexual side of a man with his spiritual side." Some book endnotes.

Harvey, John F. (1990). "The Moral Aspects of Addiction." Chapter 12 in Smith, Russell E. (Ed.). The Twenty-Fifth Anniversary of Vatican II: A Look Back and a Look Ahead. Proceedings of the Ninth Bishops' Workshop, Dallas, Texas. Braintree, MA: The Pope John XXIII Medical-Moral Research and Education Center, pp. 180-202.

Harvey, a Roman Catholic priest, is identified as a moral theologian, New York, New York. A paper that examines pedophilia committed by religious and clergy. The 1st section is psychological considerations: definitions of addiction; process and substance addictions; characteristics of sexual addiction; development of an addictive system, according to Patrick Carnes, including phases, cycle, and belief system. The 2nd section is moral evaluations of sexual addictions, and is quite brief. The 3rd section is pastoral perspectives and approaches: advocates for treatment that allows pedophiles to "[move] away from the condition of pedophilia into mature exercise of their priesthood"; recommends as a model the residential program at Saint Luke Institute, Maryland; recommends components of a post-residency recovery program; offers suggestions for ecclesiastical authorities.

Haskin, Darlene K. (1995). "Afterpastors in Troubled Congregations." Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.) Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 155-164. [Published in association with the Interfaith Sexual Trauma Institute, Collegetown, MN.]

By a counselor in private practice, a board member of 2 seminaries and the Alban Institute, and a supervisor of victims' advocates. The chapter draws from her direct work with congregations and interviews with afterpastors through her involvement with the Parish Consultation Service. A brief, anecdotal, and descriptive overview.

Hauerwas, Stanley. (2013). "Sexing the Ministry." Chapter 3 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 35-42.

From the book's introduction: "...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader." Hauerwas is a professor, theological ethics, Duke Divinity School, Duke University, Durham, North Carolina. Begins by stating that adultery is "the biggest problem" that threatens "the [United] Methodist [Church] ministry," which is the primary context for his remarks. He attributes many cases to the factor of ministers' "profound loneliness," and very briefly discusses its various causes. While endorsing "ministerial misconduct in sexual matters" as abuse of the power of the ministerial role, states that the misconduct is also "a matter of sex." Regarding "a sufficient ethic about the sexual behavior of those in ministry" he would ground that ethic in a larger one that is not so narrowly focused, suggesting that there is a "loss of any determinative behavior that gives purpose to our lives when it comes to sex." He advocates re-thinking the language the church uses about sex, including "to start to call into question the very notions of 'sexual ethics,' 'professional ethics,' and 'professional sexual ethics,'" which he sees as suggesting the topic "can be isolated from other aspects of our lives..." Provides the alternative starting place as the work, or purpose, of the church. Calls for "Christians to resist the myths that surround sex in our society," and "to speak truthfully to one another about the confusions that constitute our lives when it comes to sex." Discussion questions; 5 recommended readings.

Haug, Ingeborg, & Alexander, Charles. (1994). "Dual Relationship Issues Among Clergy Therapists." Chapter 5 in Brock, Gregory W. (Ed.). American Association for Marriage and Family Therapy Ethics Casebook. Washington, D.C.: American Association for Marriage and Family Therapy, pp. 125-130.

A very brief discussion of dual role relationships and clergy who are family therapists and affiliate with the American Association for Marriage and Family Therapy (AAMFT). States at the outset: "Of all the traditional professions that practice marriage and family therapy, clergy family therapists are among those who face the greatest risk for ethical dilemmas." Cites the factors of: theological education "typically does not emphasize educating clergy on matters of professional ethics."; denominations and faith groups typically lack policies and procedures regarding incidents of clergy misuse of power, a professional milieu that does not integrate ethical considerations into professional practice; theological education generally does not emphasize the person in the clergy role which results in a lack of awareness of one's vulnerabilities and countertransference issues, and can lead to "confus[ing] sexuality with caring."; "a professional image of selflessness and service" that combined with lack of self-awareness can lead "to [clergy family therapists] using their clients to meet their own needs." The last section identifies potential dual role conflicts inherent in the clergy family therapist role, which can lead to role boundary violations. States: "The danger of becoming over-involved in their clients' lives is real to most clergy since limit-setting is not valued in their professional socialization." Notes the "institutional and symbolic authority bestowed upon [clergy] by their role as religious leaders" and the tendency of clergy "to be uncomfortable with acknowledging their power and influence." States: "By being unclear and uneasy about the power differential between clergy and parishioner or clergy family therapist and client, clergy professionals jeopardize their chances to be thoughtful, careful, and ethical about their use of power and influence." Offers brief, practical preventive steps. 11 references.

Hausken, Terje C. (1992). Peacemaking: The Quiet Power. Conflict Resolution for Churches Through Mediation. West Concord, MN: CPI Publishing, 181 pp.

By a Lutheran pastor who is a chemical dependency counselor and a mediator. Chapter 3, "A Sexual Assault," pp. 30-46, presents the story of a pastor who is arrested and charged with sexually violating a 13-years-old boy in his congregation. This is his fifth church in 14 years; he had abruptly relocated from the other appointments without his bishop probing for the real reasons for his transfers. The father of the adolescent demands his resignation and leaving town in exchange for dropping charges. The chapter ends with the church board and the congregation divided. Chapter 4, "Choices: Hope for the Hopeless," pp. 47-53, briefly proposes Christian mediation as a way to address the needs of the parties in this case, including the 13-years-old boy and his family, the pastor and his family, and the congregation. Hausken likens the approach to that of a treatment program for chemical dependency.

Hayes, Steve. (2002). Safe and Sound: Protecting Personal and Ministry Relationships. Nashville, TN: Broadman & Holman Publishers, 156 pp.

Hayes is a minister who is a counselor. From the preface: "The goal is to arm ministers and their spouses with the knowledge needed to elude the grasp of temptations that would destroy their marriage and their ministry." Draws heavily on Hebrew and New Testament scriptures. The book contains a running narrative of a pastor who sexualizes his professional role relationship to a congregant. Chapters include an end-section for reflection and self-assessment. Chapter 2 discusses Satan as "the great deceiver" and tempter. Chapter 3 cites the factor of one's childhood in relation to vulnerability. Chapters 4-9 describe 6 phases of temptation, from being tempted to acting on the temptation. Chapter 10 is a conclusion. 5 appendices.

Hayford, Jack W. (1988). Restoring Fallen Leaders. Ventura, CA: Regal, 79 pp.

Hayford is senior pastor, The Church on the Way, Van Nuys, California. From the preface: He writes as a pastor because Christians are not "understanding the biblical requirements for spiritual leadership" or properly "applying those principles in the restoration of leaders who fail their office." Does not mention specific incidents or religious leaders, or define "fallen." Begins by stating that the issue of restoration "is a hot one, boiling on the Church's front burner by reason of recent events," which are not specified. [Publication follows the widely-publicized case of Jim Bakker, a televangelist and religious theme-park operator, who was defrocked in 1987 by the Assemblies of God for his "adulterous encounter" with a woman who was his secretary.] He writes to remedy the twin problems he identifies at the outset. Pp. 57-79 are quotations from New Testament scripture.

Haywood, Thomas W., & Green, Jack. (2000). "Cleric Serial Offenders: Clinical Characteristics and Treatment Approaches." Chapter 12 in Schlesinger, Louis B. (Ed.). Serial Offenders: Current Thought, Recent Findings. Boca Raton, FL: CRC Press, pp. 247-262.

Haywood and Green are with the Isaac Ray Center, Rush-Presbyterian-St. Luke's Medical Center, Chicago, Illinois. From the introduction: "...we review prevalence estimates of cleric sexual misconduct and discuss a variety of opinions relating to this problem. We also describe the institutional church's responses, policies, and procedures in dealing with allegations of cleric sexual misconduct. In addition, we review the research relating to cleric offense and victim characteristics, as well as cleric offender clinical characteristics. We also present [two] case examples of cleric offenders who are dangerous serial offenders, and, finally, we discuss evaluation and treatment protocols for alleged cleric offenders and research necessary for development of prevention programs for cleric sexual misconduct." The case studies describe priests of unidentified denominational affiliation, both of whom sexually abused minors who were mostly male. One priest sexually exploited an adult woman whom he was counseling. Topics are very briefly covered. Regarding offense and victim characteristics among cleric perpetrators, draws from several published research articles. States: "In summary, available data suggest unique offense and victim characteristic among cleric perpetrators [compared to non-cleric offenders]. Clerics are more likely to engage in sexual misconduct with adults than minors. Of those involved with minors, the victims are more likely to be adolescent males. Cleric offenders

are less likely than nonclerics to be serial offenders or to have multiple paraphilias.” Notes the “paucity of research into cleric offender clinical characteristics.” Discussing evaluation protocols, calls for “assessment of cognitive distortions that sex offenders commonly use...”, assessment of sexual preference profiling, and sexual history questionnaires in addition to interview, objective and projective personality testing, and polygraph testing. Discussing treatment of cleric offenders, notes scarcity of research data. Includes descriptions of treatment of priests in the case studies at the Isaac Ray Center’s Sexual Behaviors outpatient clinic. Concludes: “The data available from evaluation and treatment of clergy, through sparse, could provide information for better prevention strategies within the churches.” 58 references.

Hedges-Goettl, Len. (2004). Sexual Abuse: Pastoral Responses. Nashville, TN: Abingdon Press, 118 pp.

By a minister, Presbyterian Church (U.S.A.), who specializes in treating children and adolescents, and assessing sex offenders. From the introduction: “This resource seeks to equip pastors, educators, spiritual directors, and anyone called to a ministry of compassion to begin to address [sexual abuse].” In Chapter 1, “The Nature of Sexual Abuse,” he briefly discusses sexual abuse according to the relational status of the abuser and the victim, including relative power, power differential, and appropriate intimate boundaries or covenant relationships. Also briefly discusses diminished capacity to consent and dual relationships in the context of clergy-congregant sexual relationships. Chapter 2, “Myths and Facts About Sexual Abuse and Sex Offenders,” describes motivations and behaviors that can lead to sexual abuse. Addresses 19 myths. Chapter 3, “Some Solutions: Prevention and Response,” identifies 4 motivating factors for a church to develop a plan to prevent sexual abuse: “the need to create sanctuary, the desire to limit exposure to legal action, the need to prevent false allegations, and the desire to prevent abuse.” Regarding “worship communities and their associated denomination organizations,” he asserts “the risk of abuse is contained when offenders have less access to positions of power or influence.” Proposes 2 strategies to limit access: use of psychological assessments with ministry candidates, and use of background checks “for *all* positions in the worship community.” Advocates for three risk management measures in congregations: physical plant considerations, practices that limit false allegations, and a prevention policy. Encourages development of a sexual misconduct policy that addresses interventions and responses when child sexual abuse occurs in a congregation, including legal requirements to report, and contacting the alleged offender. Notes the applicability of the policy to incidents involving adult victims, including sexual malfeasance within a ministerial relationship. Other elements encouraged include: providing pastoral care to alleged victims, alleged perpetrators, and their families; attending to the harm to the congregation as a whole; a training program for all staff and volunteers.” Chapter 4, “Understanding Victims,” briefly addresses the negative consequences of sexual abuse and the process of healing. Chapter 5, “Ministry with Victims, Abusers, and Their Families,” includes subtopics on theology, language and symbols, and scripture. Epilogue. 8 pp. of endnotes.

Heggen, Carolyn Holderread. (1993). Sexual Abuse in Christian Homes and Churches. Scottdale, PA: Herald Press, 208 pp. [The book was reprinted in 2008 by Wipf & Stock.]

By a psychotherapist who specializes in treatment of adult survivors of sexual abuse, and is a pastoral elder in the Mennonite Church, Albuquerque, New Mexico. Chapter 1 is “Sexual Abuse: What Is It and Why Is It Wrong?” Chapter 2 is “The Victim and Resultant Issues.” Chapter 3 is “Denial, Incidence, and Factors Related to Abuse.” Chapter 4 is “The Perpetrator.” Chapter 5 is “Religious Beliefs and Abuse.” Chapter 6, “Pastoral Abuse,” pp. 98-120, is a thoughtful, straightforward treatment of the topic. Very sensitive to a variety of relational factors, e.g., sexuality and spirituality, and personality typologies. Begins with a vivid first person account by a survivor of clergy sexual abuse. Her analysis of the case is that its themes of betrayal of trust and abuse of power are common to the phenomena. Offers 10 guidelines for “male pastors who want to function in healthy, nonabusive ways within the congregation.” Chapter 8, “Congregational Responses to Abuse,” includes subsections on congregational support for victims, pp. 136-143, the congregation’s role when a member is a sexual abuser, pp. 143-148, and the congregation’s response to the family of the offender, pp. 148-152. Chapter 7 is “Repentance, Restitution, Forgiveness, and Reconciliation.” Chapter 8 is “Congregational Responses to Abuse.” Chapter 9 is “Making Worship Sensitive to Survivors.” Chapter 10 is “Preventing Sexual Abuse.” Chapter

11 is “Congregational Role in Developing Healthy Sexuality.” 5-page bibliography; lacks complete citation of references. [In a 2015 journal article, she states that all the cases studies and stories are from Memnonite contexts. See this bibliography, Section IIa.: Heggen, Carolyn Holderread. (2015).]

Heid, Stefan. (2000). “Clerical Continence from the Second Century until 220.” Chapter 3 in Celibacy in the Early Church: The Beginnings of a Discipline of Obligatory Continence for Clerics in the East and West. (Miller, Michael J., Trans.). San Francisco, CA: Ignatius Press, pp. 58-90. [Translated from German.] [Originally published: (1997). Zölibat in der frühen Kirche: Die Anfänge einer Enthaltensamkeitspflicht für Kleriker in Ost und West. Paderborn, Germany: Ferdinand Schöningh GmbH & Co. KG.]

Heid, a Roman Catholic priest, is a German Catholic Church historian. The book explores the attitude of ordained men in the early Roman Catholic Church toward sexuality, including celibacy. In that time period, some clergy were married, and some renounced sexual intercourse. “The present study attempts to demonstrate that there was in fact in the early Church an obligation of all higher clerics to practice complete sexual continence.” Chapter 3 cites a passage in *De monogamia*, circa 217 C.E., by Tertullian (Quintus Septimius Florens Tertullianus), an early Christian author who challenged what he identified as heresy and moral laxity. Commenting on the passage, Heid states: “We will assume that Tertullian here is objecting to Catholic abuses. He speaks at first about that bishop in the North African town of Utina who evidently had been found guilty of pederasty, as the remark about the Scantinian laws implies. He is not accused of digamy [i.e., a succeeding marriage after a prior marriage is terminated by death or divorce], it is true, but the fact that his is mentioned is still illuminating. For this bishop was no doubt deposed on account of his crime. Tertullian is being polemical, of course, when he says that everything is permitted to the Catholic bishops, even pederasty. But that is a grotesque reproach and merely rhetorical. ‘Everything is permitted’ must be understood to mean, ‘It occurs.’ Just like pederasty, then, it occurred among the Catholics that digamous bishops held office, and one can assume likewise that they were deposed on that account.” Numerous footnotes.

Heimlich, Janet. (2011). Breaking Their Will: Shedding Light on Religious Child Maltreatment. Amherst, NY: Prometheus Books, 397 pp.

Heimlich is an independent journalist who has worked as a freelance reporter for national radio networks and has published in print media. Her stated purpose is “to expose child abuse and neglect enabled by certain kinds of religious belief.” States: “...this book looks solely at what I call *religious child maltreatment* in the United States. (For the purposes of this book, a child is anyone under the age of eighteen.) The book addresses all three Abrahamic faiths: Christianity, Judaism, and Islam.” Structures the book around “four commonly accepted forms of child maltreatment – physical abuse, emotional abuse, sexual abuse, and (medical) neglect.” Uses the terms *religion*, *faith* and *spirituality* interchangeably. Chapters 1-4 are an overview. In Chapter 3, responding to the question, “Is there a difference between healthy and unhealthy faith?”, she states: After interviewing many victims and perpetrators, as well as examining dozens of court cases and empirical studies, I conclude that virtually all cases of religious child maltreatment have a common characteristic: The victims had been living in religious authoritarian environments.” Identifies the following as characteristics of religious authoritarian cultures: ultraconservatism, which leads to literalistic and legalistic interpretations of sources of authority, e.g., scripture or doctrine; narcissism, which leads to the belief of possessing “the one ‘true’ faith” and all others are wrong; collectivism, which leads to the precedence of the faith community over the individual; obedience to authority as paramount; an orientation to rules and punishment for violations; fear “that spiritual or real-life negative consequences await those who do not meet the expectations of the culture.” Identifies 3 “key aspects” that create an atmosphere in which religious authoritarianism develops: 1.) The culture adheres to a strict, authoritarian social structure. 2.) The culture is fearful. 3.) The culture is separatist. Part 1, consisting of Chapters 5-8, “covers religious child physical abuse.” Part 2, consisting of Chapters 9-12, covers religious psychological and emotional abuse. Part 3, *Violating a Sacred Trust: Religious Child Sexual Abuse*, consisting of Chapters 13-16, covers religious sexual abuse. The section includes material

from her interviews and publications. In the section's introduction, identifies 3 reasons to "talk about abuse in the context of religion" – "...some religious factions condone and openly practice what general society considers to be child sexual abuse."; "...perpetrators of religious child sexual abuse commonly use faith-based messages to dominate victims and procure their silence."; "...a great deal of child sexual abuse happens – and continues unabated – due to the fact that religious authorities are sometimes bestowed with great power." Chapter 13, "Murdered Souls," is a 10-page discussion of what is known about prevalence of child sexual abuse in the context of religion, and descriptions of 2 "religious factions" that have condoned and practice child sexual abuse. Chapter 14, "Religious Power and Child Sexual Abuse," is an 8-page discussion of how the power of religious authorities is a factor that facilitates the sexual abuse of minors, encourages victims from reporting incidents, and leads parents "to play an enabling role in allowing such abuses to take place." Chapter 15, "Failing Victims," is an 8-page discussion of how faith communities respond to discovery of sexual abuse, noting that "the way adults react to children who have been sexually abused greatly affects the victims' ability to recover emotionally from that trauma." States: "Powerful religious institutions and leaders of faith groups have at best consistently failed, despite their proclamations that child sexual abuse is sinful, to acknowledge the existence of these crimes. At worst, they have tried to protect perpetrators and left victims out in the cold." Chapter 16, "Secrecy and Silence at the Top," is a 16-page discussion of the "double betrayal" of "religious institutions and communities [that] rebuff victims instead of caring for their needs." In Part 4, Chapters 17-20 cover withholding of medical care. In Chapter 20, "Sorting Out the Demons of Child Ritual Abuse," she discusses "the satanic panic" of the 1980s and 1990s in the U.S.A. in which people "fear[ed] that children were being brutally and sadistically tortured and killed in ritualistic ceremonies." While she concludes that many of the claims of satanic groups abusing children were baseless, "child ritual abuse is a reality that goes on in many religious communities." Cites examples from cases involving "fundamentalist Mormons," a group of Roman Catholic priests, a group of Satanists, and a mother with a history of mental illness, among others. Chapter 21 discusses male and female circumcision. Chapter 22 "suggests changes that could be taken up by government officials, lawmakers, secular agencies, parents, and faith communities as a whole." Specifics include requiring clergy to report child abuse and neglect, and extending or eliminating "statutes of limitations for alleged crimes of child sexual abuse." Chapter 23 focuses on the rights of children. Book endnotes from a range of types of sources.

Heitritter, Lynn, & Vought, Jeanette. (1989). Helping Victims of Sexual Abuse. Minneapolis, MN: Bethany House Publishers, 272 pp.

Heitritter is a registered nurse and director, BECOMERS, a sexual abuse support group and recovery program in Minnesota. Vought is executive director, New Life Family Services, in Minnesota. The book has a 3-fold purpose: 1.) "...to provide the Christian counselor and clergy with a better understanding of sexual abuse victims and to give the counselor material to be used as a tool in the recovery process of victims and their families." 2.) Assist victims. 3.) Assist friends, relatives, and spouses to support loved ones who are victims of sexual abuse. Section 1 describes "sexual abuse as seen through the eyes of a child, including histories of victims sharing the trauma of their childhood experiences," which includes "the physical emotional, psychological, and spiritual damage of sexual abuse." Section 2 is an "overview of sexual abuse within the family, with treatment goals for intervention in the incestuous family system." Chapter 7, "Sexual Abuse Offenders: Brethren, This Ought Not to Be," includes a section of the "psychological and spiritual influences in the lives of sexual abuse offenders. A description of different types of offenders is presented with treatment issues that need to be addressed." States: "In the authors' experience, however, Christians sometimes *are* sex offenders, and the solution to the problem involves both spiritual and psychological perspectives, rather than either perspective alone." Very briefly discusses offenders who are adolescents and those who are female. Section 3 describes the BECOMERS program. Pg. 140 uses the example of a person who was "sexually abused by an elder in the church who was supposed to be 'counseling' me." Footnotes.

Hendrickson, Paul. (1983). "Heresy is Just Truth Out of Proportion." Chapter in Seminary: A Search. New York, NY: Summit Books, pp. 160-175.

Hendrickson is a staff writer, *Washington Post* newspaper, Washington, D.C. First person account. In 1958, at age 14, he left his home in Illinois to attend St. Joseph's Preparatory Seminary, Russell County, Alabama, as a student for the missionary priesthood in the Roman Catholic Church. In 1965, 6 weeks before he was to profess vows as a priest, he left. The book covers his years at the seminary, and what occurred to him and his classmates over time. "Heresy is Just Truth Out of Proportion" includes an account that begins in the spring of Hendrickson's first year when he approached a priest on the faculty and asked the priest to direct his spiritual life, including his efforts to comply with teachings against sexual impurity. Describes how the priest would regularly guide him to expose his genitals, engage in sexual stimulation, and use religious objects and language in a practice offered "as a legitimate tool in helping me control my impure thoughts and desires, which seemed to be raging out of control." This practice continued until he was 20. Considering this retrospectively, Hendrickson describes his attempts to understand what occurred, his ambivalences, and his later discoveries that classmates had had the same experiences of being guided by the priest.

Henton, Darcy (with McCann, David). (1996). Boys Don't Cry: The Struggle for Justice and Healing in Canada's Biggest Sex Abuse Scandal. Toronto, Ontario, Canada: McClelland and Stewart Inc., 319 pp.

By the chief, western bureau, *Toronto Star*; he received a citation from the Canadian Association of Journalists for his investigative reporting that led to this book. Describes in vivid and graphic detail the story of the abuse of boys living at St. Joseph's Training School for Boys in Alfred, Ontario, and St. John's Training School in Oxbridge, Ontario. It was the largest child sexual abuse case in Canadian history when serious investigations began in the early 1990s. The abuse was sexual, physical, and psychological, and included handcuffs, leg irons, locked solitary confinement, beatings, and deliberate humiliation. It was committed by members of the Brothers of the Christian Schools, an independent lay order founded in France, who operated the residential facilities, and some lay employees. Government funding subsidized the operation of the schools. Reports from David McCann, a former ward of St. Joseph's, led to a \$1 million, year-long investigation that resulted in Ontario Province Police filing 149 charges against 19 former staff of St. Joseph's. Some charges dated to 1941; all were perpetrated against boys who ranged from 7-to-17 years. More charges would have been filed if another 16 brothers were alive. Soon after, 17 charges against 6 former staff of St. John's were filed. Another 14 could have been charged if alive. More charges were added later as more victims came forward to accuse and testify. McCann went on to organize Helpline, a survivors group that organized victims, worked for investigations, and advocated for public apologies from the involved parties and compensation and support for victims. Cost of the police investigations reached nearly \$3 million; over 700 victims were identified; by summer of 1995, over \$9 million for compensation and recovery had been paid to over 350 victims from a fund established by various ecclesiastical and government bodies. Henton draws from numerous sources: government reports, memos, correspondence, transcripts from over 30 criminal trials, interviews, professional journals, newspaper reports, legal documents. Sources are identified, but complete bibliographic citations are lacking.

Herman, Judith Lewis (with Hirschman, Lisa). (1981). "Remedies for Victims." Chapter 11 in Father-Daughter Incest. Cambridge, MA: Harvard University Press, pp. 177-201.

Herman, a psychiatrist, is psychiatric director, Women's Mental Health Collective, Somerville, Massachusetts. Hirschman, a counseling psychologist, collaborated in the book's clinical research and development. The preface states that as clinicians, they both were disturbed "by our [female] patients' complaints [of having been the victims of father-daughter incest] and by the way these complaints had been ignored by more experienced clinicians. What little literature we could find on the subject of overt incest was so contaminated by sexist bias as to be essentially useless. Since nothing satisfactory seemed to have been written about father-daughter incest, we were finally driven to write about it ourselves." Part 1 is "an analysis of the phenomenon, based upon survey data, clinical material, anthropological literature, and pornography." Part 2 describes the clinical study they conducted, "based upon interviews with patients in therapy or their therapists." Of the

60 patients, 40 were victims of incest, and 20 had “fathers [who] had been seductive but not overtly incestuous.” Part 3 “reviews the social responses to discovered incest, including crisis intervention, family treatment, and prosecution. It also deals with the possibilities of healing and prevention.” Chapter 11 is from Part 3, and discusses treatment by “counselors in the various mental health professions” of “the psychological effects of incest [that] so often persist into adulthood.” A topic discussed is typical differences in responses between female and male therapists. States that the male therapist has a “natural tendency to identify with the offender,” and cites specific behaviors to illustrate. Because the tendency, notes the male therapist’s “risk of becoming sexually involved with the patient, either in fantasy or reality,” and cites “[s]everal surveys of mental health professionals [that] indicate a substantial minority of therapists indulge in sexual relations with their patients or condone this behavior in others.” Observes: “...the same traits that render the incest victim susceptible to repeated abuse by other men also render her particularly vulnerable to seduction by a male therapist. One entrapped in a sexual relationship with a therapist, the patient relives the betrayal and disappointment that she first experienced with her father. The outcome came only be a disaster for her. To add insult to injury, the therapist usually rationalizes the sexual relationship as an attempt to help the patient with her problems, thus requiring her to feel grateful...” Quotes from an interview with a participant in the study who discusses her relationship to a priest in an unspecified religion, whom she also knew as a teacher. He sexualized his religious role relationship to her following his hearing her confession regarding her attempt to end her life by suicide. She describes her ambivalence towards him, his rationalizations, and the outcomes. Book endnotes. [Latter editions are available.]

_____. (1992; Afterword, 1997; Epilogue, 2015). Trauma and Recovery. New York, NY: Basic Books, 326 pp.

In the 2015 edition, Herman, a psychiatrist, is identified as a professor of psychiatry, emerita, Harvard Medical School, Harvard University, Cambridge, Massachusetts. From the introduction: “The conflict between the will to deny horrible events [including sexual violence and child sexual abuse] and the will to proclaim them aloud is the central dialectic of psychological trauma. People who have survived atrocities often tell their stories in a highly emotional, contradictory, and fragmented manner which undermines their credibility and thereby serves the twin imperatives of truth-telling and secrecy. When the truth is finally recognized, survivors can begin their recovery. But far too often secrecy prevails, and the story of the traumatic event surfaces not as a verbal narrative but as a symptom. The psychological distress symptoms of traumatized people simultaneously call attention to the existence of an unspeakable secret and deflect attention from it.” The book “represents the fruits of two decades of research and clinical work with victims of sexual and domestic violence... The clinical sources of this book are my twenty years of practice at a feminist mental health clinic and ten years as a teacher and supervisor in a university teaching hospital... The testimony of trauma survivors is at the hear of the book.” Part 1, Traumatic Disorders, consists of 6 chapters. Part 2, Stages of Recovery, consists of 5 chapters, an afterword (1997), and an epilogue (2015). Chapter 1 briefly introduces 3 historical social and psychological contexts that are a clinical and political basis for her framework on the nature of complex trauma. “To hold traumatic reality in consciousness requires a social context that affirms and protects the victim and that joins victim and witness in a common alliance. For the individual victim, this social context is created by relationships with friends, lovers, and family. For the larger society, the social context is created by political movements that give voice to the disempowered.” Chapter 2 identifies 3 categories of symptoms of post-traumatic stress disorder: hyperarousal, intrusion, and constriction. Chapter 3 discusses the adverse relational impact of trauma. Also discusses factors of resilience and recovery. Chapter 4 discusses submission imposed by the perpetrator as a form of captivity. Chapter 5 examines child abuse, and describes the need of the abused child to “construct some system of meaning that justifies the abuse,” which is typically self-blame, which “enables her to preserve a sense of meaning, hope, and power.” Chapter 6 proposed a new psychiatric diagnosis, a “syndrome that follows upon prolonged, repeated trauma,” which she terms “complex post-traumatic stress disorder,” based on the understanding of responses to trauma as consisting of a “spectrum of conditions rather than a single disorder.” Lists 7 diagnostic criteria that form the basis for the disorder. Chapter 7 begins: “The core experiences of psychological trauma are disempowerment and disconnection from others.”

Recovery, therefore, is based upon the empowerment of the survivor and the creation of new connections. Recovery can take place only with the context of relationships...” Describes the therapeutic dyad between survivor and therapist, which she calls a “relationship of existential engagement.” Chapter 8 describes the 1st stage of recovery as establishing safety, which restores power and control to the survivor. Chapter 9 describes the 2nd stage of recovery as remembrance and mourning, which begins by reconstructing the story of the survivor for the sake of integration, truth-telling, and honoring the loss. Chapter 10 describes the 3rd task of recovery as reconnection with ordinary life, which involves issues of identity, trust, and intimacy. Emphasizes that recovery is a life-long process. Chapter 11 discusses the restoration of social bonds through participation in a peer group of survivors. Describes the groups’ functioning in relation to the 3 stages of recovery. The Afterword reflects on the 5 years since the publication of the book. States: “In the past two decades, however, legal reforms inspired by the feminist movement have opened the door a little bit wider for victims of sexual and domestic crimes to seek justice in court, and strong grassroots support services have encouraged more victims to confront their abusers... In a number of highly publicized trials, prominent and powerful men (priests, politicians, star athletes) have been compelled to answer for crimes that they clearly felt entitled to commit against women or children.” In the Epilogue, commenting on *institutional betrayal*, she cites as “[t]he most notorious instance of institutional betrayal to be uncovered in the past two decades” as “the widespread sexual abuse of children by members of the [Roman] Catholic priesthood... The survivors’ stories had a terrible similarity: many came from devout families who held priests in the highest esteem, as representatives of God. Their anguish at their betrayed trust was evident. Many had vainly sought redress from within the Church and had turned to the media or the law only after being met repeatedly with cold indifference.” 40+ pp. of references. [Included because of the significant influence Herman’s work has had in identifying the nature of the trauma experienced victims/survivors of sexual violence, and in influencing the clinical practice of “trauma-informed care.”]

Heyward, Carter, & Harrison, Beverly Wildung. (1996). “Boundaries: Protecting the Vulnerable or Perpetrating a Bad Idea.” Chapter 7 in Ragsdale, Katherine Hancock. (Ed.). Boundary Wars: Intimacy and Distance in Healing Relationships. Philadelphia, PA: Westminster Press, pp. 111-128.

By an Episcopal Church priest and professor of theology, Episcopal Divinity School, Cambridge, Massachusetts, and a Presbyterian laywoman and professor of Christian ethics, Union Theological Seminary, New York, New York. Presents a strong critique of traditionally formulated boundary notions in therapy and ministry, including rule-based regulation of clergy sexual misconduct, while seeking a new basis for creating a moral community. References.

Hicks, John Marks. (1996). “Sexual Ethics in Ministry.” Chapter in Kinder, Don. (Ed.) Building a Healthy Minister’s Family. Nashville, TN: Gospel Advocate Company, pp. 51-74.

Hicks teaches at Harding University Graduate School of Religion, Memphis, Tennessee, which is affiliated with the Churches of Christ, autonomous congregations that are part of the American Restoration Movement. Addressed to “males who minister to females, or females who minister to males” and thus “need to have some practical sexual sensitivities which illuminate our theological convictions.” Cites recent anecdotal reports of Churches of Christ ministers “involved in adulterous relationships” as “indicat[ing] that not only are we susceptible to the same temptations [as clergy in other denominations who report committing sexual boundary violations], but that probably the percentages are not significantly different.” States a 3-fold purpose: 1.) “...ground our sexual ethic in a biblical theology of God.” 2.) “...remind us that our sexual behavior is largely linked to the quality of life in our marriages.” 3.) “...provide some practical boundaries and suggestions as preventive medicine.” Regarding a sexual ethic, states that “ethical decisions, especially sexual ones, arise out of character.” Defines character development as “an important aspect of sanctification.” The “fundamental barriers to sexual misconduct” are “[c]onviction and commitment to the story of God.” Calls sexual immorality “a manifestation of our radical selfishness in contrast to God’s call to loving selfishness... It exploits others for the sake of individualistic pleasure.” States: “When we exploit women... through sexual encounters begun in help relationships, we seek our own interests rather than theirs.” States that “nothing can be

more destructive to [the reconciling message of God's love in Jesus Christ] than to exploit the power and position of ministry for sexual fulfillment... Sexual misconduct among ministers is a fundamental betrayal of trust" given by God to clergy as stewards and of "the trust that congregants have placed in us as God's ministers." Regarding clergy marriages, regarding sex as "the ultimate bonding act" that reflects God's loving fellowship with humans. Describes a "traditional of view of [heterosexual] marriage and sexuality" as a "'covenantal' view of sex" in which any sex "[o]utside a covenantal framework... is individualistic, selfish and exploitative." Citing an article by Stanley Grenz and Roy D. Bell, identifies 3 types of clergy who commit sexual boundary role violations: wanderers, predators, and lovers. Cites 4 principles from an article regarding a sexually healthy pastor. Regarding practical sexual boundaries, lists 5 from the work of William Arnold, stating they must function as absolutes. [All 5 focus on the pastor's self-responsibility, and do not address environmental or organizational factors, e.g. church policies and procedures, training, etc.] Cites 6 warning signs related to boundary crossings that are identified by Grenz and Bell. In the conclusion, Hicks very briefly calls for churches to offer restoration of "ministers who have fallen," stating that churches "must offer [fallen ministers] the hope of future ministry," while endorsing caution in a footnote that cites an article. 32 footnotes.

Hidalgo, Myra L. (2007). Sexual Abuse and the Culture of Catholicism: How Priests and Nuns Become Perpetrators. New York, NY: Haworth Maltreatment and Trauma Press, 136 pp.

By a clinical social worker with a private psychotherapy practice, New Orleans, Louisiana. She is co-founder of ANSWERS, www.AbuseByNuns.com, "an Internet-based support and information service on the issue of sexual abuse and exploitation by women religious." Written to contribute to the prevention of childhood sexual abuse, "to bridge the gaps between multiple perspectives on this multifaceted issue of sexual abuse in the Roman Catholic Church," and her "strong motivation to influence reform and to promote healing for all who have been affected by sexual trauma in the Catholic Church. What lies beneath this passion is a personal struggle to resolve my own traumatic experiences related to childhood sexual abuse at the hand of a Catholic nun." Chapter 1 is "an overview of the sexual abuse scandal and disclose[s] [her] story of abuse as a personal case illustration." Her experience began in her parochial school in rural Louisiana. Includes her process of recovery, her formal complaint to the nun's congregation in 2002, and the congregation's response. Chapter 2 "present[s] a preliminary analysis of the existing [prevalence] data, which suggests that Catholic priests and nuns may be twice to seven times more likely to sexually abuse minors than the general population or other helping professionals, and that both Catholic and Protestant clergy may be more likely to sexually exploit other adults." Chapter 3 "discusses several popular attempts to pinpoint a singular cause, highlighting a common social tendency to assign blame to a scapegoat in order to relieve immediate anxiety and shock in the midst of a crisis." Popular theories of causation include celibacy, homosexuality, and the power structure of the Church. Chapter 4 uses a social systems approach to compare "the Church as a human system and a family that has experienced incest" to provide "a framework to apply empirical knowledge from the social sciences about sexually abusive systems." Chapter 5 "review[s] the major psychological theories that attempt to explain sexually abusive behavior." Applies the theories "to the unique characteristics of sexual abuse by priests and nuns." Chapter 6 briefly considers what is necessary for recovery from "the sexual abuse crisis and to achieve resolution in the Church." Extensive references.

Higgins, Michael W., & Kavanagh, Peter. (2010). Suffer the Children Unto Me: An Open Inquiry into the Clerical Sex Abuse Scandal. Toronto, Ontario, Canada: Novalis Publishing Inc., 251 pp.

Higgins is professor, religious studies, and past president and vice chancellor, St. Jerome's University, Waterloo, Ontario, Canada. Kavanagh is a journalist. Chapter 1 begins with account of Fr. Raymond Lahey who, in 2009 as Roman Catholic bishop of the Archdiocese of Antigonish, Nova Scotia, Canada, was arrested and charged with "possession and importation of child pornography." This introduces the phenomenon of the sexual abuse of minors by Catholic priests, both in Canada and internationally. "What we attempt in this book is to explore the history of the modern sexual abuse scandal from a number of perspectives." Chapter 2 "chronicles the history of the Canadian Church's experience with clerical sex abuse – the crises, cases and constructive (and

otherwise) responses.” Concludes by stating: “...it is the media coverage that defines the parameters in which the story is told and shaped. The most compelling question then becomes this: Who are the narrative shapers and how do they work?” Chapter 3 “outlines the salient features of the larger turmoil.” Discusses the media’s treatment of the Church in relation to “the scandals,” calling it a reflection of “the public’s perception that Catholic priests are especially susceptible to hypocrisy and perversity” or “the near mythological perception that the Catholic priesthood is a refuge for sexually maladjusted men.” Chapter 4 “explores the paradoxes and turmoil of defining what exactly is at the heart of the problem.” States: “The crisis that began 35 years ago is the first to seek solutions from civil authorities and civil and criminal courts. What once might have been seen as an internal Church matter between institution and laity, authority and victim, is now in public view and subject to other authorities.” Without referencing sources, very briefly discusses: prevalence rates of child sexual abuse in the Church and society, and different terms used to describe the same type of abusive behaviors. Identifies as a factor in “what went wrong”: “The sin and crime of sexually violating a vulnerable person is made that much worse by the evidence of institutional indifference or suggestions of complicity, a disturbing mixture of commission and omission.” Chapter 5 “moves through the various ways a story is told and how different people and institutions attempt to frame the issue of, and therefore the response to, clerical sexual abuse.” Cites the contemporary “age of information overload and spin” as a combination of “truth-adverse conditions [that] are proving deadly to thinking clearly about navigating through the full dimensions of the clerical abuse scandal.” Reflects on “the nature of the changes that have seized journalists over the past three decades,” and on changes in the media, e.g., emergence of the World Wide Web. Their analysis is that various parties have used the “clerical abuse scandal” to promote particular agendas. Chapter 6 “explores the international ramifications of the Irish meltdown, the Austrian aftershocks, and the papal and episcopal counter strategies.” Identifies some factors resulting in “the sins of the Fathers’ [as being] especially heinous... In other words, damage is all the greater when the authority figure represents God.” Chapter 7 “is a meditation on the adequacy and inadequacy of apologizing and reconciling.” Discusses the “complex issue of the [institutional] apology,” particularly regarding the Canadian residential school system in which “Aboriginal children were forcibly removed from family and community,” and sent to government-funded boarding schools “operated by Canada’s major churches... Nearly 70% of these schools were operated by religious orders and organizations affiliated with the Catholic Church.” Chapter 8 “examines the numerous initiatives, challenges, and ongoing problems as the Church plans the recovery of its credibility and the revivifying of its gospel witness.” They state that clericalism – “the abuse of the power of the priesthood” – “is at the heart of the sex abuse crisis,” and call for “*structural* renewal.” [italics in original] They make practical recommendations for change, including 1 specific to the Canadian Church. The book ends with a 7-pp. Afterword by Sr. Nuala Kenny, a Roman Catholic religious, pediatrician, and Ethics & Health Policy Advisor, Catholic Health Alliance of Canada. Writes from her experience as a member of the Archdiocesan Commission of Inquiry on Clergy Sexual Abuse, popularly known as the Winter Commission, regarding abuse of minors in Newfoundland, Canada. Very briefly identifies the Church’s “systemic and cultural factors” of clericalism, sexuality, and theology as factors “that allowed the abuse to occur.” Lacks references; lacks an index.

Higgins, Richard. (2006). “Clergy Sexual Abuse: Dirty Secret Comes to Light.” Section in Chapter 8, “Obscenity, Pornography, and Sex Crimes,” in Lerner, K. Lee, Lerner, Brenda Wilmoth, & Lerner, Adrienne Wilmoth. (Eds.). Gender Issues and Sexuality: Essential Primary Sources. Detroit, MI: Thomson Gale, pp. 395-398.

Consistent with the book’s format the editors precede the source document – a reprint of an article in *The Boston Globe* daily newspaper, May 11, 1990, by Higgins, a staff member of *The Globe* – with a very brief introduction to the topic. The introduction describes several events, 1985-2005, in the Roman Catholic Church in the U.S.A. The last 2 of the 4-paragraph introduction are about the Archdiocese of Boston, Boston, Massachusetts. Higgins’ article presents a national context for the phenomenon of sexual boundary violations committed by clergy. Among the sources quoted are: Rev. Marie Fortune of the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington; Rev. Kenneth Doyle of the United States Catholic Conference, Washington,

D. C.; Rev. Emilie M. Townes of St. Paul School of Theology, Kansas City, Missouri; Bishop Harold A. Hopkins, Jr., of the Episcopal Church, New York, New York; Jeffrey W. Anderson, a plaintiff's attorney, St. Paul, Minnesota. Among the topics very briefly addressed are: historical silence surrounding the problem; increasing visibility of the problem; prevalence; demographics of offenders and victims; nature of the violation as clergy's abuse of power and trust with people who are vulnerable; how church groups respond to discovery of violations; how church groups prevent violations; litigation to hold churches accountable. The editors end the section with a paragraph regarding significance, which describes actions in 2002 by Catholic bishops in the U.S.A. and by the Vatican.

Hill, Ashley. (1995). Habits of Sin: An Exposé of Nuns Who Sexually Abuse Children and Each Other. (No place): Xlibris Corporation 151 pp.

Hill, a self-identified survivor of sexual abuse at age 7 by a Roman Catholic nun, has worked as a journalist, writer, and editor, and in the 1990s founded an abuse-by-nuns network, "the country's only national support network of survivors of sexual abuse by nuns and sisters," which she has closed. Written in a first-person, conversational style. In Chapter 1, she states: "If the faithful seem to have great difficulty in believing that pedophilic priests exist, that incredulity seems to have reached an even greater level when it comes to discussing sexually-abusive nuns." Chapter 2 very briefly describes memories of her Catholic childhood in New England. Chapter 3 briefly describes responses to an advertisement she placed in a nationally-circulated newspaper directed to women and women's issues in which sought "survivors of nun-inflicted abuse," who reported child sexual, physical, and emotional abuse by nuns. In Chapter 4, a brief review of the nature and history of child sexual abuse, she states:

"As heinous as sexual abuse is, however, child molestation is more than just the mechanics that occur during a physical act – it is the unseen and often unacknowledged emotional reaction which remains the victim's most profound scar. Such scars, I believe, often are magnified when the abuse is inflicted by members of religious communities who are so regularly seen as Godlike by a naïve or simplistically-trusting lay population. To put in bluntly, victims of this kind of abuse frequently are regarded as liars by family members, friends, and health care professionals who refuse to believe that such incidents are real."

In Chapter 5, she includes responses from a follow-up survey she sent to a respondent to the newspaper advertisement. She states that her "desire [is] to publicize one simple fact: as a whole, we were and are a people poorly served by society and religion placing religious communities and its members on holy pedestals." In Chapter 6, she describes broadening her outreach by placing notices in 3 national newsletters – 2 for religious abuse support groups and 1 for women. She quotes from survivors' responses. Chapter 7 notes recent cases in Canada and Vermont in which nuns are alleged to have committed abuses against children in their care, including sexual abuse. Chapter 8 recounts scenes of her parochial school experiences with nuns. Chapter 9 is a 2-page reflection on the cultural expectation that nuns and priests were not "human, sexual beings," as well as a cultural "image of womanhood" in general as "virginal women vs. sexual women." Chapter 10 quotes a letter from a former nun who reports being raped in her convent. Chapter 11 addresses the questions of causal factors and females who sexually abuse minors, and of screening processes of the Catholic Church. Chapter 12 regards religious life and nuns being sexually abused by nuns. Chapter 13 comments on 3 separate events in the period in which she wrote the book. Chapter 14 begins with her communications with a survivor, a former nun, regarding the context in which their sexual abuse occurred, e.g. flagellation, humiliation, and self-abuse. The chapter continues with communications she received from other former nuns. Chapter 15 is a poem. Chapter 16 regards her communication with a specific correspondent. Chapter 17 is a 2-page memory of an incident at her parochial school. Chapter 18 reflects on the trauma described by the survivors who wrote her, and her own recovery. Chapter 19 is a 2-page conclusion. Chapter 20 is a poem. The epilogue is a 2-page statement.

Hindman, Jan. (1989). Just Before Dawn: From the Shadows of Tradition to New Reflections in Trauma Assessment Treatment of Sexual Victims. Ontario, OR: AlexAndria Associates, 462 pp.

Hindman is in private practice in Oregon, and provides treatment and assessment to sexual offenders and their families. Written as “a comprehensive look at how victims have been traumatized by [child] sexual abuse. This publication teaches an innovative method of evaluating trauma and planning for rehabilitation. This method is based on damage, not a matrix designed for the sexual offender.” Based on her work and research with victims, she also presents her Sexual Trauma Assessment which uses 11 evaluators within three general dysfunction categories: relationship, psychological, and living skill. It is an instrument for evaluating trauma and for planning treatment. Among her case examples are those involving religious leaders in positions of trust and authority: an adult woman who was severely traumatized by having been orally raped by her Sunday School teacher (Chapter 4); a child who was sexually abused by a counselor at a church camp (Chapter 5); a child who was sexually abused by her Sunday School teacher, a man who as a church official took part in her wedding (Chapter 7). Pp. 418-421 contain a discussion, in the form of a letter, of the theme of forgiveness by the victim of the offender; context is the Christian faith. Frames the issue based on an etymological analysis of the roots of forgiveness as found in the terms ‘repentance’ and ‘confession.’ Frames the discussion in terms of forgiveness as a product versus forgiveness as a process, and notes how offenders typically seek the product of forgiveness which does not serve the needs of victims. Lacks references.

Hoelt, Jeanne. (2013). “Pastor/Parishioner Relationships.” Chapter 16 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 183-192.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Hoelt is an associate professor, pastoral theology and pastoral care, Saint Paul School of Theology, Overland Park, Kansas. States at the outset: “Understanding, preventing, and responding to clergy sexual misconduct requires the church to attend to the relational needs of all human beings and the exercise of power within relationships. The church often gets sidetracked by the sexual aspects of sexual misconduct and misses the underlying issues of power... Monitoring power is a necessary component of building healthy relationships between pastors and congregants.” States without substantiation that most incidents of clergy sexual misconduct occur “when a pastor loses touch with his own emotional needs and turns to inappropriate ways to fulfill them.” States that clergy must attend to their relationships and “practice careful self-awareness about their human need for emotionally-close relationships.” Very briefly discusses the concept of boundaries in clergy relationships and the primary factor of power, and the concept of power in pastoral role relationships, including congregants’ trust and vulnerability. Discusses what she terms the complex dynamics “in the developing and changing relational web of ministry” as the context in which “a pastor gets lost, fearful, lonely, or self-aggrandizing,” circumstances which can lead to the sexualization of a pastor/parishioner relationship. By interweaving a scenario of a pastor and a parishioner in a small town, she identifies important issues and questions, noting that certain “kinds of relational shifts in the context of ministry require a high level of emotional functioning and spiritual depth on all parties.” States: “In general, pastors are tempted to deceive themselves as to their capacities for this kind of relational engagement... One sign that a move of this kind is problematic is the inability to increase emotional distance and hesitance to consult those who will hold us accountable.” Discussion questions and 5 recommended readings; 4 footnotes.

Hoenkamp-Bisschops, Anke M., Pieper, Jos Z.T., & van Uden, Rien (M.) H.F. (1996). “Clergy, Capacity for Emotional Intimacy and Sexual Abuse.” Chapter in Verhagen, Peter J., & Glas, Gerrit. (Eds.) Psyche and Faith: Beyond Professionalism. Proceedings of the First International Symposium of the Christian Association of Psychiatrists, Psychologists and Psychotherapists (CVPPP) in The Netherlands. Zoetermeer, The Netherlands: Uitgeverij Boekencentrum, pp. 85-97.

Hoenkamp-Bisschopps is a pastoral supervisor, Catholic Theological University of Utrecht, The Netherlands. Pieper is a lecturer, psychology of religion, Catholic University of Nijmegen, The Netherlands. Rien is a professor, philosophy of life and mental public health, University of Tilburg, The Netherlands. Briefly considers: varying concepts of a sexualized relationship between a pastor and a parishioner/client; frequency of clergy sexual abuse; causes of clergy sexual abuse, concluding that “unfulfilled emotional needs appear to be important antecedents of clergy sexual abuse.” Utilizes Hoenkamp-Bisschopps’ previous qualitative research on the celibate experience of Roman Catholic priests and her theoretical model about the conditions for internalizing celibacy to propose a clinical explanation for clergy sexual abuse: “people with low self-esteem almost by definition feel incomplete, insecure and are in need of affirmation. Afraid of being seen for what they fear themselves to be, they are afraid of the closeness of emotional intimacy. Nevertheless they are in urgent need of exactly the type of affirmation that comes from being emotionally intimate with someone. In this situation using sex as a means of connecting intimately can for some become an obvious course of action.” Also drawing upon the research on priests and celibacy, considers actions that prevent clergy sexual abuse, particularly a capacity for emotional intimacy and developing self-esteem. References.

Hoerdoerfer, Patricia, & Sinkford, William. (Eds.). (1997). Creating Safe Congregations: Toward an Ethic of Right Relations. A Workbook for Unitarian Universalists. Boston, MA: Unitarian Universalist Association, 157 pp.

Developed as a response to “cases of clergy sexual misconduct and child abuse in Unitarian Universalist [Association] congregations.” Designed to be used in educational contexts in 4-, 7- or 10-session programs. Identifies cognitive, affective, and behavioral goals for participants. Workbook format presents 6 topics/sessions that include: an ethic of right relations; shared responsibility, including legal, moral, ethical, and organizational dimensions, and issues of power and authority in Unitarian Universalist Association [UUA] leadership; clergy sexual abuse and misconduct; religious education and prevention programs on child abuse, sexual harassment and exploitation; justice and right relations; healing. There is a significant section on UUA resources on sexual abuse that includes: a report from a national study group; relevant UUA polity and governance; UUA General Assembly resolutions; bibliography. A variety of contributors; a variety of features.

Hogan, Linda. (2002). “Occupying a Precarious Position: Women in Culture and Church in Ireland.” Chapter in Bourke, Angela, Kilfeather, Siobhán, Luddy, Maria, Mac Curtain, Margaret, Meaney, Gerardine, Ní Dhonnchadha, Máirín, O’Dowd, Mary, & Willis, Clair. (Eds.). The Field Day Anthology of Irish Writing, Vol. 4, Irish Women’s Writing and Traditions. New York, NY: New York University Press, pp. 680-686.

Hogan is a lecturer, international peace studies, Irish School of Ecumenics, Trinity College, Dublin, Ireland. Extract from a previous publication. States at the beginning: “In contemplating recent decades of feminist critique of the Christian tradition what strikes me most is that although feminism has given us a partial understanding of the structures of domination, we are still struggling to comprehend the complexities of power and the way it infuses all our relationships and institutions. Women and both have occupied ambiguous and often precarious positions within patriarchy. However, feminist theorists must take care to avoid construing women primarily as victims and men as victors. This is especially the case in relation to the Roman Catholic church.” In a section on ‘Women and power,’ she states: “We see the complex nature of women and power played out in many situations, but there is none more challenging than the role of religious women in running institutions in which children were abused and brutalised. It is here that we come face to face with the inadequacy of simplistic analyses of patriarchy in which women are always cast as the powerless, voiceless victims.” Attributes part of women’s collusion to “the internalisation of patriarchal values and by the attractions of the rewards that accrued to dutiful daughters. In the case of religious women the years of formation in the virtues of modesty, passivity and self-abnegation have certainly taken their toll.” Describes the situation as a “web of structural sin and of systemic failure.” Footnotes.

Hogan, William. (1822). The Trial of The Rev. William Hogan, Pastor of St. Mary's Church, for an Assault and Battery on Mary Connell. Tried Before the Mayor's Court in and for the City of Philadelphia, on Monday the First of April, 1822, and Succeeding Days. Including the Speeches of Counsel on Both Sides at Length; the Examination, Cross-examination and Re-examination of the Witnesses, Verbatim; Together with the Anonymous Correspondence, &c. To Which is Added a Digested Index. The Whole Taken in Short Hand, by Joseph A. Dowling, Stenographer. Philadelphia, PA: R. Desilver, 282 pp. [A much briefer version is available in PDF format at the World Wide Web site of Harvard University Law School Library, Cambridge, Massachusetts; accessed 12/29/09 at: <http://pds.lib.harvard.edu/pds/view/5792240>]

While Hogan is listed as the author in academic library catalogs, the document was produced by Dowling. Begins with the text of the criminal indictment by a Philadelphia, Pennsylvania, grand jury in 1821 against Rev. William Hogan, a Roman Catholic priest who was pastor of St. Mary's Church in Philadelphia, and O. A. Hannan, a clergyman, for alleged actions of a sexual nature against Mary Connell, a tailoress. Presents a record of the trial of Hogan on 2 counts of assault and battery. Convened in Philadelphia in 1822, the trial began during Holy Week, adjourned for Good Friday, and lasted 9 days. Connell came to the U.S.A. with one child while her husband and other children remained in Ireland. A Catholic who attended Hogan's church and did some work for it, she also made vestments for him, mended his clothing, and delivered money and clothes from him to people who were poor. 2 prosecuting attorneys and 4 defense attorneys were involved in the trial. The defense argued Connell made false accusations, impugned her motives, and attacked her character. Trial testimony includes discussion of a dispute between Hogan and his bishop, and the allegiance of the congregation to Hogan. The prosecution's summation addressed to the jury briefly describes a power imbalance between Hogan as a priest, "revered and dignified... A man for whom such wild and extravagant admiration is entertained," and Connell, "a forlorn and friendless woman, a widow – deprived, either by accident or design, of her only and natural protector." Notes the "extent of the influence which the Catholic clergy possess over their flocks..." In the defense's summation to the jury, states that "if the defendant be guilty, it is no common guilt, it is not merely an assault and battery, with an intent to commit rape, it involves also, the conviction of perjury, the prostration of every thing, which morally and religiously, as a citizen and as a priest, he was bound to revere, and to support." The document concludes: "The Jury retired for about five minutes, and on returning into Court found the defendant NOT GUILTY, and sentenced [Connell] to pay the costs. The verdict was received by the audience with some demonstrations of tumultuous joy."

Hoge, Dean R., & Wenger, Jacqueline. (2005). "Pastors Who Left Due to Sexual Misconduct." Chapter 8 in Pastors in Transition: Why Clergy Leave Local Christian Ministry. Grand Rapids, MI: William B. Eerdmans Publishing Company, pp. 30-142.

The book reports on a commissioned sociological study conducted 2001-2002 of 900+ former clergy from 5 denominations: Assemblies of God, Evangelical Lutheran Church in America, Lutheran Church – Missouri Synod, Presbyterian Church (U.S.A.), and United Methodist Church. The study is part of Pulpit and Pew, a multi-year research project on Protestant and Roman Catholic pastoral leadership conducted by Duke University Divinity School and supported by a grant from Lilly Endowment, Inc. Methods used included questionnaires, focus groups, and interviews. Chapter 8 describes findings regarding "55 ministers who left local church ministry due to sexual misconduct, real or alleged – 6 percent of our entire sample." 54 "confessed to being guilty of the charges against them, and all had been forced to leave parish ministry." Of the 55, 53 were men. Of the 53, all but one sexualized a relationship with women; the exception was a teenage male. "Teenagers were involved in two cases; all the rest involved adults. The most common pattern by far was that of a sexual relationship occurring between a male minister and an adult woman, and in half of the cases the woman was a parishioner, staff member, or church secretary." Provides very brief demographic information about the 55 former clergy as well as very brief information about findings related to satisfaction in their various personal and professional relationships. Notes that they were working with "incomplete and one-sided information" about these participants' specific cases.

Holbert, John C. (2013). "David and Women and Power and I." Chapter 6 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 67-75.

From the book's introduction: "...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader." Holbert is a professor emeritus of homiletics, Perkins School of Theology, Southern Methodist University, Dallas, Texas. Reflects on the topic of the power of the pastoral role based on his assignment as an interim senior pastor "of an enormous [United Methodist] church" in Dallas, Texas, following the removal of the person in the position after multiple accusations of "sexual misconduct" and litigation. Holbert states: "I listened intently to conversations from many of the women who had been abused and learned from them the wiles of power run amok. Their relationships with the previous pastor often began quite innocently. There was a problem – a death in the family, a difficult time in a marriage, a sense of lack of worth. They had come to the man of God who would listen and care. This is a man who could be trusted; he was the interpreter of the word of God, and as that interpreter, he wielded the power of God for the people. His power, in effect, derived from that very ability to interpret God's word." Analyzes the story of David in the Hebrew Scriptures regarding power and the potential for its abuse by clergy. Discussion questions and 7 recommended readings; 3 footnotes.

Holohan, Carole. (2011). In Plain Sight: Responding to the Ferns, Ryan, Murphy and Cloyne Reports. Dublin, Ireland: Amnesty International Ireland, 436 pp. [Accessed 01/09/21 at the World Wide Web site: https://www.atlanticphilanthropies.org/wp-content/uploads/2016/04/report_in_plain_sight.pdf]

Holohan, a professional historian, was the project leader for this report commissioned by Amnesty International Ireland. From the introduction:

"The Ferns, Ryan, Murphy (Dublin) and Cloyne Reports were the results of inquiries into the abuse of children who resided in residential institutions managed by [Roman Catholic Church] religious orders on behalf of the State [of Ireland], and into the handling of allegations and complaints of sexual abuse in two Catholic dioceses and one archdiocese... The overarching aim of this report is to identify issues of power, accountability, responsibility, and identity within the Irish political system, executive and society that enabled this abuse to occur. While [the Reports] documented abuse and responses to abuse and to allegations, they did not identify the experiences of these children as violations of international human rights law, nor determine the human rights violations committed by the State, or the non-State actors involved. Furthermore, they did not analyse the accountability, identity and attitudinal dynamics that allowed this abuse to happen. This report will address these issues whilst also identifying the degree to which these dynamics still exist... [this report] concludes by highlighting ongoing human rights concerns in Ireland by identifying how we have not learned all the lessons these Reports teach us."

From the Summary and Key Findings section: "Issues of responsibility and accountability are at the heart of the Ferns, Murphy (Dublin) and Cloyne Reports and are integral to our understanding of why this happened." Chapter 1, "The Human Rights Abuses," presents the reports' documentation of "mass violations of human rights law," including "physical, sexual and emotional abuse and gross neglect at the hand of both religious and lay staff," acts which are attributable to individuals, and also to State involvement, directly and indirectly. Pp. 61-62 briefly relate the reports' findings of sexual abuse of minors to human rights violations. The last half of the chapter addresses the question of who is accountable for acts of commission and omission which result in abuse, including the basis for responsibility and standards. Chapter 2, "Why did this happen?," as "addresses the question why did it happen?" and "examines internal, political and public responses to evident failings in the system of residential institutions, and to incidents of abuse in both residential institutions and in the community... This chapter also addresses the role

played by wider society and describes how clericalism and deference to agents of the Catholic Church facilitated the continuation of abuse, while negative attitudes to children housed in residential institutions had a further harmful impact.” The chapter presents a “framework of factors,” including responsibility and accountability. Regarding the role of the Catholic Church, summarizes the failures of its internal governance, including: management structures to deal effectively with complaints and allegations, lack of child protection measures when priests who had abused were transferred, and failure to use existing canon law or use can Canon Law provisions “in a piecemeal fashion.” Among the exacerbating factors identified are a culture of secrecy intensified by a fear of scandal, and the failure to keep adequate records. This section concludes that structural and attitudinal failures “allow[ed] for the continued abuse of children.” Regarding the status of the Church in Ireland, concludes: “...it is apparent that that clericalism and the [deferential] attitude of the laity to priests contributed to circumstances by which abuser priests continued to have access to children.” Pp. 209-268 include brief topical commentaries by 9 contributors who include: Thomas P. Doyle, identified as a canon law expert and advocate, regarding “Canon Law as an essential enabling factor in child abuse,” and Andrew Madden, a survivor, author, and campaigner. 524 chapter endnotes. Chapter 3, “Lessons for Today,” “identifies the way in which dynamics [from the past] continue to exist.” Pp. 291-312 are an analysis and critique of the current situation in Ireland, based on measures of education, health, material well-being, and child protection. Regarding the responsibility of the Irish government, observes: “Deference to agents of the Catholic Church from members of society generally, from government ministers, and from those who worked in departments combined to create a culture of impunity for agents of the Church.” Pp. 316-318 regard the Catholic Church in regard to the Cloyne Report. Pp. 325-377 include topical commentaries by 8 contributors, including a description of the Justice for Magdalenes’ campaign, a survivors advocacy group; among those it seeks to hold accountable are “four orders of [Catholic] nuns... who operated the laundries. 88 chapter endnotes. Chapter 4 describes 5 key findings. Regarding “1. No clear lines of responsibility make true accountability impossible,” Holohan states: “The Ferns, Murphy (Dublin) and Cloyne Reports show that in relation to cases of clerical abuse, Catholic authorities were preoccupied with the maintenance of secrecy, the avoidance of scandal, the protection of the reputation of the Church, and the preservation of assets.” Regarding “2. The law must protect and apply to all members of society equally,” states: “...no criminal charge has been laid against those in positions of authority in the Catholic Church who concealed crimes against children and allowed known sex abusers to continue to have access to children and to continue to abuse with near impunity.” Regarding “3. Recognition of children’s human rights must be strengthened,” cites the Convention of the Rights of the Child, an international treaty. Regarding “4. Public attitudes matter. Individual attitudes matter,” cites the impact of clericalism in the Church and in society “on how people responded to abuse and suspicions of abuse.” States: “...we must also create a cultural appreciation for the principle of accountability, not simply as a means of ensuring that there are consequences for inappropriate actions, but as a tool that properly informs decision-making and the development of law, policy and practice.” Regarding “5. The State must operate on behalf of the people, not on behalf of interest groups,” states that agents of the Irish government system “colluded with those of the Catholic Church in maintaining the status quo...” 8 chapter endnotes. 3 appendices.

Holt, Simma. (1964; 1965). Terror in the Name of God: The Story of the Sons of Freedom Doukhobors. New York, NY: Crown Publishers, Inc., 312 pp.

Holt is a reporter for the *Vancouver Sun*, Vancouver, British Columbia, Canada. Based on interviews, police reports, government archives, and publications. An in-depth story of the Sons of Freedom, or Freedomites, one of three sects of the Doukhobors. At the time of publication, the Freedomites numbered about 2,500; the Doukhobors altogether numbered about 11,000. The Doukhobors originated in 18th century Russia. Their religious beliefs are a synthesis of many different, mainly Christian groups. They migrated to Canada in 1899, went to Saskatchewan, and settled in British Columbia where they sought freedom and to build a utopian, communal community. They rejected all government authority, and lived in poverty and illiteracy. In 20th century Canada, they claimed to be pacifists, but practiced arson and violent bombings against property and people that caused millions of dollars in destruction and killed at least 20 over the 40

years prior to the book's publication. They practiced public nudity and arson as spiritual means to cleanse themselves of worldly ties. Wife-sharing [*sic*] was justified as a means for freedom from conventional human laws and private ownership, and so to be available to serve God. Peter Vasilivich Verigin, the leader of the first Canadian settlers, "played the spiritual role of Christ and the temporal role of king." He maintained a harem of women as young as 16-years-old over the protests of parents. Regarded as divine, he took for himself sexually others' spouses, daughters, and brides. One leader compelled younger women to disrobe at a community meeting, fondled their breasts, and when one cringed, he castigated her by telling her that she was not eligible for the Kingdom on earth.

Hopkins, Harold. (1995). "The Effects of Clergy Sexual Misconduct on the Wider Church." Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.) Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 116-139.

[Published in association with the Interfaith Sexual Trauma Institute, Colleagueville, MN.]

By an Episcopal bishop who is director of the Office of Pastoral Development of the Episcopal Church, U.S.A. Thoughtfully examines in brief a number of topics: impact on other clergy, laity, and denominational staff; screening; financial impact on the church; sources of stress; issues related to control, anger, timing, and restoration.

Hopkins, Nancy Meyer. (1992). The Congregation is Also a Victim: Sexual Abuse and the Violation of Pastoral Trust. (Special Papers and Research Reports series, No. OD88.) Bethesda, MD: The Alban Institute, Inc., 38 pp.

Report of learnings from an ecumenical action/research group based in Minneapolis, Minnesota, that is active with "after pastors" and congregations in crisis or enduring long-term malaise as a result of trauma by the behavior of former clergy.

_____. (1995). "Further Issues for Afterpastors." Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.) Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 165-172. [Published in association with the Interfaith Sexual Trauma Institute, Colleagueville, MN.]

Draws from the family systems framework of Edwin Friedman's Generation to Generation: Family Process in Church and Synagogue (New York, NY: Guildford, 1985). Briefly offers a general perspective on issues of role differentiation and communication patterns, and specifically addresses reappearance of old cases and the role of the afterpastor when healing has begun.

_____. (1995). "Living Through the Crisis." Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.) Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 201-231. [Published in association with the Interfaith Sexual Trauma Institute, Colleagueville, MN.]

Begins with the crisis phase – the congregation discovering the fact of clergy sexual misconduct – and moves toward the intervention of a crisis meeting – informing the congregation and beginning steps of healing. Identifies and briefly addresses a large number of topics, including preparations, media relations, role of denominational leaders, and a host of variables. Offers frameworks for understanding the dynamics and practical suggestions based on her experience.

_____. (1998). The Congregational Response to Clergy Betrayals of Trust. Colleagueville, MN: The Liturgical Press. 49 pages.

Practically-oriented. Focus is a congregation working through conflict, confusion, and mistrust to rebuild a sense of community. Plainly and succinctly addresses a number of core topics. Sections 1-4 are a helpful overview of the context; section 5-7 address the nature of abuse; sections 8-13 address disclosure and follow up. Brevity of booklet format prevents an adequate treatment of topics. The author's experience and expertise is evident but the format is limiting.

_____. (2006). "Best Practices after Betrayal Is Discovered." Chapter 1 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 2-13.

Very briefly addresses how parish clergy, denominational staff, and lay leaders can best respond to the people of a church who are affected by a leader's betrayal of trust. Focuses particularly on the afterpastor. Recommends a 2-step process of disclosure to the congregation. The first immediately follows the onset of the accused or offending clergy's leave of absence or suspension and has a pastoral purpose. The second, the primary disclosure meeting, occurs "soon after the final outcome of the investigation and disciplinary process." Offers some practical suggestions with accompanying rationale. Lacks references.

_____. (2006). "Congregations: Further Steps in Healing." Chapter 10 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 64-73.

Very briefly discusses recovery strategies following the initial disclosure meeting described in Chapter 1 [see bibliography entry preceding]. Subtopics include: those who did not attend the disclosure meeting; education as an ongoing task, including grief and anger; small group listening; spiritual reflection; a task force to continue recovery steps; recovery when disclosure is not possible; history taking. 2 endnotes.

_____. (2006). "The Wider Community: Toward Recovery for All." Chapter 18 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 117-121.

Addresses the issue of recovery in the larger community – "family members of the complainant and accused, the congregation, afterpastors, all denominational leaders who must intervene, and all other clergy in the denomination" – following the incidence of clergy sexual misconduct in a congregation. States: "The congregation's ability to recover, therefore, is directly related to how well the wider community is also informed and assisted." Very briefly focuses on specific subgroups: family members of the accused and the complainant; denominational leaders, emphasizing training and advanced preparation; denominational clergy colleagues; notification of the community beyond the religious one, including media interactions. Calls for a trained team approach.

_____. (2006). "Integrating the Experience." Chapter 20 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 131-134.

Very briefly identifies "the earmarks of a congregation that has progressed from an experience of clergy sexual misconduct to the point that it is comfortably able to carry its total history – the good, the bad, the indifferent..." In relation to laity, among the earmarks are healthy patterns of communication, managing conflict, welcoming survivors and their families, strong trust levels, healthy role relationships and boundaries, and openness. In relation to clergy and staff, earmarks include openness about the congregation's painful past, self-advocacy, healthy role boundaries, and self-care. Identifies communication and use of technology as an area to monitor. Concludes: "A major positive outcome of doing the hard work of recovery is that a congregation is truly presented with opportunities to grow spiritually and deepen its inner life." Lacks references.

_____. (2006). "Remembering the Victim." Chapter 22 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 141-146.

Very briefly discusses responding with justice and compassion to victims of clergy misconduct in the context of a congregation in which there are many interconnected relationships. Calls for congregants to understand the power imbalance model and "the experience of victims as fully as possible." Identifies topics to cover: variables of vulnerability; power variables in a specific case; grooming behaviors of a predator; responding to a predator and blaming of victims; structural

changes, e.g., policies and procedures that are helpful; changes needed in the wider culture. Conduces with a statement that a major trust betrayal is an opportunity for growth and change, individually and collectively, “with justice and compassion at our core.” Lacks references.

Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.) (1995). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., 255 pp. [Published in association with the Interfaith Sexual Trauma Institute, Collegetown, MN.]

Overview of the multidimensional problems. Part 1, “Primary Victim-Survivors and Offenders;” Part 2, “Secondary Victims,” including congregations, non-offending clergy, and the offender’s family; Part 3, “Intervention and Long-Term Healing.” Lacks an index; amount and extent of references cited varies considerably.

Horowitz, Barry. (2011). “Clinical Considerations in the Treatment of the Adolescent Offender.” Chapter 10 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 195-237.

From the editors’ introduction: “This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community.” Horowitz, a licensed clinical social worker, “is the Coordinator of Long Island Services and past Coordinator of the Trauma Treatment Program at OHEL Children’s Home and Family Services in Brooklyn, NY,” and has a private clinical practice “specializing in assessment and treatment of adolescent and adult perpetrators and victims of child sexual abuse.” The goal of the chapter “is to provide the reader with a basic background of adolescent offenders, with a specific focus on the unique challenges regarding assessment and treatment of adolescent offenders within the traditional Jewish community. It will aim to provide an introductory primer as to ‘who the adolescent is’ that would sexually abuse other children, cultural realities that play a role in responding to the needs of the adolescent offender, and a general overview of the assessment and treatment process.” Notes the relatively recent emergence of therapeutic treatment with, and clinical research about, adolescent offenders. Lists myths and realities regarding “this complex population.” Identifies assessment issues to consider “within the context of the traditional Jewish community” as including infrastructure and services, religious versus clinical need, and lack of research specific to Jewish adolescents. Outlines factors in comprehensive assessment, and strongly emphasizes that treatment considerations must take into account the needs of the victim and specific safety provisions to minimize the risk of recidivism. Very briefly lists themes, methods, and concepts related to treatment. Reviews categories of intervention which “include a number of culturally based considerations dependent on anecdotal experiences with individuals from the traditional Jewish community as well.” 7 pp. of clinical references; 8 endnotes.

Horsfield, Peter. (1998). “Alternative Frameworks for Understanding and Responding to Professional Sexual Abuse by Clergy.” Chapter in Boeckenhauer, Christina, Michael, Leah, Omerod, Neil, & Wansbrough, Ann. (Eds.). Violating Trust: Professional Sexual Abuse. Proceedings of the 1st Australian and New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists and Clergy. Rozelle, New South Wales, Australia: Committee Against Health Professional and Clergy Abuse (CAHPACA Inc.), pp. 179-188. [Papers from the 1st Australian and New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists and Clergy that was held in Sydney, New South Wales, Australia, April 12-14, 1996.]

Horsfield, a Uniting Church minister and formerly Dean of Uniting Church Theological Hall, Melbourne, Victoria, Australia, is with the School of Applied Communication and School of Media and Communication, RMIT University, Melbourne. Draws upon 7 years “of experience in

the area of sexual abuse by clergy and particularly with survivors of abuse” to consider “why it is that so many church leaders and church bodies that have responsibility for clergy supervision and accountability seem to become so ineffective when it comes to dealing with instances of clergy sexual abuse.” Identifies as a factor “that people who are involved in situations of clergy sexual abuse, and processes adopted to deal with complaints, frequently operate out of different frameworks of understanding,” which “generate different, confusing and at times conflicting expectations, perceptions and actions.” Acknowledges the contributions to the paper of the women of SHIVERS, a survivors’ group. Before describing the frameworks, he notes the important dimension of *ethos*, “the characteristic spirit, tone, beliefs, values and practices of a particular community that gives meaning and shape to people’s lives.” In incidents of clergy sexual abuse (CSA), survivors’ experience is that the ethos of church leaders “is not the ethos we preach and teach about.” Begins by describing and critiquing 3 frameworks which, “while contributing helpful insights and perspectives, are inadequate as the guiding framework for handling sexual abuse within the Christian community.” The 1st framework, therapeutic or pastoral care, is strongly influenced by “the modern psycho-therapeutic movement,” is oriented to “individual psychology rather than communal or structural perspectives,” and sees the roles of church leaders in situations of CSA “to be one of non-judgmental facilitator of healing and reconciliation.” His response is that CSA is “*fundamentally a problem of the community*” [italics in the original], “is fundamentally an ethical issue, a question about the nature of Christian ethos and the use of power,” and denies survivors the opportunity “to have their pain and what they have suffered and lost recognised and welcomed as part of the community experience.” The 2nd framework, conflict resolution, appears to avoid judgmentalism, use a process which will meet participants’ needs, and “gives church authorities the desirable role of being a helpful third-party rather than a censoring authority.” Calls the framework “inappropriate for understanding and handling complaints of [CSA]” because: it tries to conciliate abusive behavior, it does not address ethical issues, it fails to hold the perpetrator accountable, and it fails to make community restitution. The 3rd framework, institutional, works through churches which are mostly “strongly patriarchal and function practically on patterns of bureaucratic order” through rules, processes, and procedures which essentially serve the interests and protect the positions of those who hold positions of institutional power. States: We have never really taken seriously in the church the need to balance power with equally powerful structures of *impartial* [italics in original] accountability.” He proposes the 4th framework, ethical or justice-making, as having “the most to recommend it as a framework for shaping a Christian response to clergy abuse.” To describe it, he utilizes 7 components from a training program of the Center for the Prevention of Sexual and Domestic Violence [later renamed FaithTrust Institute], Seattle, Washington, which “deals with sexualised behaviour by clergy in ministerial relationships fundamentally as a professional ethical issue... It is a question of the wrongful use of granted professional or covenantal power that requires communal action to redress the injustice that has been done.” The components, very briefly described, are: 1. Truth-telling. 2. Acknowledging the wrong that has been done. 3. Compassion. 4. Protection. 5. Accountability. 6. Restitution. 7. Vindication. Concludes: “...responding to situations of abuse by restoring justice is the necessary foundation that a survivor of abuse needs to begin to rebuild and deal with the practical, personal and spiritual problems that being abused creates.” 10 footnotes.

_____. (2002). “Forgiving Abuse – An Ethical Critique.” Chapter in Fortune, Marie M., & Marshall, Joretta L. (Eds.). *Forgiveness and Abuse: Jewish and Christian Reflections*. Binghamton, NY: The Haworth Pastoral Press, pp. 51-70. [Reprinted from: Horsfield, Peter. (2002). Forgiving abuse – an ethical critique. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(4):51-70.]
 For description, see the annotation for the article in this bibliography, Section IIa.

Horst, Elisabeth A. (1998). *Recovering the Lost Self: Shame-Healing for Victims of Clergy Sexual Abuse*. Collegetown, MN: The Liturgical Press, 55 pp. [Published in association with the Interfaith Sexual Trauma Institute, Collegetown, MN.]

Horst is a licensed psychologist in private practice, Minneapolis, Minnesota, and is on the board of the Interfaith Sexual Trauma Institute. A self-described booklet “about how victims of sexual

abuse perpetrated by clergy can heal from the shame that goes with that abuse.” 8 very brief chapters in direct, simple language. Sensitive to a number of issues that are part of the phenomenon of clergy sexual exploitation. Lacks references; contains brief bibliography.

_____. (2000). Questions and Answers About Clergy Sexual Misconduct. Collegeville, MN: The Liturgical Press, 40 pp. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

Horst is a licensed psychologist in private practice, Minneapolis, Minnesota. A booklet intended as a concise summary of the basic issues of clergy sexual misconduct. Question/answer format identifies common misunderstandings followed by brief, respectful, and effective responses. Use of the second-person, i.e., “you,” maintains a conversational tone that lowers barriers of resistance. Topics include: nature of the problem; power; abuse of children; value for an affected congregation in openly discussing the issues; affects on victims, and their healing; restoring an offender. Lacks references; lacks resources.

Host, Rex. (2013). “Giving Evidence.” Chapter 13 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 98-99.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 2, The Experience of Abuse. Host, from Joondalup, Australia, “is a long-time parishioner of the Baptist churches in Australia.” In contrast to those who feel powerless “to stop the power abuse that leads to exploitation of vulnerable women by leaders in our churches,” he very briefly tells “of one courageous women [*sic*] who is making a significant impact.” Describes witnessing her give evidence in an Australian court of being sexually abused by her former pastor: “I heard her account of [his] repeated use of scriptures to demand her silence and forgiveness. I heard of her isolation and fear of being rejected by the church community and being blamed for ruining God’s church.” States that during the trial, “the church provided her no public support and did not seek to comfort her family. She was alone in giving evidence as she had been alone when her pastor abused her.” Cites her “credibility and integrity [which] remained unwavering throughout the trial.” States: “Instead of giving up on churches, she gave a voice to all those who are voiceless and urging churches to address this issue. She has opened the eyes of many Christians and non-Christians who can refuse to succumb to the threats and pressures to remain silent on the violence against vulnerable women and children that continues to be perpetrated in the church of Jesus.” Lacks references.

House, H. Wayne. (1992; 1999). Christian Ministries and the Law: What Church and Para-Church Leaders Should Know (2nd edition). Grand Rapids, MI: Baker Book House.

House, a lawyer, has degrees from 2 seminaries. “This book is intended primarily for pastors, Christian school administrators, and other church leaders in local churches or para-church organizations...” Chapter 10, “Legal Considerations for Christian Schools,” is topically organized. Regarding the legal duties of school officials regarding children and their parents, addresses the subtopic, *Questions of child abuse*. In response to the question, “What legal responsibilities do Christian schools face in the area of child abuse?”, states: “Aside from their obvious responsibility to ensure that students are safe on their campuses, Christian schools have two other responsibilities: reporting suspected abuse and restricting corporal punishment so that it does not become abusive... The teacher does not have to have absolute proof that abuse is happening to file a report.” Pg. 252 contains an update by House and John Ketchum, who is not identified, of Chapter 6, “Clergy Malpractice.” Noting that apparently “no [U.S.A.] courts have yet recognized a cause of action for clergy malpractice,” they describe a federal appeals court ruling in a civil case in Texas which “came close.” The case, *Sanders v. Casa View Baptist Church*, 898 F. Supp. 1169 (N.D. Tex. 1995), involved “church employees [who] received marital

counseling from, and were encouraged to have sexual relations with, the minister... The court recognized that an action for clergy malpractice cannot be maintained because it would require the court to investigate and evaluate religious tenets and doctrines, a violation of the First Amendment. The court did, however, construe the cause of action as one for professional malpractice by a marriage counselor rather than as one for professional clergy malpractice.”
References.

House of Bishops of the General Synod of the Church of England. (2004). Protecting All God’s Children: The Child Protection Policy for the Church of England (3rd edition). London, England: Church House Publishing, 55 pp. [Accessed 10/26/07 at: <http://www.cofe.anglican.org>]

A revised and updated version of a prior policy. Part 1 is the Child Protection Policy of the House of Bishops of the Church of England. It “identif[ies] and outline[s] the issues and principles of child protection...” Topical sections include the theological approach, and the responsibilities of the Church, House of Bishops, diocese, and parish. Part 2 is a set of 7 appendices that address: background principles, definitions of child abuse, reporting alleged abuse, legislation and government guidance, powers of suspension in clergy discipline cases, a model of practice for managing child protection in a diocese, and a statement from an insurance company. Part 3 consists of procedures for “responding to concerns about possible abuse,” “ministering to people who might pose a risk,” and “safe recruiting.” Concludes with resources. 50 footnotes.

Houts, Donald C. (1991). Clergy Sexual Ethics: A Workshop Guide. Decatur, GA: Journal of Pastoral Care Publications, Inc., 22 pp.

By the director, Pastoral Care and Counseling, Illinois Area, United Methodist Church, Champaign, Illinois. A monograph. Describes the workshop model he initiated in his job. Organized it around the University of Wisconsin training video, “Sexual Ethics in Ministry.” [See this bibliography, Section X.: Department of Health and Human Issues. University of Wisconsin-Madison/Extension. (1990).] Includes evaluations from participants. His discussion of those findings includes his statement: “One of the most startling findings for me as a leader of these thirteen workshops was the discovery of how many clergy have difficulty seeing themselves as people with power. They do not fully understand the uneven power in their relationships with parishioners. They have little appreciation for the power of the transference relationship in the setting of parish ministry.” Makes helpful observations about design issues, although some may be more appropriate to denominations using a bishop-centered approach. Appendices include: practical advice for clergy to prevent boundary violations; code of sexual ethics; open-ended topical questions for discussion; bibliography; powerful first person account by a church secretary who was engaged sexually by her pastor with very debilitating consequences.

_____. (1995). “Training for Prevention of Sexual Misconduct by Clergy.” Chapter 26 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 368-375.

A retired, ordained minister with a Ph.D. who is a consultant to the University of Wisconsin, Department of Health and Human Issues. Briefly “describes resources to help prevent sexual misconduct by clergy.” Draws from his experience of co-conducting 12 mandatory training conferences on clergy sexual misconduct for the United Methodist Church in Illinois. Recommends as effective: breakout groups for discussion; female and male co-leaders; a controlled and structured environment. Very briefly reports on a survey of 396 clergy who participated in training seminars. [For a more complete description, see this bibliography, Section IIa.: Sparks, James A., Ray, Robert O., & Houts, Donald C. (1992).] Very briefly reports on his 1992 survey of 24 U.S. denominations: “My clear impression is that church structure largely predicts a style of response to the crisis of integrity in the area of clergy sexual ethics.” Those with congregational polities had done little, while those with hierarchical structure and/or national programs were farther along. Identifies videotape and printed resources for prevention training.

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. [Reprinted from: Hubbard, Howard J. (2003). Response to Fr. Donald B. Cozzens. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):59-65.]

For description, see the annotation for the article in this bibliography, Section IIa.

Hubner, John, & Gruson, Lindsey. (1988). Monkey on a Stick: Murder, Madness, and the Hare Krishnas. San Diego, CA: Harcourt Brace Jovanovich, 414 pp.

Hubner writes for *San Jose Mercury News West Magazine*, San Jose, CA; Gruson writes for *The New York Times*. The book made *The New York Times* bestseller list. A harrowing account of an 11-center international network of temples and gurus that centers on Kirtanananda Swami Bhaktipada (aka Keith Ham) who started his own version of the Krishna consciousness movement by creating a commune in 1968 in rural West Virginia entitled New Vrindaban. The book is a litany of violence, guns and arsenals, drug trafficking and usage, financial scams, wife beating, assaults, murders, theft, domination of women, sanitation problems leading to disease, and the destruction of families. Engaging in sexual relations with celibate male leaders was perceived by female devotees as either a wrongful spiritual act that was the woman's fault or a special spiritual privilege bestowed upon her (pp. 218-220). Male children were sexually molested and raped by the headmaster and his assistant who were responsible for their care (pp. 343-347, 399-400).
References. [See also this bibliography, this section: Muster, Nori J. (1997).]

Hudson, Jill M. (1998). Congregational Trauma: Caring, Coping, and Learning. Washington, D.C.: The Alban Institute, 165 pp.

Hudson is a Presbyterian Church (U.S.A.) minister who is Executive Presbyter, Presbytery of Whitewater Valley, Indianapolis, Indiana. Written "as a beginning guide for pastors, congregational leaders, judicatory executives, and others who are potential caregivers to churches in times of trauma." Chapter 1 considers theological and faith issues prompted by trauma. Chapter 2 distinguishes between *crisis* and *trauma*, and discusses grief and healing. Chapter 3 presents cases: murder of a pastor and spouse, a pastor's death by suicide, and the Oklahoma City, Oklahoma, federal building bombing in 1995. Chapter 4 addresses needs and resources in relation to trauma from natural disaster. Chapter 5 consists of strategies for congregational care, focusing on specific groups: family, staff, leaders, homebound members, children, youth, and extended church. Chapter 6 addresses the power of worship as a tool for healing. Chapter 7 discusses dealing with the public, including media and law enforcement. Chapter 8 very briefly considers the role of the outside consultant. Chapter 9 is a very brief closing. Of the 8 appendices, 6 address concerns related to children and youth. Endnotes. [While the book does not address clergy sexual abuse, the material is applicable to congregations experiencing the phenomenon.]

Hughes, Samuel Harvey Shirecliffe (2000). "The Evil That Men Do." Chapter 19 in Steering the Course: A Memoir. Montreal, Canada: McGill-Queen's University Press, pp. 247-264.

Hughes, a former justice of the Supreme Court of Ontario, Canada. Chapter 19 of his memoir is an overview of the work of the Royal Commission of Inquiry into the Response of the Newfoundland Criminal Justice System to Complaints, created in 1989. It is based on his appointment by the attorney general of the province of Newfoundland to head the Commission, the purpose of which was "to investigate some aspects of the grim revelations of child abuse at the Mount Cashel orphanage in St John's. These revelations had recently caused a sensation in the province and bid fair to cause one on a national and perhaps international scale." Hughes describes Mount Cashel during the period under review as "a foster home operated on a large scale by the Christian Brothers of Ireland, a papal institute of the Roman Catholic Church... An important part of their teaching method was instilling a strict discipline in their charges, sustained by swift and often painful punishment of those who failed to observe it." Children residing at Mount Cashel were mainly "wards of the director of child welfare in the provincial Department of Social Services, the sons of broken homes or of parents who could not afford to raise them." States that "the order had unwittingly provided in St John's a haven for the loathsome practitioners of child abuse, destroyers of the innocence of boys in their infancy and adolescence. If child

abuse is correctly categorized by the terms emotional, physical, and sexual, it may be said that those who prey on young boys are in varying measure guilty of all three but are mainly involved in abuse that is sexual, ranging from brutal buggery to the more insidious but milder type of corruption known as paedophilia.” Reports that it was known by some members of the order “that the superintendent of Mount Cashel himself was a homosexual abuser of children.” Reports that the administration of the Department of Social Services deferred to the superintendent who restricted government efforts to monitor Mount Cashel or pursue complaints, and that a local police investigation in the mid-1970s was terminated by the Department of Justice. States that “public indifference [to problems] testified to the apparently unassailable reputation of the Christian Brothers within their community...” The inquiry focused on the actions and policies of police agencies, the Department of Justice, and the Department of Social Services in relation to Mt. Cashel in the 1970s. Over 150 days of hearings were televised in Canada with witnesses testifying under oath: “Most affecting of all was the spectacle of strong young men given over to convulsive sobbing by the mere recollection of the appalling indignities inflicted on them by those to whom they should have been able to look for guidance and comfort in their childhood.” Hughes made the decision that some identified perpetrators would not be called to testify because of a provision in Canadian law that any incriminating evidence they provided could be used against them in any other legal proceeding. The Commission’s report was completed in 1991, and released by the provincial government in 1992. Lacks references.

Hulme, William E. (1989). “Sexual Boundary Violations of Clergy.” Chapter 14 in Gabbard, Glen O. (Ed.). Sexual Exploitation in Professional Relationships. Washington, D.C.: American Psychiatric Press, Inc., pp. 177-191.

By a professor of pastoral theology and ministry, Luther Northwestern Theological Seminary, St. Paul, Minnesota. Simple overview of the topic. Focuses on male, Protestant clergy who are married. Identifies a wide range of role and personal factors that contribute to boundary violations by clergy. Briefly discusses preventive education and care. Lacks references.

Hunt, Gregory L. (2012). Leading Congregations through Crisis. St. Louis, MO: Chalice Press, 166 pp.

By a Baptist minister who is a “speaker, consultant, and writer,” and president, Directions, Inc. From the introduction: the book is intended as “a handy reference guide,” as a source of “immediate guidance,” and/or as a basis by which a group of leaders can “develop collaborative crisis plans” for a church. Chapter 2 is a glossary of terms related to crisis. Chapter 3 very briefly discusses congregational leadership in a crisis. Chapter 4 discusses the initial responses of leadership to a crisis. Chapter 5 concerns managing a recovery process. Chapter 6 addresses the role of leadership in the resolution of a crisis. Chapter 7 concerns learning from a crisis. Chapter 8 discusses risk management as prevention of, and preparation for, crises. Chapter 9 focuses on faith and spirituality. Chapter 10 addresses resiliency and burnout. Occasionally refers to incidents at New Life Church, Colorado Springs, “a nondenominational charismatic megachurch,” whose founding pastor, Ted Haggard, left in 2006 “after news broke that he had paid a male escort for sex three years and used illegal drugs.” While that behavior apparently did not involve a pastor/congregant relationship, the church confirmed in 2009 that its “board of elders [in 2006] had reached a six-figure settlement with a young male in the church who had accused Haggard of an inappropriate, ongoing relationship.” Endnotes.

Humphreys, Margaret. (1994). Empty Cradles. London, England: Doubleday, 332 pp.

An “account of my work [as a professional social worker] with Britain’s child migrants,” who were primarily from England, Scotland, and Ireland, during 1986-993 through the Child Migrants Trust that is based in England and Australia, which she helped, found. In some cases, anonymity of individuals is preserved; also changes some names and details to preserve confidentiality. Living in England, she was a social worker helping children and families, and independently created a support group for birth parents, adoptive parents, and adults adopted as children. She was contacted in 1986 by 2 adults born in England who as children had been sent to Australia to be raised in residential boarding schools funded by the Australian government and usually operated by religious groups. They asked her help in finding their families of origin. In 1987, she

reunited a mother and daughter, and curious about the circumstances of their separation, she discovered that since the early 17th century to 1967, England had a policy of *child migration schemes* that sent thousands of “the equivalent of today’s street kids” to colonize parts of its then empire in Australia, Canada, New Zealand, Rhodesia, and the then colony of Virginia. Humphreys interested a journalist from the *Observer* newspaper in England, and the publisher underwrote their trip to Australia to conduct research. She and a lawyer co-founded the Trust to formalize the work with child migrants. Chapter 10 describes the first time she learned of the facilities at Bindoon that were operated 1936-1967 by the Christian Brothers order of the Roman Catholic Church. Former Bindoon residents told her of harsh physical brutality and sexual abuse practiced by the Brothers against the children entrusted into their care. From Chapter 11: “Men spoke of being flogged with strips of leather, fan belts and axe handles... But the brutality wasn’t confined to Bindoon. Similar stories of varying degrees of cruelty were told by men who went to Clontarf, Castledare and Tardun – all orphanages run by the Catholic Church.” From Chapter 18: “A middle-aged man described how he went to confession at Bindoon and told the priest about being sexually abused. ‘The priest asked me who did it, and I told him the brother’s name. But a few days later this brother found me and beat me. He obviously knew what I’d confessed. You know what upset me most?’ he asked. I shook my head. ‘It wasn’t the beating. No, that father broke the sacred seal of the confessional. There was no-one left to trust, ever.’” Many of the children were deliberately told they were orphans, a factor which increased their vulnerability. “Unfortunately, time and again, I had discovered that the child migrants were not orphans. Similarly, I learned that more often than not they had been sent abroad without their parents’ knowledge or consent.” She cooperated with the production of a documentary film, Lost Children of the Empire, produced by Joanna Mack and broadcast on television in 1989 in England and later on Australia Broadcasting Corporation in Australia. The result was that many more child migrants came forward, which put the Christian Brothers on the defensive. She describes the *child migrant scheme* for Australia that was begun in 1912 as “a blatant piece of pragmatic social and religious engineering to fill rural Australia with bright, white British stock.” Stories of sexual abuse committed by Christian Brothers are a continuing subtheme through the book. “Perth social psychologist, Juanita Miller, was writing a doctoral these on the treatment of child migrants in Western Australia. Ms Miller interviewed 180 former child migrants from Bindoon, Clontarf, Tardun and Castledare and eventually claimed that in a given year at Clontarf Boys’ Home, as many as 50 of the 250 boys were being sexually abused. She collected the names of sixteen Christian Brothers alleged to have been involved.” Lacks references.

Hyland, Sabine. (2016). The Chankas and the Priest: A Tale of Murder and Exile in Highland Peru. University Park, PA: The Pennsylvania State University Press, 211 pp.

Sabine is a Reader, Department of Social Anthropology, University of St. Andrews, St. Andrews, Fife, Scotland. From Chapter 1, an introduction:

“This is the story of terrible crimes. Four hundred years ago, in a remote corner of the Peruvian Andes, a sadistic [Roman] Catholic priest tortured, sexually abused, and murdered native peoples from the southern region of Andahuaylas, where the ethnic group known as the Chankas lived. During the ten years (1601-1611) he minister to the Chankas around the town of Pampachiri, Father Juan Bautista de Albadán not only amassed a personal fortune but also unleashed a reign of terror that permanently altered daily life for the Chanka peoples; the effects of this decade of madness would last well into the eighteenth century.”

Based on archival and field research. Utilizes a *microhistory* methodology. Part 1 is more of a narrative which “will tell its story through vignettes focused on different aspects of Albadán’s life and crimes.” Part 2 is diachronic and “focus[es] on the Chankas and their history from the Spanish conquest to the mid-eighteenth century.” To describe Albadán’s crimes, Chapter 2, “The Crimes,” draws upon the writings of Don Felipe Guaman Poma de Ayala, a provincial nobleman who assisted Spanish priests in the region and worked for a judge. From 1600 to 1615, he travelled the Andes, “describing the glories of Inka empire as well as the suffering of the Andean Indians under Spanish rule.” In a 1,189-page letter to the king of Spain, Guaman Poma described the sins of Catholic clergy in the Andes, including “priests in Indian parishes who seduced young women...” The listing crimes of Albadán begin with a graphic and disturbing description of “his

sexual abuse of the young Indian girls in his pastoral care,” which is documented by Guaman Poma. This is followed by a graphic account of Albadán’s sadistic, sexual torture, conducted in the town plaza, of an artist to whom some of the women had reported Albadán’s actions against them. Provides documentation, including from Albadán’s family, that an awareness of his “acts of horror spread throughout the Andes.” The chapter contains 35 book endnotes; endnotes include texts in Spanish from Guaman Poma’s writings.

Hylton, John H. (with Bird, Murray, Eddy, Nicole, Sinclair, Heather, & Stenerson, Heather). (2002). “Sexual Abuse and the Legacy of Residential Schools.” Chapter 1 in Aboriginal Sexual Offending in Canada. Ottawa, Ontario, Canada: Aboriginal Healing Foundation, pp. 1-18. [Accessed 09/06/08 at the Research Series section of the World Wide Web site of Aboriginal Healing Foundation: <http://www.ahf.ca/publications/research-series>]

At the time the research was conducted in 2001, Hylton was executive director, Canadian Mental Health Association. Bird, Eddy, Sinclair, and Stenerson are research assistants. From the executive summary: Aboriginal people are incarcerated in disproportional numbers in Canada’s correctional system; 20-25% of convicted sex offenders in Canada are Aboriginal; in the past 2 decades, there has been a 400% increase in the number of incarcerated sex offenders. Chapter 1 identifies the colonization of Aboriginal people as perpetuating racism and sexism in ways that undermined the status of Aboriginal women, “making them more vulnerable to exploitation and abuse.” Presents a brief history of the residential school system for Aboriginal children in Canada that was financed by the government and largely operated by religious denominations and entities. The purpose of the brief history of the residential school system is focused: “...sexual abuse, like some other issues facing Aboriginal communities today, is properly understood, at least in part, as emanating from the residential school legacy.” Notes the government’s policy goal of assimilation and reliance on “Euro-based educational approaches... [that] were deliberately designed to undermine the language, culture and traditional ways of Aboriginal people.” The schools, which were opened in the 19th century, were mostly for First Nations children, but also included Métis and Inuit children: “By the 1940s, approximately one half of First Nation children attended such schools.” Reports that: residential schools were operated by Roman Catholics, Anglicans, Presbyterians, and Methodists; missionaries were often utilized as teachers; there was widespread use of corporal punishment; health, nutrition, and sanitation were inadequate; widespread physical and sexual abuse have been extensively documented.” States: “Most notable were the reports of sexual abuse by nuns and priests, including: forced sexual intercourse and sexual touching, forced oral-genital contact, and the arranging or inducing of abortions in female children impregnated by men in authority.” Briefly summarizing the long-lasting effects, states: “It is evident that the destruction of traditional Aboriginal culture has contributed greatly to the incidence of child sexual abuse, as well as rape and other forms of violence against Aboriginal women... Sexual abuse in Aboriginal communities today is linked with the loss of traditional Aboriginal values and practices.” 3 chapter endnotes; numerous references.

Imbens, Annie, & Jonker, Ineke. (1992). Christianity and Incest. (McWay, Patricia, Trans.). Minneapolis, MN: Fortress Press, 298 pp. (English translation of *Godsdienst en incest: De Horstink i.s.m. de Vereniging tegen Seksuele Kindermishandeling binnen het Gezin*, original work published 1985.)

[Included here because clergy sexual misconduct has been interpreted as analogous to incest within a family.] Imbens is a theologian; Jonker is an historian with the Association against Child Sexual Abuse within the Family, The Netherlands. An exploratory study of 19 women incest survivors in The Netherlands. Traces the effect of traditional Christianity as a factor that is conducive to familial incest and as a factor that compounds its trauma. Part 1 reports the experience of incest, and includes interview transcripts of 10 study participants. Part 2 describes and analyzes the Christian images and themes in the interviews, and the impact of religion on their experience. Also proposes an approach to pastoral counseling with incest survivors. Remarkable for its detailed presentation of the victims/survivors’ perception of images and characteristics of God, God’s attitudes and expectations, their feelings and attitudes toward God, and the impact of the experience on their religious faith and practice. Footnotes and bibliography.

Independent Review on Child Protection in the Catholic Church in England and Wales. (2001). A Programme for Action: Final Report of the Independent Review on Child Protection in the Catholic Church in England and Wales. London, England: Catholic Bishops' Conference of England and Wales, 66 pp. [Accessed 03/12/03 at: <http://www.nolanreview.org.uk/>] [ISBN: 0-905241-20-7. Copies are available from: Catholic Bishops' Conference of England and Wales, Catholic Media Office, 39 Eccleston Square, London SW1V 1BX. cmo@cbcew.org.uk]

Also referred to as the Nolan Report, after The Right Honorable Michael Patrick Nolan, the chairman of the committee. In 2000, Roman Catholic Cardinal Cormac Murphy O'Connor, Archbishop of Westminster, appointed Nolan to chair an independent committee of 10, 6 of whom were not Catholic, "to examine and review arrangements for child protection and the prevention of abuse within the Catholic Church in England and Wales, and to make recommendations." The group's First Report was presented in April, 2001; the Final Report was released in September, 2001. The Final Report sets out "the principles and actions that we believe reflect current best practices..." It consists of 5 sections: Chapter 1: Introduction; Chapter 2: Further work since our First Report; Chapter 3: Our complete recommendations; Chapter 4: Conclusion and summary of recommendations; Appendices. Chapter 1 includes commentary on a series of issues that came before the Committee and present its perspective. Chapter 3 is the most comprehensive chapter, and presents 83 recommendations and accompanying statements or rationales. Recommendations address 3 areas: "key structures required at parish, diocesan and national level and in religious orders; on the action needed to create as safe an environment as possible for children and those who work with them; and on the action needed to strengthen arrangements for responding to allegations of abuse." Calls for a review of the recommendations after 5 years. Chapter 4 contains a summary list of the recommendations. Stresses creating "a culture of vigilance: raising awareness and making information available in a simple and accessible form." Recommendation 81 briefly addresses the issue of "arrangements to enable the safe participation of former child abusers in the life of the Church." Lacks references and bibliography.

Ingebretsen, Edward J. (2005). "Scandal Work: Catholicism and a Crisis of Intimate Relations." Chapter 15 in Boisvert, Donald L., & Goss, Robert E. (Eds.). Gay Catholic Priests and Clerical Sexual Misconduct: Breaking the Silence. Binghamton, NY: Harrington Park Press (imprint of The Haworth Press, Inc.), pp. 221-252.

Ingebretsen is director of American studies, Georgetown University, Washington, D.C., and an unspecified priest. Begins by "explor[ing] how scandal functions as a mode of public discipline, providing a civic rubric, as it were, designed to manage consensus around some point of trauma." His example is recent U.S.A. media coverage "where a complicated 'scene' of public shaming and misplaced guilt was staged upon the sexed bodies of [Roman Catholic] priests and children. The presentation of the scandal involved ecclesiastical misdeeds as well as narrative misdirection..." He argues that the scandal format of culture is "a genre whose designs upon viewers and readers anticipate whatever 'meanings' are to be derived by the inflamed recitation of particular cases." Discusses the dynamics of the scandals, including the shift from the libidinous heterosexual priests of Church history and literature to the libidinous homosexual priest, and offers his interpretations of the dynamics, including the decline of the social status of the priesthood and a "pragmatic way of deflecting responsibility from [the Church's] system of interlocking preferment and reprisal." He next "examine[s] the ecclesiastical misdeeds – specifically related to Catholic authority structures – wherein power relations, under cover of a rhetoric of care, exploit priests (pastoral agents) as well as those who seek their 'ministry.'" He argues that priests "who 'act out' immoderate power in the context of intimate relations are... produced by the system, not an exception to it." Discusses parallels between priests, power, abuse, and ecclesiastical governance and political torture and military systems. Concludes: "Sadly, then, the present crisis of intimate relations in the Catholic clergy, although not limited to that denomination, demonstrates the long-term consequences of the conflict of interest that is inherently part of ministry. Those who are powerless in their own lives are in no position to adjudicate the powerlessness of others. The sad conclusion may be that few priests, already working from a position of diminished agency, can ably or responsibly care for others." 21 footnotes; 59 references.

Investigative Staff of *The Boston Globe*. (2002). Betrayal: The Crisis in the Catholic Church. Boston, MA: Little, Brown and Company, 274 pp. [Also available in the same title as an unabridged sound recording: 6 sound cassettes; analog. Santa Ana, CA: Books on Tape, Inc. (2002).] [The paperback edition in 2003 by Back Bay Books contains a new Afterword by Michael Paulson, *Boston Globe* religion reporter, dated 12/19/02.]

By a team of newspaper reporters of the *Boston Globe*, Boston, Massachusetts: Matt Carroll, Kevin Cullen, Thomas Farragher, Stephen Kurkjian, Michael Paulson, Sacha Pfeiffer, Michael Rezendes, and Walter V. Robinson. "...based primarily on original reporting [in 2002] by the staff of the *Boston Globe*, including hundreds of interviews with victims and perpetrators of clergy sexual abuse; numerous [Roman Catholic] church officials, including bishops, priests, nuns, seminarians, lay leaders, and lay staff; government officials, including prosecutors and elected officials; academics, including sociologists and theologians; interest groups representing victims, priests, and Catholic laypeople; and attorneys." The book "is the story of priests who abused the children in their care, victims whose lives were shattered at the hands of those priests, bishops who failed to prevent the abuse, and laypeople who rose up in anger." Describes patterns of the Boston, Massachusetts, archdiocese as a microcosm of the entire Church: in 2001, the investigative team of the *Globe* "set out to determine whether the [Fr. John J.] Geoghan case [in the Archdiocese of Boston] was an anomaly or part of a pattern. ...the *Globe's* reporting used the Church's own documents to demonstrate that high-ranking officials had repeatedly put the welfare of their priests ahead of that of the children." Chapters 1-3 introduce Geoghan and other abusive priests in the archdiocese, and future cardinal Bernard Law in relation to Geoghan. Chapter 4 briefly profiles male and female victims of priests in Massachusetts, New York, and New Hampshire, and parents of victims in Massachusetts in Maine. Chapter 5 describes a "chasm that began to open [in 2002] between the faithful and those they had trusted to lead their Church" as confidentiality deals "began to evaporate as those who had been attacked learned that the priests who had assaulted them had been put in positions where they could attack others too." Chapter 6 centers on the erosion in 2002 of a "culture of deference: to the Church in political and legal circles in large U.S. metropolitan areas: "The shift in attitudes toward the Church among secular authorities was nationwide, but it was most dramatic in Boston." Chapter 7 concerns Cardinal Law, described as "indisputably the most influential American Catholic prelate," and reactions to his handling of the unfolding scandal in 2002. Chapter 8 surveys possible contributing factors for the frequency and nature of sexual abuse of minors by priests, sketches clinical centers that the Church used to treat priest offenders with psychosexual disorders, and discusses formation of screening of seminarians and sexuality. Chapter 9 reports on emergent efforts prompted by scandals to renew and reform Church structure and culture. The Appendix includes copies of original correspondence, reports, and official documents regarding Geoghan and Fr. Paul R. Shanley. The Notes section acknowledges people interviewed and publications quoted. *The Globe* was awarded a Pulitzer prize in 2003 for its coverage of the story.

Irish Catholic Bishops' Advisory Committee on Child Sexual Abuse by Priests and Religious. (1996). Child Sexual Abuse: Framework for a Church Response. Report of the Irish Catholic Bishops' Advisory Committee on Child Sexual Abuse by Priests and Religious. Dublin, Ireland: Veritas Publications, 67 pp. [Also available on the World Wide Web. Accessed 04/24/05 at the World Wide Web site of Child Protection Service, Archdiocese of Dublin, Ireland: [http://www.cps.dublindiocese.ie/article 32](http://www.cps.dublindiocese.ie/article%2032) which has a link to [csaframework.pdf](#)]

By a 13-person advisory committee that was convened in 1994 at the request of the Irish [Roman] Catholic Bishops' Conference. The Committee's purpose was: "to consider and advise on an appropriate response by the Catholic Church in Ireland where there is an accusation, suspicion or knowledge of a priest or religious having sexually abused a child; to identify guidelines for Church policy in this area and suggest a set of procedures to be followed in these circumstances." Chapter 1 is an overview that includes 8 suggested guidelines to the Church's response to "the problem of child sexual abuse by priests and religious." Chapter 2 addresses reporting of child sexual abuse. Gives a definition of child sexual abuse and recommends a policy of mandated reporting to civil authorities, excluding penitent-confessor relationships. Chapter 3 suggests a protocol and structures for each diocese and religious congregation for responding to complaints.

Chapter 4 describes a procedure for responding to complaints of child sexual abuse. Includes circumstances in which a direct complaint is received, and in which indirect information about a complaint is received. Chapter 5 is a brief, seven-point outline regarding the exchange of information between religious congregations and dioceses after a complaint is received. Chapter 6 is an 8-point outline regarding parish and local community issues. Chapter 7 addresses the clinical assessment and treatment of priests and religious accused of child sexual abuse, and their post-treatment status. Chapter 8 concerns selection and formation of candidates for the diocesan priesthood and religious life. Chapter 9 regards how to improve awareness and attitudes regarding child sexual abuse. Calls for education programs at the local level. Appendices include material on the laws of the Republic of Ireland and of Northern Ireland regarding child sexual abuse, legislative acts and policies pertaining to the welfare and protection of children and young persons, and a select bibliography. Footnotes.

Irons, Richard. (1995). "Inpatient Assessment of the Sexually Exploitative Professional." Chapter 15 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 163-175.

By a physician and medical director, Talbott-Marsh Recovery Campus, Atlanta, Georgia. Begins with definitions of 'professional sexual misconduct' and 'professional sexual offense' that are helpful, nuanced, and attentive to issues of power and fiduciary trust. Draws from the completed formal assessments of 150+ clergy, lawyers, and licensed health professionals accused of sexual misconduct or offenses who participated in the Professional Assessment Program. The Program is short-term, inpatient, and multidisciplinary. Its development relied on the work of Gary Schoener and John C. Gonsiorek. Sections include: 8 goals of formal assessment by the team; formal assessment process, including information from collateral sources, professional evaluations, and the patient; duties and roles of assessment team members. Reports that: over 80% of their participants have physical, emotional, and/or sexual abuse in their history; of their formal assessment cases, about 5% were "found to be either substantially exaggerated or false."

Regarding restoration: "Even when a professional has engaged in professional sexual offense and is believed to have rehabilitation potential, it has been our experience that usually 12 to 24 months of treatment are required before professional reentry in a structured, monitored setting can be recommended." Reports that approximately half their participants are candidates for professional reentry, but more than 90% could benefit from treatment. Lacks citations.

Irons, Richard, & Roberts, Katherine. (1995). "The Unhealed Wounder." Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 33-51. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

By a physician and an Episcopal priest. From a nontechnical, clinical point of view, examines profiles and dynamics of 25 male clergy who committed sexual abuse who were assessed during a 5-day inpatient multidisciplinary program. Uses metaphorical classification and archetypal categorization to differentiate among those who abuse and those vulnerable to commission.

Irons, Richard, & Schneider, Jennifer P. (1999). The Wounded Healer: Addiction-Sensitive Approach to the Sexually Exploitative Professional. Northvale, NJ: Jason Aronson Inc., 252 pp.

Irons is board-certified in internal medicine, is associate program director, Addiction Recovery Program, Menninger Clinic, Topeka, Kansas, and "supervises a program for assessing and treating professionals with allegations of professional sexual impropriety or offense." Schneider is board-certified in internal medicine, is medical director, Kachina Center for Addiction Recovery, Tucson, Arizona, and has a Ph.D. in genetics. Book's goal is to help clinicians work with exploitative professionals. Section I, "Toward an Understanding of Sexual Exploitation," is a framework for understanding sexual exploitation by health professionals and clergy. Chapter 1 presents the concept of sexual exploitation by a professional based on power and trust, and definitions, and reports Irons' assessment data from 150 professionals, 7% of whom were clergy, who were evaluated in the Professional Assessment Program (begun at Golden Valley Hospital, Minneapolis, Minnesota, and continued at Abbot Northwestern Hospital, Minneapolis,

Minnesota). While 7% of the sample were clergy, results are not presented specific to the professions represented. He found 4 basic causes of sexual exploitation – inadequate education about sexual boundaries, life crisis, addictive disorder, and Axis I or Axis II psychopathology other than addiction; of those found to have committed exploitation, 2/3 had an addictive sexual disorder, and 1/3 were chemically dependent; over 80% of all referred to the program were victims of childhood abuse; 58% were diagnosed as professionally impaired, another 10% as potentially impaired, another 7% as inconclusive and not safe to return to practice, and 25% as unimpaired; no long-term followup for relapse rates has been conducted. Chapter 2 presents theories of male psychological development, adverse childhood experiences, and psychopathology. Chapter 3 discusses sexual disorders in the 1994 Diagnostic and Statistical Manual of Mental Disorders (4th edition) (DSM-IV), and their relationship to addictive disease. Argues for recognition of sexual addiction based on an extrapolation from DSM-IV diagnosis of chemical dependency. Presents Axis I differential diagnosis of excessive sexual behaviors, arranged by common and infrequent diagnoses. Chapter 4 describes the sexually exploitative relationship, including power differences and the professional's fiduciary responsibility. A case example of a minister begins the chapter. Explores 2 metaphorical classifications of sexual exploitation, parent/child incest, and rape and molestation. Discusses transference and countertransference. Describes a profile of people vulnerable to victimization, and the effect of professional sexual exploitation on victims. Chapter 5 discusses under what circumstances a relationship constitutes professional sexual exploitation. Uses cases studies and commentary to explore issues of power differential in light of context, intensity, duration, and consent in dual relationships. Several cases are scenarios involving clergy. Offers practical, specific guidelines for maintaining appropriate nonsexual and sexual boundaries. Acknowledges that given why professionals exploit, guidelines that require self-awareness will not likely deter those who are addicted or suffer from Axis I disorders. Section II presents Irons' archetypal framework of sexually exploitative males which he derived from assessment and treatment of 200+ professionals. 6 archetypes are discussed individually in chapters: naïve prince, wounded warrior, self-serving martyr, false lover, dark king, and madman. Clergy cases are used in the chapters on the self-serving martyr and the dark king. Section III focuses on the offender's family, and includes particulars specific to family of clergy. Chapter 14 identifies stages in the course of a professional's recovery: confrontation, crisis, grief, personal rehabilitation, professional rehabilitation, growth, and authenticity. References.

Irvine, Andrew R. (1997). "The risk of relationships." Chapter 6 in Between Two Worlds: Understanding and Managing Clergy Stress. London, England: Mowbray, pp. 89-98.

Irvine, an ordained minister, teaches church and ministry, and is director of the professional program in doctoral ministries, McMaster Divinity College, McMaster University, Hamilton, Ontario, Canada. From the introduction: "This book will examine the personal world of the clergy and, within it, factors which contribute to a profession fraught with tension and subject to excess stress." Draws upon his research; includes case studies. The chapter describes 7 levels of relationships between individuals in various contexts not specific to a faith community. Level 7, "The Intimate Encounter," refers to "a deep spiritual interaction in which progressive self-revelation allows entrance into an ever deepening sphere of relationship... It is a spiritual encounter, transcending all barriers, but inherently founded on trust." States: "For the clergy, dealing in the intimacies of others – for indeed the spiritual is always the intimate – there is the risk of moral transgression or violation of trust." Cites Peter Rutter's Sex in the Forbidden Zone: When Men in Power – Therapists, Doctors, Clergy, Teachers, and Others – Betray Women's Trust as "a good revelation of the movement of relationships from a basis of trust to a scenario of violation and exploitation." Does not provide full bibliographic information for his sources.

_____. (1997). "Ministry, sexuality and identity." Chapter 8 in Between Two Worlds: Understanding and Managing Clergy Stress. London, England: Mowbray, pp. 113-124.

From the introduction: "This book will examine the personal world of the clergy and, within it, factors which contribute to a profession fraught with tension and subject to excess stress." Draws upon his research; includes case studies. From the context of vocational stress, half of the chapter addresses the topic of "sexual misconduct between clergy and those persons to whom they

minister.” Utilizes a case study involving a sexualized encounter between a male pastor and a female congregant whom he has been counseling. Applies Peter Rutter’s Sex in the Forbidden Zone: When Men in Power – Therapists, Doctors, Clergy, Teachers, and Others – Betray Women’s Trust to analyze dynamics of the case. Calls for churches to do more than issue guidelines for ethical behavior by “deal[ing] with the inner tension clergy experience around the core issue of sexuality.”: 1.) create and establish a theology of sexuality that includes “the church and the reality of social trends today.”; 2.) work from a theology of sexuality that includes “the traditional and theological stance of the church and the reality of social trends today.”; 3.) establish clear professional ethics, including the “area of sexual behaviour between clergy and those to whom ministry is rendered.”; 4.) establish boundaries between the personal practice and lives of clergy and those they serve. “The boundaries must exist for both the clergy and the parishioner, although the responsibility of the minister as the professional to establish and maintain such boundaries is paramount.” States: “Ultimately, there is a need for the religious world to *face the issue of sexuality* without defensiveness or our present practice of avoidance.” [italics in original] Does not provide full bibliographic information for his sources.

Isely, Paul, J., Isely, Peter, Freiburger, Jim, & McMackin, Robert. (2009). “In Their Own Voice: A Qualitative Study of Men Abused as Children by Catholic Clergy.” Chapter 1 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 5-19. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Ives, Christopher. (1992). “Wisdom, Suffering, and Practice.” Chapter 5 in Zen Awakening and Society. Honolulu, HA: University of Hawaii Press, pp. 101-113.

Ives is a faculty member, Department of Religion, and director, Asian Studies Program, University of Puget Sound, Tacoma Washington. The book, a revised version of his Ph.D. dissertation, “examines the relationship between Zen Buddhism and ethics, especially in society.” Chapter 5 is a response to the question, “How might central Zen concepts be clarified and expanded to provide a foundation for a Zen social ethic?” His starting point is that “although Zen does have a religiously transformative effect with ethically significant fruits, it has not generated a systematic Zen social ethic.” The chapter discusses “the scope of *prajñā* [wisdom], the distinction between religious and mundane suffering, the connection between religious practice and social praxis, and the nature of compassion and *upāya* [skillful means of freeing people from unnecessary suffering], especially in light of recent ethical problems in Zen.” States that since “Zen traditionally has focused on religious or existential suffering: the alienation and pain that result from entrapment in fixated subjectivity,” it either ignores social suffering or relegates it “to a distant secondary position.” While very briefly discussing “Zen criteria for actions deemed to be ‘good’,” notes: “Zen representatives sometimes argue that upon Awakening one innately knows the ‘good’, even though it cannot be formulated in words as a set of criteria, and that the good appears in action or state of affairs that leads people to Awakening.” Ives calls for that “view to be examined critically,” noting that “a number of people are currently involved in this examination, primarily with regard to a specific ethical problem that has arisen as Zen spread to the West. In the past fifteen years several highly publicised crises in North American Zen centres have unfolded involving sexual relationships between Zen teachers and their students.” Frames the divergent opinions on the relationships as reflecting 2 approaches in ethics. The deontological approach opposes this sexualized contact as always wrong, a position Ives says proponents need to clarify “what it is about such an action that is contrary to the promotion of Awakening.” Proponents of the utilitarian approach “have argued that such an act may promote Awakening, so one must not condemn it but strive to sort out the positive and negative instances.” Ives comments on that approach: “From this perspective, when the act is positive the teleological fruits might be immediate or long-term, and the student may not immediately realise that the act was beneficial. (There could be short-term pain or anger followed by long-term benefit recognised later.) This leads to the question of who can or should make the distinction between positive and negative

instances?” Identifies options for who decides and under what circumstances. He concludes: “Given the pain that has arisen for many individuals involved in these incidents in North America and the apparent irresponsible abuse of power and authority on the part of the *rōshis* involved, such contact can be seen as tragic. Further, it is contrary to Buddhist principles, for the precept on illicit sexual relations certainly makes no provision for sexual contact between teacher and student, and no prominent Zen figure has ever advanced a case for the ‘upayic’ value of such contact. For these reasons, Zen can serve its development in the West by rejecting sexual relations between teachers and students.” 30 endnotes.

J. M. (1680). A True Relation of the Gelding of a Lascivious Franciscan-Fryer, On Board the Exchange-Frigat by the Boatswains Boy: As it came in a Letter to a Merchant in London from Legorn. Dated Octob. 18/28. London, England: Richard Janeway, 3 pp. [Accessed 09/02/19 at the World Wide Web site of Early English Books Online.]

The author is not identified. Pg. 2 of the letter begins: “In June last we were at Cyprus, where we received a Popish Priest on Board, of the Order of St. Francis, who came in a little Bark over from the Holy Land, where he been to Worship the Holy Sepulchre...” The letter continues, describing the priest’s “undecent behaviour towards” the Boatswain’s “Lad,” described as a boy “of great Innocency.” The author calls the priest “a Sanctimonious Sodomitish Hypocrite.” The sexual exploitation is ended when the youth defends himself by using a knife to separate the priest’s “Privy-members” at “the very root.”

J., Vicki. (1995). Sex in the Sect. Melbourne, Australia: Essien Publishing, 216 pp.

First person account. Context is her growing up in a Jehovah’s Witnesses (JW) in Australia; the time period is not directly identified. The chapters are both chronologically and topically arranged. While the book is about JW’s in general, a significant subtheme is that her father, a prominent JW leader and preacher, sexually abused her as a child. Style includes reconstructed dialogue and characters who are composite constructions. Strong and vivid language, and some intense depictions of disturbing incidents. She writes in 4 identities that appear in different type faces: adult narrator; good girl who recalls the positives of her childhood; wicked child who remembers the abuse; clinical observer who comments analytically. She coped with the abuse through dissociation and multiple identities. Interspersed through the narrative, she traces JW teachings about sexuality, power, authority, and gender. The implications of these teachings for her abuse, and reactions to it, may be seen clearly. That her father might have sexually abused her children prompted her to report him to a ranking JW leader. The response was to use symptoms of her abusive experiences to undermine her credibility, impugn her motives, and reject the possibility of acting on her accusations.

Jackowski, Karol. (2004). The Silence We Keep: A Nun’s View of the Catholic Priest Scandal. New York, NY: Harmony Books, 209 pp.

Jackowski is a Roman Catholic woman religious, Sisters for Christian Community, New York, New York. A commentary written in response to recent revelations of “the crimes and cover-ups in [the Roman Catholic Church’s] priesthood” and the question of “what part, if any, sisters have played in the scandal and its cover-up.” One theme that runs throughout is that nuns were taught to be “submissive to priests, servants extraordinaire to these privileged ‘men of God,’ and major contributors to the priesthood’s culture of privilege...”, a condition which included preserving silence about commissions of abuse. Part 1 consists of three chapters that briefly survey the priesthood in the early Church, the Middle Ages, and its contemporary expression. Notes themes related to celibacy, women, and sexuality. Sketches what she terms the explosion in “the medieval church... [of] sexual immorality and corruption of every kind, much of which was centered in the monasteries and abbeys... Medieval monastic life thrived on a culture of sexual permissiveness and privilege... The institutional hypocrisy that began with Catholicism in the fourth century took full root in the Middle Ages with the total corruption of priesthood and papacy.” Part 2 consists of three chapters that replicate the pattern of Part 1 in relation to Catholic women religious. Reports from secondary sources that in European nunneries in the Middle Ages, especially in Italy, sexual misconduct and abuse against nuns occurred frequently, and that the perpetrators included other

nuns. Also draws from 20th century accounts that report sexual activity involving superiors and novice mistresses. Part 3 consists of three chapters that discuss the future of the Church. Comments: "The voices of dissent that we hear in the priesthood and in the people are the clearest voices of God I know... While we have hardly begun to understand the ways in which we've been victimized and betrayed by the Church Fathers, enlightenment will come as a newly transformed priesthood rises from the people again and moves forward." Cites Fr. Thomas P. Doyle as a contemporary model. Occasional use of footnotes.

Jacobs, Janet L. (1989). Divine Disenchantment: Deconverting from New Religions. Bloomington, IN: Indiana University Press, 145 pp.

Jacobs teaches women's studies and sociology, University of Colorado, Boulder, Colorado. Presents her descriptive and analytical research on new religion movements, and the theme of religious disaffection as a dynamic of social change, particularly the phenomenon of deconversion and exit from religious movements. Based on her 1982-83 interviews in Boulder, Colorado, with 40 former religious devotees who had recently left any of 16 different organizations, including Hindu-based groups, charismatic Christian groups, Buddhist groups, Unification Church, and Bahai. Elaborates her 3-phase model of deconversion. In a chapter on the groups as a 'world of total meaning,' the sexualization of religious commitment to the spiritual master is described as functioning for the hierarchy's control of the women subordinates with negative spiritual and emotional consequences (pp. 62-63). Women and young boy subordinates were used as sexual consorts (p. 64). Gender as the basis for religiously prescribed roles worked to the detriment of the women (pp. 64-70; see also pp. 100-101).

_____. (1995). "The Violated Self and the Search for Religious Meaning." Chapter in Neitz, Mary Jo, & Goldman, Marion S. (Eds.). Religion and the Social Order, Vol. 5. [This is an annual series. The subtitle of this edition is: Sex, Lies, and Sanctity: Religion and Deviance in Contemporary North America.] Greenwich, CT: JAI Press Inc., pp. 237-250.

Written "to explore the impact of religious socialization on adaptive responses to sexual victimization." Based on "extensive published literature on incest and sexual abuse, including autobiographical accounts of incest recovery; and primary data derived from in-depth interviews with 20 [female] incest survivors who reported that religion or religious teachings informed their family background and their experience of sexual abuse." Examines three adaptive responses related to the personality formation of children who experienced incest: "the idealization of the perpetrator as god and lover; the definition of the child-self as sinner and prostitute; and the demonization of the perpetrator by the victimized daughter." Cites research "findings on the relationship between religiosity and sexual abuse point to a pattern of behavior wherein the sexual exploitation of children frequently is justified with biblical references that validate the patriarchal principles of paternal authority and male entitlement within the family." States that her study on religion and victimization "contributes to the large discourse on religion and deviance in two important ways. First, a parallel may be drawn between father-daughter incest and sexual abuse in patriarchal religious movements in which the leader assumes the role of an abusive father in both the social and psychological lives of the followers. Thus, this paper offers insight into the dynamics of sexual exploitation that sometimes characterize surrogate family relationships within charismatic religious groups." 25 references.

_____. (2000). "Charisma, Male Entitlement, and the Abuse of Power." Chapter 6 in Shupe, Anson, Stacey, William A., & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 113-130.

Jacobs is a professor, sociology and women's studies, University of Colorado, Boulder, Colorado. Examines abuse of power and sexual violence by male leaders of new, charismatic religious groups, both Western and Eastern, who require obedience and submission of devotees. Her theoretical framework is based on a structural analysis that examines interactive relationships between charisma, coercion, sanctions, and insularity. Traces the connection between charismatic authority and male entitlement in these groups. The role of patriarchal authority is expressed in material consumption and commodification of women. Compares the sexualization of female

inductees to the sexualization of daughters by incestuous fathers. Describes insularity and sanctions as factors that maintain female sexual compliance and male control. Acknowledges that the psychosocial needs of devotees must also be factored into her framework of interactive relationships. References.

Jacobs, Margaret D. (2006). No End of Grief: Indian Residential Schools in Canada. Winnipeg, Manitoba, Canada: Pemmican Publications Inc., 310 pp.

Grant works with the Native teacher-training programs at Brandon University, Manitoba, Canada. Presents an overview of, and commentary on, the government-sponsored, church-operated residential schools for First Nations children in Canada which “were established to help Canada fulfil its assimilationist policies... The policy was that of relentless cultural genocide...” Draws from published works, archival material, newspaper accounts, and informal discussions. Section 1 is a 2-chapter introduction. Section 2 is a 3-chapter history of European-style education of First Nations children in Canada, concentrating on the post-1870 period and the 20th century. Concludes: “The expressed purpose from earliest times was to alienate children from their parents and their tribal customs. In this respect, the system was successful to a significant degree.” Chapter 5 discusses the relationship between the Canadian government and the churches (mostly Roman Catholic, Anglican, and the predecessor denominations to the United Church). Section 3 is a 3-chapter description of conditions related to health, staff, and curriculum. Regarding health, addresses issues of illness, treatment, and physical abuse. Regarding staff, describes the initial schools as hierarchical with male clergy as principals. Staff-related problems included lack of qualified and trained teachers, high turnover rates, and use of physical punishment. Section 4 is a 5-chapter description of the consequences of the residential system on individuals, families, and communities. Chapter 11, “Abuse,” states at the outset: “The disclosure of abuse [of children in the residential system] is a story of human suffering unparalleled in Canadian history.” The chapter is topically organized, and briefly identifies the types of abuse as human rights, physical, sexual, spiritual, and psychological. Regarding sexual abuse, the dependency of the children on the staff as surrogate parents, functionally, is described. The analogy of incest is used to convey the betrayal of trust. Using secondary sources, reports anecdotal accounts by victims. Perpetrators included Roman Catholic priests and nuns, and Protestant clergy and staff. The concluding chapter examines the impact in relation to genocide, and looks to the future. Bibliography; footnotes.

Jacoby, Sarah H. (2014). Love and Liberation: Autobiographical Writings of the Tibetan Buddhist Visionary Sera Khandro. New York, NY: Columbia University Press, 422 pp.

Jacoby is an assistant professor, Department of Religious Studies, Northwestern University, Evanston, Illinois. From the preface: “This is a book about relationships – between people and the land they inhabit, between religious seekers and the divine presences with whom they interact, between lover and beloved. The main protagonist in the stories and conversations that fill this book is the Tibetan female visionary Sera Khandro Künzang Dekyong Chönyi Wangmo (1892-1940).” From the introduction: “The roles of women and sexuality within Tantric Buddhist communities are topics of fascination for many, despite the scarcity of reliable sources. Tibetan doctrinal, liturgical, and biographical works are pervaded by references to female celestial figures known as *dākinīs* ([Tibetan] *mkha’ gro ma*), literally ‘female sky-goers,’ but the lives, experiences, and perspectives of historical Buddhist women who attained religious mastery in India, across the Himalayas, and in Tibet remain by and large elusive... The dearth of Tantric Buddhist texts written by women has led to conclusions about their religious roles that are based as much on ideology as on data. These studies often present Tantric practices involving sexuality in polarized form, as either gynocentric celebrations of female spirituality or misogynist objectifications of women for men’s gratification.” Describes as “one of only a handful of women in Tibetan history to write an autobiography,” which consists of “more than 400 folios in Tibetan script.” She also wrote “a biography of her guru and Tantric partner, Drimé Özer (1881-1924).” States: “Sera Khandro and Drimé Özer, like his father Düjom Lingpa before him, became renowned throughout eastern Tibet for being Treasure revealers (*gter ston*), religious specialists who discovered Buddhist scriptures and artifacts in Tibet’s earth and in their minds through

visions... This book is the first study of the life and work of a nonmonastic Tibetan woman's autobiography... Sera Khandro's autobiography is the story of her transformation from a central Tibetan noble girl to a beggar in Golok and then a *dākinī* incarnation of Yeshé Tsogyel famed for her still as a Treasure revealer." Based on Jacoby's research in India, Nepal, and Tibet, and her translation of Tibetan texts. At 14-years-old, she met Drimé Özer and his religious encampment members, and at 15 left her family to follow him, but was forced by others to live apart from him. At 29, she was sent to live with him, and, "[a]fter intensive practice in union with him, she attains spiritual liberation." At 33, although she was not a Buddhist nun, she began to teach the Dharma widely throughout eastern Tibet. Chapter 4, "Sacred Sexuality," is an examination of "the purposes of sexuality in Tibetan Buddhist practice and its relationship to celibacy as Sera Khandro represented it. Reversing the volumes of Tantric literature in which female consorts appear only as unnamed appendages of male religious aspirants Sera Khandro makes clear that all three of the main uses of religiously sanctioned sexuality that emerge in her writing, including what I term soteriological, hermeneutical, and pragmatic purposes, apply to both female and male mediators. ...two at times divergent moral compasses recur: doctrinal precedence and public opinion. This chapter traces the tensions between these as well as between the virtues of celibacy and the expedient means of sexuality, focusing on the particularly sensitive question Sera Khandro faced repeatedly: what to do when those soliciting her services as a Tantric consort were monks?" Chapter 5, "Love Between Method and Insight," is Jacoby's argument "that Sera Khandro's rendition of the sacred commitment between *yab* and *yum* was more than a utilitarian modeling of Vajrayāna theology in which Buddhahood is expressed as the union of the method or skillful means of compassion, gendered male, and the insight realizing emptiness, gendered female." Citing Sera Khandro's terms in her autobiography, Jacoby describes the relationship between Sera Khandro and Drimé Özer as both sacred and as a mutual and complementary partnership. States that "this book suggests that we can perform a micro-study of gender and life narrative among the particular communities in which Sera Khandro lived that can inform our understanding of a range of topics, including the positions of women as nuns and consorts, tensions between celibate and noncelibate interpretations of ideal Vajrayāna conduct, and public opinion on these sensitive matters." 42 pp. of endnotes.

Jamieson, Penny. (1997). "The Abuse of Power." Chapter 7 in Living at the Edge: Sacrament and Solidarity in Leadership. London, England: Mowbray, pp. 106-124.

Jamieson, a priest in the Anglican Church of New Zealand, is the bishop of the Diocese of Dunedin; she was elected the Church's first woman diocesan bishop in 1989. From the book's introduction: addressing contemporary issues, her reflections are "both spiritual and ecclesial theology; spiritual because they come from the at-times agonizing experiences of prayer at the depth of my being, and ecclesial as that prayer wrestles with the undeniable reality of the considerable institutional power of a bishop, and with some of the very difficult and unattractive aspects of our church life." The chapter addresses "the more insidious relationships of power that are so well established in our society and within our church," specifically "the relationship of sexual power that can so easily be exploited when it is supported by institutional authority." Notes the recent "breaking the circle of silence [about clergy sexual abuse of women and children] within the New Zealand church," which she attributes to a higher level of publicity and the influence of the increased number of ordained women. Topics briefly considered include: her Diocese's code of ethics and its section on sexual relationships within a pastoral ministry; the concept of unequal power relations as a critical factor in the rationale for regarding professional misconduct as an abuse of power, including aspects of trust, consent, and "the cataclysm of disclosure."; harms to the adult who is a victim of a priest's sexualization of the congregant role relationship; reactions of the faith community following disclosure; forgiveness as "cheap grace" and as denial; authentic grace; blurring of the role boundaries of clergy and their private lives. Regarding patriarchy in the church, she states: "I have come to realize that when church authorities endeavor to handle cases of clergy sexual abuse with honesty and with justice we are effectively challenging the very deep-seated patterns within the church that protect men and male leadership." Regarding dealing with sexual abuse, she states: "As a bishop, I have come to realize that handling incidents of clergy sexual abuse in a manner that befits the claim of the church's ministry to be regarded as a professional body is, in effect, like firing an open torpedo shot at the

underlying and still very well-functioning patriarchal structure of the church... Issues of clergy sexual misconduct cut right to the heart of relationships between men and women in a church that is really only just beginning to learn how to share power across the gender lines.” Endnotes.

Jamieson, W.F. (1871; 1873). The Clergy: A Source of Danger to the American Republic (2nd edition). Chicago: W.F. Jamieson.

Jamieson was a 19th century proponent in the U.S.A. of freethought who wrote a polemic against clergy that argues they are a threat to implement Christianity as the established religion. Chapter 14, “The “Sanctified,”” pp. 244-298, quotes various 19th century newspaper accounts of Protestant male clergy – referred to here as Robed Rascality, Reverend Wolf, Clerical Lothario, etc. – who were held accountable or exposed for sexual relationships with both adult and minor females. An account involving minors is quoted at great length.

Jamison, Susan. (2013). “Creating a Response Team.” Chapter 23 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 129-130. [Reprinted from: (2011). *The Flyer Online*, 42(3, March), General Commission on the Status and Role of Women, The United Methodist Church.]

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 3, Churches Addressing Clergy Sexual Misconduct. Jamison is a United Methodist Church (UMC) minister. Very briefly recounts the development of, and her participation in, a Response Team in her UMC conference which now consists “of 25 persons trained to respond to congregations where [sexual] misconduct has occurred or been alleged.” Lists 9 learnings, but does not identify their basis. Identifies some of the training resources utilized. Affirms the contribution of the Team without specifics. Lacks references.

Jeffs, Brent W. (with Szalavitz, Maia). (2009). Lost Boy. New York, NY: Broadway Books, 241 pp.

Jeffs lives in Salt Lake City, Utah; Szalavitz is an author, New York, New York. Memoir; some names were changed to protect privacy. Brent was raised in Utah in the Fundamentalist Church of Jesus Christ of Latter Day Saints [FLDS], “a Mormon splinter sect of about ten thousand people who believe that the [Church of Jesus Christ of Latter-day Saints] church erred when it abandoned polygamy,” which was introduced by Joseph Smith in 1843 and justified in the Book of Mormon. His paternal grandfather, Rulon Jeffs, became a Prophet, the head of the FLDS, in 1986. Brent’s father had 3 wives, ““sister-mothers” – two of whom are full-blooded sisters.” His family was considered to have ““royal blood,”” i.e., direct paternal descendants of the line of FLDS Prophets: “I was in a chosen family in a chosen people... ..you have been indoctrinated nearly every single day of your life to believe that all other [non-FLDS] people are evil, wish to harm you, and are damned by God, unchosen.” In the FLDS conception of heaven, the highest of the 3 realms “can be entered only by men who have had at least three wives in polygamy.” States: “Lines of patriarchal authority... shape most aspects of life in the fundamentalist church.” When Rulon became Prophet, he overturned the role of a leadership council that provided administrative checks and balances to the authority of the Prophet, introducing ““one man rule.”” In neighboring Colorado City, Arizona, and Hilldale, Utah, where 2/3 of FLDS members lived, most homes were owned by the United Effort Plan (UEP), a legal corporation of the Church. Using his birth mother as an example, Brent describes the system of arranged marriages decided by the Prophet. Women were to be obedient to the husband and follow the Church’s commands in order to attain an afterlife in heaven. Describes the FLDS school practices: “Our religion was completely based on faith in authority. Asking for reasons was disobedient and ungodly and questioning was simply not accepted.” Families “had to tithe at least 10 percent of their income,” and monthly “every man would report on his life and sins to his priesthood head.” Chapter 7 describes how Warren Jeffs, a son of Rulon and uncle of Brent’s, a teacher at, and eventual principal of, Alta Academy, a private FLDS school in Utah, repeatedly raped Brent who was “around five years old” during Rulon’s

worship services with his family in the Alta Academy building. Warren justified his actions by telling Brent “that God had chosen [Warren] to help me become a man and that was about to happen was God’s will for me. This is how a boy becomes a man, he stressed. This is ‘God’s work.’” Warren imposed silence on Brent, threatening that Brent would “burn in hell” if he told. Warren was accompanied by 2 of Warren’s brothers who stood guard during in the assaults. Brent coped by emotionally and cognitively dissociating: “I learned how to suppress the feelings the abuse gave me...” The rapes extended from approximately 1988-1990. Brent reports that sexuality and sex education was neither discussed nor taught in FLDS homes or schools. In Chapter 19, his older brother, Clayne Jeffs, during inpatient methadone addiction treatment, discloses “that Warren had raped him repeatedly when he was about kindergarten age” while 2 of Warren’s brothers stood guard and sometimes participated. In 2002, at age 29, Clayne died from suicide. Warren arose in the leadership to become “first counselor, the highest of the apostles, which is the rank below prophet.” When Rulon died in 2002, Warren succeeded him as the Prophet; he had been functioning as the *de facto* head due to Rulon’s incapacities. Warren started reassigning wives and their children to other men if he “decided that a man wasn’t ‘perfect’ enough.” He preached that “wayward children” were to be cut-off from the family unit, forcing husbands to choose between their adolescent children and the Church. If husbands chose their children, the men and their families were declared apostate and removed from the Church. As the trustee of the UEP, he administered a multi-million dollar trust, giving him considerable control over FLDS families whose homes were owned by the UEP. In 2003, Warren announced himself as “president, prophet, seer, and revelator” of the Church. When his predictions of the end of the world were not fulfilled, he told Church members that they were not perfect enough for God, and had to be more obedient. He began marrying FLDS females 12-to-14-years-old. As a young adult, Brent has recurring nightmares of being a child at Alta Academy, and recalls being raped by Warren. He discloses to the woman he later marries, and then to his parents. Brent was referred to attorneys, began therapy for symptoms consistent with post-traumatic stress disorder, and in 2004 filed a civil suit against Warren for sexually abusing him, and Warren disappeared from public. In a deposition for the suit, Brandon Jeffs, gave a deposition that described Warren’s rape of him that followed the patterns against Clayne and Brent. While Warren was eluding authorities, Brent and other former FLDS young men who had been excommunicated were given 2 choices by their lawyers: 1.) use the civil suit to obtain money for themselves from Warren, which would force him at the UEP trustee to sell land the UEP owned, but which would result in his evicting FLDS families from the properties; 2.) forego obtaining money for themselves from Warren and replace him as the UEP trustee through a Utah court’s appointment of a new UEP trustee, effectively denying him access to the trust valued at \$100+ million, thus preventing him “from legally evicting families from their homes at his whim.” Out of concern to limit Warren’s powers, the young men voted unanimously to displace him as the trustee. A former FLDS member, Elissa Wall, filed a complaint against Warren in Utah that led to the filing of criminal charges against him in 2006 [see this bibliography, this section: Wall, Elissa (with Pulitzer, Lisa). (2008).]. The Federal Bureau of Investigation put Jeffs on its most wanted list, and he was apprehended the same year. In Chapter 30, Brent very briefly analyzes how Warren transformed the FLDS into a cult. The Epilogue reports that in 2007, Warren “was sentenced to two consecutive terms of five years-to-life, after being convicted of two counts of being an accomplice to the rape of Elisa Wall.” In 2008, his compound, Yearning for Zion ranch, in Eldorado, Texas, was raided by law enforcement authorities. Reports that “twelve people have been indicted so far for being involved in forced underage marriages.” Endnotes.

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. [Reprinted from: 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.]

The book’s introduction states that it “consists of a diverse collection of thoughtful practice-based papers that [were] recently published in the *International Journal of Therapy and Community*

Work (formally *Dulwich Centre Journal*).” See the annotation for the original article, this bibliography, Section IIa.

Jenkins, Clare. (1995). A Passion for Priests: Women Talk about Their Love for Roman Catholic Priests. London, England: Headline Book Publishing, 279 pp.

Jenkins is an English journalist and broadcaster who contacted 50+ women in England, France, Germany, and the U.S. who'd been in relationships, sexual and non-sexual, with Roman Catholic priests. Identifies 6 categories of priests in relationships with women: chaste friendship; adolescent-type of sexuality; stable relationship with one woman; serial monogamy; promiscuous; marriage. Presents first person accounts by 15 women who have very disparate understandings of the nature, meaning, and consequences of a sexual relationship with a priest. Includes a chapter with an overview of support groups in Belgium, France, Germany, The Netherlands, South Africa, and the U.S.A.

Jenkins, Philip. (1994). “Accusations of Abuse Are Anti-Catholic Propaganda.” Chapter in de Koyster, Katie, & Swisher, Karin L. (Eds.). Child Abuse: Opposing Viewpoints. San Diego, CA: Greenhaven Press, Inc., pp. 167-175. [Reprinted from: Jenkins, Philip. (1992). Priests and pedophiles: The attack upon the Catholic Church. *Chronicles: A Magazine of American Culture*, 16(12, December).]

Asserts that “the attack on Roman Catholic clergy as sexual monsters is at this very moment reaching a crescendo in North America. The panic over ‘clergy sexual abuse,’ or ‘priestly pedophilia,’ has reached far beyond the trashy television talk shows, and now threatens to become a devastatingly effective vehicle for anti-Catholic activism and legislation. This manufactured and manipulated crisis is being used as a justification for the wholesale evisceration of Catholic tradition, with liberal and feminist groups the chief beneficiaries. Without citing a source, he asserts that the term ‘pedophilia’ inaccurately describes the phenomenon of priests’ behavior: “...perhaps eighty or ninety percent of the cases involved sexual liaisons between priests and boys or young men in their teens or early 20’s. ...the nature of the act would seem to be better characterized as ‘homosexuality’ than ‘pedophilia’ or molestation.” Lacks references.

_____. (1995). “Clergy Sexual Abuse: The Symbolic Politics of a Social Problem.” Chapter 6 in Best, Joel. (Ed.). Images of Issues: Typifying Contemporary Social Problems (2nd edition). New York, NY: Aldine de Gruyter, pp. 105-130.

By a professor, history and religious studies, Pennsylvania State University. Part of a collection that uses constructionism theory to study social problems. Argues that transformation of general concern about sexual abuse of minors by clergy has been transformed into a specific attack on the Roman Catholic Church, illustrating “the rhetorical manipulation of a social problem for the ideological benefit of particular claimsmakers.” Identifies ‘claimsmakers’ as lawyers, therapists, victims’ self-help groups, advocates of women’s ordination, feminists, and Church reformers, among others. Extensive references that rely heavily on newspaper and periodical reports.

_____. (1996). Pedophiles and Priests: Anatomy of a Contemporary Crisis. New York, NY: Oxford University Press, 214 pp.

By a professor, history and religious studies, Pennsylvania State University. Critically analyzes a social phenomenon the public emergence since 1984 of Roman Catholic priests committing sexual abuse. Uses social construction methodology to examine cultural aspects. Chapters 2-5 describe the problem of clergy sexual abuse of children, historical context, and media interpretations. Chapters 6-9 discuss claimants and interest groups, including Church reformers, feminists, lawyers, and therapists. Chapter 10 discusses findings, and concludes: “The clergy-abuse issue has attained the force it has because it epitomized the diverse interests and fears of a broad array of social constituencies at a time of dizzying transition in their expectations about matters as basic as gender relations and family structure.” 34 pp. of references. [For a followup, see this bibliography, this section: Stacey, William A., Darnell, Susan E., & Shupe, Anson. (2000).]

_____. (1998). "Creating a Culture of Clergy Deviance." Chapter 7 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 118-132.

Extends his constructionist approach from Pedophiles and Priest: Anatomy of a Contemporary Crisis (1996). An essay that focuses on the failure of external constraints, particularly the media, that resulted in "an environment in which [the] malfeasance [of clerical sexual abuse in the Roman Catholic Church] was effectively removed from the possibility of sanction... Without the external controls provided by the possibility of detection and scandal, the collapse of internal sanctions effectively declared open season for that tiny minority clergy willing to exploit their position by gratifying their sexual desires." Briefly surveys the relationship between the North American media and the Church in the 19th and 20th centuries. Identifies a wide range of factors in the late 20th century that led to a change in the media's position. Concludes: "Media attitudes therefore helped create an absolutely criminogenic social environment."

_____. (2003). "The Perp Walk of Sacramental Perverts': The Pedophile Priest Crisis." Chapter 7 in The New Anti-Catholicism: The Last Acceptable Prejudice. New York, NY: Oxford University Press, pp. 133-156.

In a book about anti-Roman Catholicism and the failure to acknowledge it as a serious social problem, "the most significant unfronted prejudice in modern America," Chapter 7 discusses the "disproportionate reaction to the clergy abuse issue" that surfaced in the U.S. media in 2002. Begins with the case of the notorious Fr. John Geoghan in the Boston, Massachusetts, archdiocese and its role as abuse of minors by priests and the reactions of Church hierarchy became a national media topic in 2002. Among the issues addressed: prevalence rates of abuse by priests; prevalence rates of sexual misconduct in different denominations compared to the Catholic Church; pedophilia, ephebophilia, and homosexuality; media distortions; the agendas of reformers internal to the Church. 35 footnotes.

_____. (2006). "The Celibacy Requirement for Priests Does Not Foster Child Sexual Abuse." Chapter in Williams, Mary E. (Ed.). The Catholic Church. Detroit, MI: Greenhaven Press, pp. 101-106. [Reprinted from: Jenkins, Philip. (2002). Celibacy for beginners. *Washington Post*, (March 31).]

Written in response to reports in 2002 regarding sexual abuse of minors by Roman Catholic priests and the responses by hierarchy upon discovery. Citing "the lack of credible evidence to link the two," he argues against the proposition that ending mandatory celibacy for the priesthood would eradicate the sexual abuse of minors in the Church. Lacks references.

Jessop, Carolyn (with Palmer, Laura). (2007). Escape. New York, NY: Broadway Books, 413 pp. Carolyn Jessop lives in West Jordan, Utah. Palmer, a writer, lives in New York, New York. A first person account of Jessop's experiences in the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS). Born in 1968, she was raised in a family of 6 generations of FLDS polygamists. At 18, she "was coerced into an arranged marriage with Merrill Jessop, a fifty-year-old man I barely knew," as the fourth of his 7 wives with whom he had 50+ children. Her father informed her that Rulon Jeffs, the prophet, the head of the Church, had decided upon her as Jessop's wife and that the marriage would occur in 2 days. Merrill Jessop, who had ties to prominent FLDS leaders, was seeking to marry her 16-year-old sister, but confused their names when he approached the prophet with his desire. There was no recourse to the decision: "For me to reject my marriage was to reject God's will in my life." FLDS clashes with civil governments over polygamy resulted in the Church's teaching that members were to obtain security by thrusting the prophet to make divinely-inspired decisions governing their behavior, including which females would become wives of which males. The FLDS, patriarchal and theocratic, taught that the non-FLDS world was evil, and that God's destruction of the wicked was imminent. Rulon Jeffs, who died at 94-years-old with 60+ wives and 70+ children, prohibited childhood immunizations as a government plot to make them sterile. Warren Jeffs, the son who succeeded him as prophet, preached "that anyone who needed medical help to heal was a person of little faith. A person in harmony with God could heal him- or herself with fasting and prayer." He "preach[ed] that he [Warren] was Jesus Christ incarnate and that his late father was God."

Physical discipline was routine as it was considered good discipline for husbands to hit their wives and parents their children. “It was a huge disgrace if your husband beats you. So women rarely speak about abuse because once they do, they’re considered rebellious.” School teachers beat students with yardsticks and a principal, son of a former prophet, kicked and slapped students in front of others to set an example so others would comply. Families did not intervene in cases of severe abuse in other families: “This was part of the religious doctrine that said no man had the right to interfere with another man’s family. We would hear stories about sexual and physical abuse in other families, but nothing was ever done to stop it.” Warren Jeffs, principal of an FLDS school, beat children when disciplining them. A woman’s status in heaven was dependent upon her husband’s. Having multiple children “reflected a woman’s [high] sexual status with her husband and [improved her] social status in the community.” Warren Jeffs introduced the “doctrine of perfect obedience,” teaching “that every problem a woman faced was because she was not being perfectly obedient to her husband.” He issued a directive that sexual intercourse was to occur only during a woman’s ovulation and be for procreation only. He justified this as living on “a higher spiritual plane, thus assuming more control over members’ lives. However, males could invoke the teaching of *power of inspiration*: “God could act directly in a family by inspiring the husband.” If the wife objected to him having intercourse when she was not ovulating, “the woman could be seen as being in rebellion and face consequences.” The result was that husbands had more control over their wives. “Sex was the only hope a woman had in this life. If she pleased her husband sexually, he would protect her and her children. Since he was her passport to eternal life, she could not risk displeasing him sexually.” Rulon Jeffs taught “that if a woman refuses to have sex with her husband she has committed the sin of alienation of affections. This is committing adultery in her heart, which is a sin unto death...’ Forgiveness was impossible.” The Church taught that if a wife did not please her husband, he could condemn her in the afterlife to a *second death* “when a spirit is killed off for the rest of eternity.” Warren Jeffs taught that people who committed unforgivable sins “would have to pay for them” by *blood atonement*, a sacrament “mandated by the priesthood” in which a person would be killed ritually in a temple that Warren planned to build. As Rulon Jeff’s health declined, the age at which females were assigned to be married dropped to as young as 14-years-old. Among his dozen of wives, Warren Jeffs married a 14-year-old. In 2004, Warren Jeffs’ nephew filed a civil suit in Utah against him and 2 of Warren’s brothers, accusing “Jeffs of sodomizing him when he was a student at the Alta Academy, a private school in Salt Lake that Warren ran.” The suit “said Warren told [the nephew] that he was doing ‘God’s work’ when he assaulted him and that if he ever disclosed the abuse, ‘it would be upon pain of eternal damnation.’” The Utah attorney general’s office interviewed 100+ “young boys and girls... about their allegations of sexual and physical abuse by Warren Jeffs.” Warren Jeffs fled, and in 2006 was added to the Federal Bureau of Investigation’s Ten Most Wanted list: “He was charged as an accomplice to rape in Utah, on two accounts of having sexual contact with minors in Arizona, and for unlawful flight to avoid prosecution.” He was arrested later that year. At the time the book was written, his first trial was scheduled to begin in 2007 on Utah charges. Lacks references.

Jessop, Flora, & Brown, Paul T. (2009). Church of Lies. San Francisco, CA: Jossey-Bass, 296 pp. Jessop, who “was born into the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS) in Colorado City, Arizona,” lives in Phoenix, Arizona, “and is a relentless crusader for rights of the victims of polygamy.” Brown is an author and photographer. Autobiographical account of Jessop’s childhood experiences in the FLDS, struggle to free herself from the Church, and efforts to “spend the rest of my life saving” FLDS children and women from polygamy. She was born in 1969 to a man with 3 wives who fathered 27 other children. Describes the initiation of boys at 12-years-old into the Church’s priesthood: “After that their mothers would have to be submissive to them. All women must bow to a man of the priesthood, no matter his age. ...chief among the rules was that only the men had a direct line to God.” Children were taught that “God told [the Prophet, the head of the Church] what to do, and he told the rest of us. And he expected total obedience. In the same way, women were expected to give total obedience to their husbands, and children to their fathers.” When she was 8, her father began to sexually molest her regularly: “Dad took my soul and twisted it. I had been taught at Sunday School and at home that the only two people in the whole wide world who will do you no harm are the Prophet and your father:

they would never to anything to prevent you from getting into heaven. So how could what my father was doing be bad? The confusion I felt overwhelmed me... Deep down I sensed the evil of it. My unshakeable belief that my dad would not harm me and the FLDS mantra that 'perfect obedience produces perfect faith' – kept me on the verge of emotional psychological hysteria for years." Girls were taught as females to "keep sweet," which, in the context of sexual abuse, meant to keep silent and obey, to surrender. The Church taught that a wife's entry into the "celestial kingdom" after death depended on her husband's decision to admit her. Through it's trust, United Effort Plan, the Church owned held the titles of most members' houses. Describes Warren Jeffs, principal of an FLDS private school and latter a Prophet, touching her sexually at school, rumors of him brutally molesting children, including a male cousin of hers. Her teenage brother molested her sexually, and when she turned 12, her father raped her and ordered her to keep it secret. Several days later, she attempted suicide. He continued to molest and rape her; at 13, she attempted to run away, and upon her return, he beat her. After he impregnated her, the primary health provider in the community, one of the local leader's wives, unilaterally acted to induce an abortion. In 1983, her father was arraigned in criminal court for molesting her, but the local head intervened, and the case was sent to juvenile court. He was fined and continued to abuse her. Also describes incidents of incest committed by FLDS fathers against their daughters. At 16, after the local head of the Church, ordered to her marry her first cousin, she successfully escaped the group. In 2001, after a younger sister of hers was forced at 14-years-old to marry a stepbrother, Jessop resolved to assist FLDS girls leave the Church, and she began sheltering runaways, working with a grassroots, interstate network. She pressured law enforcement authorities to take action to protect FLDS women and minors, and worked with numerous media outlets to publicize abuses. In 2004, Brent Jeffs, 21-years-old, filed a civil suit against 3 of his uncles, including Warren Jeffs, the current Prophet, "for molesting him when he was a child." In 2005, "the state of Arizona charged Warren Jeffs with sexual assault on a minor and conspiracy to commit sexual misconduct with a minor for arranging the marriage the marriage of a fourteen-year-old girl..." Later that year, the Federal Bureau of Investigation put Jeffs on its most wanted fugitive list. Jeffs was apprehended, tried in state court, and convicted on 2 counts of rape. At the time the book went to press, he was facing federal charges. 13 endnotes.

John Jay College. (2004). 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, the City University of New York, February, 2004: For the United States Conference of Catholic Bishops. Washington, D.C.: United States Conference of Catholic Bishops, 285 pp. [Accessed 12/18/04 at the World Wide Web site of United States Conference of Catholic Bishops: <http://www.usccb.org/nrb/johnjaystudy/>]

Annotation is based, in part, on the "Executive Summary," pages 3-7. This formal "study of sexual abuse of minors by Catholic priests and deacons... was authorized and paid for by the United States Conference of Catholic Bishops (USCCB) pursuant to the Charter for the Protection of Children and Young People (Charter) unanimously adopted by the USCCB at its June 2002 meeting... Article 9 of the Charter provided for the creation of a lay body, the National Review Board [for the Protection of Children and Young People], which was mandated... to commission a descriptive study of the nature and scope of the problem of sexual abuse in the Catholic Church." The John Jay College of Criminal Justice, The City University of New York, New York, New York, was hired to do the study. Data was collected from March, 2003, to February, 2004. The report "is based upon surveys provided by 195 dioceses, representing 98% [*sic*] all diocesan priests in the United States, and 140 religious communities, representing approximately 60% of religious communities and 80% of all religious priests." Part 1 is the mandate for the study. Part 2 reports on prevalence of abuse of youths under 18 by Catholic priests and deacons. Part 3 examines the priests and deacons accused. Part 4 describes characteristics of the incidents of alleged abuse, of children who alleged abuse, and of the acts of abuse, including circumstances. Part 5 reports on the responses by dioceses and religious communities. Part 6 compiles the costs to dioceses and religious communities. The appendices includes copies of documents, e.g., survey forms, used to gather data. A literature review extends from pages 151 to 206. Topics include: estimates of child sexual abuse; theories and etiologies of child sexual abuse; typologies of child

sexual abusers; evaluation of sex offenders; models of treatment for sexual who abuse children; victims of child sexual abuse by priests. An annotated bibliography extends from page 207 to 285. Topics include: prevalence of child sexual abuse, including within specific organizations; theories of sexual offending, including clergy offenders; typologies of sexual offenders, including characteristics of clergy offenders; clinical evaluation of sexual offenders, including clergy; treatment and assessment models, including ones for clergy offenders; institutional responses to sexual abuse by clergy. Footnotes; tables and charts. Regarding prevalence: the study established “allegations of sexual abuse against a total of 4,392 priests that were not withdrawn or known to be false for the period 1950-2002.” Since there “is no definitive number of priests who were active” in that time period, the study concluded: “Our analyses revealed little variability in the rates of alleged abuse across regions of the Catholic Church in the U.S. – the range was from 3 percent to 6 percent of priests.” Reports that: “A total of 10,667 individuals made allegations of child sexual abuse by priests.” Regarding reporting: “Less than 13 percent of allegations were made in the year in which the abuse allegedly began, and more than 25 percent of the allegations were made more than 30 years after the alleged abuse began.” Regarding duration: “In 38.4 percent of allegations, the abuse is alleged to have occurred within a single year; in 21.8 percent the alleged abused lasted more than a year but less than two years; in 28 percent between two and four years. in 10.2 percent between five and nine years; and in under 1 percent, 10 or more years.” Two-thirds of all allegations have been made since 1993. Regarding the costs of allegations: while a final figure was not available, the study reports that the Church has paid \$500+ million. Of priests who were alleged to have abused: 68% were ordained between 1950 and 1979; at the time the abuse is alleged to have been committed, 42.3% of the priests were associate pastors, and 25.1% were pastors. Regarding the number of victims: 56% were alleged to have abused 1 victim, nearly 27% 2 or 3 victims, nearly 14% 4 to 9 victims, and 3.4% more than 10 victims. “The 149 priests (3.5 percent) who had more than 10 allegations of abuse were allegedly responsible for abusing 2,960 victims, thus accounting for 26 percent of allegations.” Regarding alleged victims: 50.9% were between 11- and 14-years-old, 27.3% were 15-17, 16% were 8-10, and nearly 6% were under 7. “Overall, 81 percent of victims were male and 19 percent female. Male victims tended to be older than female victims. Over 40 percent of all victims were males between the ages of 11 and 14.” Regarding accused priests: “Of the total number accused, 37 percent of priests with allegations of sexual abuse participated in treatment programs; the most common treatment programs were sex-offender-specific treatment programs specifically for clergy and one-on-one counseling.” Acts allegedly committed were classified in 20+ categories. A variety of locations in which the alleged abused occurred is reported. Regarding reporting and actions taken: “To date, the police have been contacted about 1,021 priests with allegations of abuse, or 24 percent of our total. ...and 384 instances have led to criminal charges.” Almost half of the allegations were made by the identified victim, 20.3% were made by the victim’s attorney, and 13.6% were made by a parent or guardian. The “allegations were most commonly made by calling the diocese (30.2 percent) in a signed letter to the diocese (22.8 percent) or in a legal filing (10.5 percent).” [The Executive Summary of the study was published in *Origins: CNS (Catholic News Service) Documentary Service*, 33(46, April 29):789-792.]

John Jay College Research Team. (2006, March). [The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002: Supplementary Data Analysis.](#)

Washington, D.C.: United States Conference of Catholic Bishops, 54 pp. [Accessed 10/07/12 at the World Wide Web site of BishopAccountability.org: http://www.bishop-accountability.org/reports/2006_03_John_Jay/Supplementary_Data_Analysis.pdf]

Reports the researchers’ more detailed analysis of the data from its first study, [The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002](#), which was sponsored by the United States Conference of Catholic Bishops [see this bibliography, this section]. Since the results of [Nature and Scope](#) “were descriptive in nature and addressed only key information sought by the [Roman Catholic] Church,” multivariate analyses were conducted “to better understand the more complex interaction of multiple variables” on the topics of: trends of reporting of sexual abuse by priests and deacons, and the distribution of offenses; comparison of patterns of abuse by diocesan and religious priests; the relationship

between the Church's response to abuse and recidivism; demographic, psychological, and behavioral patterns of offenders and victims characteristics to determine if there was differences between offenders with 1 victim and those with multiple victims; types of treatment and rates of recidivism; regional and size differences of dioceses and patterns of offending. Despite the limitations of the data, notes that "this dataset is one of the most extensive collections of information about sexual abuse of minors, and one of a very small number not based on forensic contact." Chapter 1 presents results regarding the distribution of incidents of sexual abuse, noting "a consistent patterns in all [14] regions of the Catholic Church." Also documents characteristics of reporting of incidents, which shows that 44.4% of the 10,210 from 1950-2002 were reported in 2000-20002. Concludes: "The only plausible explanation for the number and distribution of cases reported in 2002 is that individuals were prompted to report abuse after many years by the intensity and detail of the press coverage of the sexual abuse crisis." Also discusses factors affecting the disclosure by minors of sexual abuse. Chapter 2 is a brief presentation of comparative characteristics between offenders who were diocesan and religious priests. Concludes: "Though diocesan priests had a higher rate of abusive behavior than religious priests, there were no other distinguishable differences between the groups." Chapters 3 and 4 describe comparative characteristics of priests with a single allegation of sexual abuse, and priests with multiple allegations. Also reports on persistence of offending and grooming behaviors, which were broadly categorized as *socializing with family*, *enticements*, and *threats*. Chapter 5 briefly reports on the Church response. Concludes: "...there are indications that those dioceses in which church leaders took prompt and decisive action had fewer reports of abuse and fewer reports of severe abuse. Controlling situational factors, i.e., opportunities, offers the greatest potential for protection of all in the Church community (priests, children, families). Education about the problem of sexual abuse is the most recognized pathway to the safety of all." Chapter endnotes.

Jonathan. (2005). "Jonathan: The Church Gave Me Money in Trade for My Voice." Chapter in Lehman, Carolyn. (Ed.). Strong at the Heart: How It Feels to Heal from Sexual Abuse. New York, NY: Farrar, Straus and Giroux, pp. 13-29. [Reproduced as: Lehman, Carolyn. (2008). "Jonathan." Chapter in Willis, Laurie. (Ed.). Sexual Predators. Farmington Hills, MI: Greenhaven Press, pp. 64-74.]

The book is a compilation of first person stories by 9 survivors of childhood sexual abuse. From the Introduction: "If you have experienced sexual abuse or assault, this book is for you. You will find out how other teens and adults are healing from abuse and what might work for you, too." In a conversational tone, Jonathan, 17-years-old, describes being raised in a strict Roman Catholic family in New Jersey that was very involved in its parish. The family consisted of 12 children, and during the mother's weekly shopping trip, while the father was working, a priest from the parish helped by babysitting. Jonathan describes his perception at 8: "A priest was God on earth to me. He couldn't do anything wrong. That's what you grew up knowing as a young child in the church." Thus, he did not question the grooming process initiated by the priest that became increasingly sexualized. When Jonathan was 10, he was forced to gratify the priest sexually. Religion was used as a threat to coerce secrecy. Briefly describes Jonathan's physical and emotional reactions to the abuse, including shame and internalized blame, the negative impact on his social relationships, and substance abuse as a way of coping. In 8th grade at age 13, he began to cut himself and became suicidal. With a counselor, he disclosed his abuse, and when his parents were informed, they told him that a brother had also been abused by the priest, had disclosed it to them 3 years prior, and they had told Church officials. His parents took him to the police who took his story, but he downplayed significant details because he was embarrassed. The family entered into a financial settlement with the Church in exchange for a non-disclosure agreement. Several years later, he learned through the media of other male survivors of priests in his parish, and he became involved with Survivors Network of those Abused by Priests (SNAP). At 17, he was the youngest member of the local group. He chose to tell his story to the media and began speaking to groups of adolescents. Very briefly describes: people's reactions to his disclosing; his coping with various issues, including his sexuality; the response of his family; the role of therapy to changes in his life; his relationship to God, the Catholic Church, and the local bishop; his future plans; what he has learned.

Johnson, Paul E., Wilentz, Sean. (1994). The Kingdom of Matthias: The Story of Sex and Salvation in 19th-Century America. New York, NY: Oxford University Press, 222 pp.

Johnson teaches history at the University of Utah, Salt Lake City, Utah. Johnson teaches history at Princeton University, Princeton, New Jersey. Based on extensive archival resources. Against the backdrop of the religious period in the U.S.A. known as the Second Great Awakening, 1820-1840s, they tell the story of Matthias the Prophet, née Robert Matthews, which is “an eccentric but dead-serious commentary on the contests over family life, sexuality, and social class that accompanied the rise of market society...” Matthews, born in 1788 in Cambridge, New York, was raised in a religious culture that was an “admixture of equality [of wealth, class, race, and power] and patriarchy,” and taught “sharp polarities of assurance and uncertainty.” In 1830, “he began to invent a religion of his own, and in 1831 began to proclaim himself as “Matthias, Prophet of the God of the Jews,” stating that “he had been on the earth more than eighteen hundred years.” He also “proclaimed himself a direct descendant of the Hebrew prophets and patriarchs, of Jesus Christ, and of Matthias the Apostle [of Jesus]. He possessed the souls of all these Fathers, for that was the way of everlasting life: the transmigration of spirits from Father to son. He was, in short, the incarnate Spirit of Truth.” In 1832, he focused his activities in New York, New York, forming ties with lay men and women who were attracted to perfectionist religious practices. Matthews announced his mission as establishing the reign of Truth and redeeming the world. His doctrines included male governance of the family, that he would lead converts into a heavenly Kingdom on earth by 1836, that non-believers would be destroyed in 1851, that he would build the New Jerusalem in western New York to be ruled by Levite priests, that his followers “were strong and happy only because through obedience [to him] they shared [God’s] spirit,” and that sickness in followers was a sign of disobedience to him. He established a residential community in the large home of a prominent follower in Sing-Sing, New York. The authors describe the community as a cult. Matthews sexualized a relationship with an important follower, Ann Folger. In the name of “match spirits,” some of his key followers who were already married left their spouses and assumed marital relationships with new partners. In 1834, as key followers turned against over the pairings and dissolved relationships, the community disintegrated. Matthews was arrested and charged with fraud and embezzlement, murder, and assault for the whipping of his adult daughter. The story spread nationally through the penny-press and major newspapers. From jail, Matthews announced that White Plains, New York, the site of his trial, would be destroyed by an earthquake if he was found guilty of murder. In a hearing on his sanity, he was found fit to stand trial. While acquitted of murder, he was found guilty of assaulting his daughter and sentenced to a term in the county jail. In an epilogue, they state: “...for all their seeming eccentricity, these extremist prophets [like Matthews] have a long and remarkably continuous history in the United States; they speak not to some quirk of the moment or some disguised criminal intention, but to persistent American hurts and rages wrapped in longings for a supposedly bygone holy patriarchy.” Endnotes, pp. 185-220.

Johnson, Sally A. (1996). “Legal Issues in Clergy Sexual Violation Boundary Matters.” Chapter 10 in Ragsdale, Katherine Hancock. (Ed.). Boundary Wars: Intimacy and Distance in Healing Relationships. Philadelphia, PA: Westminster Press, pp. 146-172.

By a Minneapolis, Minnesota, lawyer who focuses on nonprofit institutions, and an active Episcopalian layperson. Summarizes recent legal developments, including case law and legislation by various states; discusses legal implications for religious institutions; and, offers suggestions for responding to the issues. She is also concerned with the larger issue of the relationship between religious institutions and the secular law system. References.

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. Accessed 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, Celeste, Jones, Kristina, & Buhring, Juliana. (2007). Not Without My Sister. London, England: HarperElement, 416 pp.

By 3 women with a common father. Celeste was born in 1975 in England; Kristina was born in 1976 in India; Juliana was born in 1981 in Greece. Autobiographical. From the prologue: “Each of us in our own way has struggled with painful memories of abandonment, neglect and abuse as children born and raised under the malign influence of a religious cult, the Children of God [COG, also known as the Family]. We were systematically abused, physical, mentally, emotionally and sexually, from the earliest age.” Part 1, pp. 3-111, is “Celeste’s Story.” Part 2, pp. 115-154, is “Juliana’s Story.” Part 3, pp. 157-211, is “Kristina’s Story.” Part 4, pp. 215-416, is “Journey to Freedom,” and consists of chapters written by each. The COG founder and head, David Berg, also known as Moses David, is described as a “warped and manipulative force” who “saw himself as the successor of King David and the Prophet Moses” and “claimed he was the voice of God on earth.” He was a Christian and Missionary Alliance denomination pastor who “was expelled, reputedly for a sex scandal. In the late 1960s/early 1970s, he started a ministry in California that was oriented to youth, which expanded to include international sites. In 1972, Berg and his leadership core moved out of the U.S.A. after the COG “fell under the close scrutiny of the media and law-enforcement agencies.” States: “The belief that damaged us the most was Berg’s ‘Law of Love’. God was love, and love equaled sex... Age was not a barrier in Berg’s Law of Love and Family Children were made to participate in his warped, paedophilic philosophy... Everything done in love (including sex) was sanctioned in the eyes of God. Adultery, incest, extramarital and adult-child sex were no longer sins, as long as they were done ‘in love.’” Celeste describes her parents separating over Berg’s teaching that “women should be providing for the sex needs of the men, especially the single ones.” Reports that Berg taught “that [female] children as young as eleven and twelve were ready for marriage, sex and children... We were conditioned to believe that carrying out [Berg’s] directives was following God’s will.” Berg ordered women and girls to dance naked while videorecordings were made and later sent to him. Reports that as a child, her “openness and eagerness to gain attention, love and approval was horribly exploited” by men in the commune who used her sexually for their gratification. The whole commune regularly participated in group sex in the presence of the children. While living in a COG commune in the Philippines, the leader scheduled the children, 9-to-12-years-old, to have sex with each other weekly; Celeste and another girls were scheduled to have sex with adult males in the group: “If I said I did not enjoy it they would accuse me of being prudish or proud... Because we were supposed to ‘be loving and share’, my protests were seen as rebellion which was the spirit of the Devil.” When she refused to submit anymore, the leader told her, “‘It’s the woman’s place to yield to the man and given [*sic*] them what they need... You’re yielding to the Devil, you know? Rebellion is witchcraft.’” Juliana describes living in a COG commune where children by punished by the group’s leader with a board until they were bloody. The sexualized environment encouraged children 3-to-5-years-old to act out sexually with each other. A nightly structure

encouraged children to related sexually to each other while adults interacted sexually in their presence. Kristina describes Berg's initiation of "a new ministry called 'Flirty Fishing'" in which "he was God's fisherman, sex was the hook to catch the 'fish' [targeted male recruits to the COG] and the [COG] women were his 'bait.' Sex was the highest expression of love and if Jesus was willing to die on the Cross for us, we should be willing to sacrifice our bodies to win souls and new recruits for Him." Berg also justified it as a way to raise money from wealthy recruits. Reports being sexually abused by her mother's partner at 3- and 4-years-old, by a commune leader, by commune males during "devotions," and by an adult male member to whom she was assigned by a female leader. In Chapter 20, Kristina reports that she was awarded 5,000 pounds "by the Criminal Injuries Compensation Board [of England] for the abused I had suffered in the cult whilst a child in the UK [United Kingdom]." After Berg's death, she reports that Karen Zerby, also known as Maria, his chosen successor, announced the "'Loving Jesus Revelation'" in which the "ultimate expression [by COG members] was Loving Jesus when having sex with a partner. You were each to pretend your partner was Jesus..." In Chapter 22, Celeste reports incidents of sexual abuse of female minors by adult males, including a person in a leadership role. In Chapter 25, she reports the accusation by Zerby's son of her being complicit in the sexual abuse of children, and describes her confrontation of her father regarding his sexual abuse of a female minor. The Epilogue reports that the 3 sisters "have founded an organisation called RISE International (Resources Information Socialisation Education), which works to protect children from all forms of abuse in isolated and/or extremist cults."

Jones, Timothy W. (2016). "Finding Child Sex Abuse in the Archives: The Treatment of Sexually Offending Clergy in the Church of England, 1871-1960." Chapter 4 in Smaal, Yorick, Kaladelfos, Andy, & Finnane, Mark. (Eds.). *The Sexual Abuse of Children: Recognition and Redress*. Clayton, Victoria, Australia: Monash University Publishing, pp. 45-57.

Jones is a senior lecturer in history, Department of Archaeology and History, La Trobe University, Melbourne, Victoria, Australia. The book "is an interdisciplinary collection that brings together scholars from history, criminology, psychology, sociology and law to consider the recognition and redress of child sexual abuse." In the introductory section, he states: "Historical understandings of clerical sexual offenders and their treatment can therefore be understood only in relation to their changing medical and theological contexts. These contexts give rise to alternative paradigms through which clerical child sex abuse has been understood: sin and illness... they also direct responses to sex offenders to the reformation of the offender and do not promote justice for victims of offences." The next section describes archival records of the Church of England regarding "central records of its bishops' deliberations on the treatment of sexual offenders... for the period from 1871 to 1960." Notes the significant differences between the formal discipline of "beneficed clergy and of clergy who operate by bishop's licence." The former could "not be removed from office or penalized in any other way unless they have been convicted of an offence in a court (either an ecclesiastical court, or a secular court where a sentence of imprisonment is passed). Clergy who are licensed, on the other hand, may simply have their licence revoked by the bishop if the bishop is satisfied that the cleric has committed misconduct." His search of ecclesiastical court records of the diocese of London, England, "revealed only four trials for sexual offences between 1856 and 1963. None of these were evidently offences involving minors." Offers possible reasons for "[t]he absence of trials of clergy for child sex abuse in the records..." He locates "[m]ore information about clerical child sex offences... from the records of the secret, informal systems of discipline and governance that were developed by the Church of England's bishops." Reports his examination of the "'cautionary list'" maintained as a standing item in the minutes of the "Bishops' Meeting," which "was a secret, advisory meeting at which matters of common concern were discussed. The list consisted "of names of clergy who committed an offence against their office." It was "updated at the meeting and circulated to diocesan bishops for their information." The offenses were identified, and the individuals listed were marked with a "'C'" – "caution and enquiry are advised before a person whose name is placed against it is allowed officiate" – or a "'P'" – "in the opinion of the Archbishop of Canterbury at the date when the list is edited after revision... the person against whose name that letter is placed ought not to be allowed to officiate, even on probation." States that the list in 1903 was 24 pp. and

contained the names of 508 clergy, 162 marked as “C” and 294 marked as “P”; the 1904 list was 33 pp. with the 495 named clergy, 208 marked as “C” and 287 marked as “P”. States: “...there is insufficient information in the cautionary list to know whether any of the priests under discipline had committed offences against children.” Regarding the listed 47 clergymen from the diocese of York, states: “37 have a short description of their offence against their name. Of these 37, 17 (45 per cent) had committed some kind of sexual offence, including 5 (13 per cent) whose offences were clearly described as being against children. All of these five were marked ‘P’ on the central list, but only one was recorded as having been deprived of office through formal proceedings... none of them were listed as having been deposed from the priesthood.” He notes that, in the 1920s and 1950s, the bishops sought legal advice regarding certain types of offenses, however none involved minors. States: “The most frequent discussion of the law and clerical discipline in Bishops’ Meetings after 1920 was in relation to homosexual offences... A striking element of the bishops’ discussion of sexually offending clergy, particularly in regard to homosexual offences, was their resort to medical advice and treatment.” Reports that by 1932, the bishops “had established a method of dealing with clerical offenders that operated at least for the next 30 years... Most clerical sexual offenders and clergy disciplined for other serious offences were sent to be cared for and rehabilitated by officers of the Church Army. The Church Army was founded in 1882 as an evangelistic and social work organisation within the Church.” A dedicated treatment center with psychiatric care was regarded as too expensive. States: “There is almost no mention of child sex abuse in the bishops’ discussions of the cautionary list and associated discussions of clerical discipline. This is not because clergy did not commit offences against children. It is rather because bishops did not distinguish offences against children from offences involving adults.” Reports: “In 1947 the bishops instituted procedures to be followed for ‘clerical scouters who had been convicted of an offence, or who behaviour is indiscrete, foolish or unsuitable.’” In 1956 and 1957, the bishops made “the appointment of clergy to scouting positions an episcopal responsibility. This meant that bishops could check the cautionary list and thereby ‘never approving the appointment of any clergyman who at any time was known to be guilty of homosexual conduct.’ Even in this very obvious case of child sex abuse, the offences were categorized as ‘homosexual conduct.’” Ends with the observation: “The bishops’ first consideration in their treatment of clergy was for the salvation and rehabilitation of the offenders and for the wider reputation and mission of the church. There is no mention in this archive of their care or responsibility for survivors of clerical abuse.” 5 footnotes; references.

Jordan, Mark D. (1997). The Invention of Sodomy in Christian Theology. Chicago, IL: The University of Chicago Press, 190 pp.

Jordan is a professor, Medieval Institute, University of Notre Dame, South Bend, Indiana. Examines a particular historical sexuality and its moral construction in Roman Catholic texts in the Middle Ages. A study of etymologies and an analysis of patristic and Medieval texts. States: “This book is then an exercise in witnessing the theological invention of arguments for categorizing – that is, for uniting and reifying, for judging and punishing – genital acts between members of the same [male] sex.” Describes “the troubles in our medieval texts [that refer to sexual behavior involving persons of the same male gender] [as] at three levels. The first level is that of unstable terms; the second, of unfaithful descriptions; the third, of inconsistent arguments.” Concludes: “There is no linear progress in the genealogies of Christian moral terms... Whatever has been begotten between sodomia and ‘Sodomy,’ it will not give us a simple genealogy.” In Chapter 2, he attributes the coining of the term *sodomia*, sodomy, to Peter Damian, an 11th century Roman Catholic theologian who became a bishop and was made a saint. Chapter 3 analyzes terms in Damian’s Book of Gomorrah (*Liber Gomorrhianus*), a work Damian addressed to Pope Leo IX, who reigned 1048-1054) and which called upon the pope to act against those sexual sins committed by bishops who “engage in unnatural, incestuous acts with their spiritual children, with men they have brought over the the world into the monastery or men they have ordained as clergy.” Damian, Jordan writes, also “fears a church of Sodomy within the church of God. He suspects or infers the operation of a shadow hierarchy with its own means of governance and of recruitment. Sodomitic bishops protect Sodomitic priests. The priests in turn corrupt those whom they have baptized or heard in confession.” Extensive bibliography; footnotes.

_____. (2000). The Silence of Sodom: Homosexuality in Modern Catholicism. Chicago, IL: The University of Chicago Press, 322 pp.

Jordan is a faculty member, Department of Religion and Graduate Division of Religion, Emory University, Atlanta, Georgia. In Chapter 4, “Living Inside,” one section, ‘Scandals of Pedophilia,’ discusses the Roman Catholic Church’s “dreaded ‘secret’ of clerical homosexuality” which expresses an “urgent anxiety that there is something unknown, something frightening that must be kept hidden.” In a section, ‘Scandals of Pedophilia,’ he discusses a case “concerning priestly pedophilia... [that] resulted in the largest [civil] judgment to date [in the U.S.A.] for damages against a Catholic diocese.” The case involved Rudolph “Rudy” Kos of the diocese of Dallas, Texas and diocesan officials, and also involved criminal charges against Kos. He uses the case to illustrate that “pedophilia is not homosexuality, but clerical pedophilia and clerical homosexuality are handled by the same church habits – and are not infrequently coupled in the anxiety of clerical bureaucrats.” In Chapter 5, “Memoirs of Priestly Sodomy,” he “consider[s] different kinds of historical texts about sodomy in the [Roman] Catholic clergy. Most of the texts are medieval or early modern, because those were the periods in which the Catholic church perfected the category ‘sodomy.’ I juxtapose texts that are supposed to be reliable or factual with other texts that are supposed to be impressionistic or literary. I sample different kinds of texts, without pretending to summarize or survey them, in order to learn how they force or induce men to play one or another version of the clerical sodomite.” While noting the lack of a standardize definition of the term *sodomy* and its variants, states that the terms are used as “ways of stigmatizing sinners who have horribly polluted themselves. The terms project a sin-identity that makes the polluted into scapegoats.” In Chapter 6, “Reproducing ‘Father,’” he discusses the formation of priests: “...I juxtapose observations of diocesan seminaries with those of religious houses of formation.” A section, ‘The Use and Abuse of Seminarians,’ briefly describes the negative side “of mentoring [of a seminarian by a spiritual director], of spiritual fatherhood, [which] is sexual abuse. Seminarians and novices are targets for sexual abuse from their superiors.” Concludes: “The sexual abuse of seminarians by their spiritual directors or formation superiors recapitulates the project of seminary education with regard to homosexuality. Homosexuality itself cannot be spoken, admitted, described. So whatever happens cannot be homosexuality.” Extensive endnotes.

_____. (2003). “Telling Truths in a ‘Church Crisis.’” Chapter 1. “Telling Secrets: Scandal and Church Reform.” Chapter 2. In Telling Truths in Church: Scandal, Flesh, and Christian Speech. Boston, MA: Beacon Press, pp. 1-9, 10-33.

A revision of his lectures at the School of Theology, Boston University, Boston, Massachusetts, in 2002, “a few months into the ‘[Roman] Catholic pedophile crisis’... [that was] provoked when the *Boston Globe* reported how the local archdiocese handled priests accused of pedophilia.” Draws upon the work of Stanley Hauerwas, Michel Foucault, Hans Urs von Balthasar, Rebecca Chopp, John Milbank, Graham Ward, and Gianni Vattimo. In Chapter 1, an introduction, he states that the “‘Boston Scandal’” was not new in the sense of a “pattern of [sexual] abuse and cover-up... What was new about Boston was that the story... became for some time a scandal about the system of seminary formation and priestly discipline, of officials speeches and anxious silences.” Notes it brought “forbidden questions into discussion,” including those about gay priests, and the “real causes [of priestly abuse], and its practicable remedies.” Differentiates between legal truths, the truth of victims’ memories of trauma, institutional truths, and theology as a form of truth telling which “tak[es] mature responsibility for the indispensable forms of Christian speaking.” In Chapter 2, pp. 10-33, he “explore[s] how churches produce silence around sexual secrets that disrupt churchly power” and “what happens or doesn’t happen when the sins are finally spoken.” Describes 4 kinds of speech – *counterargument*, *testimony*, *fragmentary history*, *provocative analogy* – used about truth telling about male-male clergy patterns in the Church in light of its official silence. Describes three kinds of reaction to those forms – claims that the speech is *angry*, is *anti-Catholic prejudice*, and has *no proof*. Rejects the assignment to homosexuals of “the role of scapegoats for pedophilia scandals” which is “a role of approved denial, of denial that can be contained once again by the field of silence.” Calls for restoration of the sermon as a form of truth telling and exhortation to reform “which means, to

repent of the scandalous silence, to learn truer speech, to practice more justice in action... [and] goes toward the cry of the afflicted..." Endnotes.

_____. (2007). "The Confusion of Priestly Secrets." Chapter 17 in Frawley-O'Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 231-248.

Chapter in a book that is "an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization... [particularly] the [Roman] Catholic [Church] sexual abuse scandal," especially in the U.S.A. Reflects on the question, "What kind of secret was clerical abuse [in the Church]?" Notes the Church's long history of clergy sexual abuse: "The only fixed characters in this particular chronicle are clerical privilege and the dreadful or silly tactics it deploys to maintain silence." Regarding how Church officials have responded historically, states: "Churchly stratagems begin by wanting to deny abuse... The imperative [historically of removing priests to penitential exile and more recently to therapeutic management] was not so much to cure – or to protect – as to confine trouble and its news within its walls." Describes the network of clerical power as "systems for enforcing specific silences." Considers the theme of Church secrets and concealment by exploring the works of Pierre Klossowski (1905-2001). Observes: "In the Catholic Church, as in many religious institutions, 'religious' secrets preserve the halo around authority or conceal the disedifying gap between teaching and practice." Describes the Church's administrative secrets as "an effect or inference from doctrinal and ritual secrets." States: "No institutional analysis of Catholic secrecy can forget the constitutive link between holy secrets and hierarchical power... The confusion of priestly secrets interchanges divine mysteries with sexual crimes... Catholic priests in America have been led to imagine their forbidden and always masked sex with the logic of theological secrets..." 15 references.

Jorgensen, Linda Mabus. (1995). "Sexual Contact in Fiduciary Relationships: Legal Perspectives." Chapter 20 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 237-283.

By a Boston, Massachusetts, lawyer in a plaintiffs' law firm who has handled 300+ cases of therapist-patient sexual abuse allegations. A superb treatment of the problem from both conceptual and practical points of view. Very well documented with extensive footnotes.

Joslin, George Stanley. (1962). The Minister's Law Handbook. Manhasset, NY: Channel Press, 256 pp.

Stanley is a professor, School of Law, Emory University, Atlanta, Georgia. From the introduction: The book is written as "a brief statement of the laws which may confront many families, presented for the special consideration of the minister... in his close association with the family life of his members... The intent is to present briefly and concisely, a specific legal problem and the general law relative there to." Chapter 5, Section 1 very briefly addresses confidentiality of communications with a minister, including statutes that extend the privilege of not being compelled to testify in court proceedings. The topic of disclosing knowledge of child sexual abuse is not discussed. Chapter 14, Section 12 very briefly addresses the liability of churches "for injuries sustained as a result of a dangerous condition of the church premises." Notes that the historical "tendency to give immunity from liability to church groups seems to be diminishing rapidly at the present time..." The index does not contain entries for child abuse, child sexual abuse, or child maltreatment.

Julich, Shirley, Buttle, John, Cummins, Christine, & Freeborn, Erin V. (2010, May). Project Restore: An Exploratory Study of Restorative Justice and Sexual Violence. Auckland, New Zealand: Auckland University of Technology, 101 pp.

Julich "is a senior lecturer in the Centre for Business Interdisciplinary Studies and the Programme Leader at the Restorative Justice Centre, AUT [Auckland University of Technology] University, Auckland, New Zealand." "Buttle is currently a senior lecturer in the School of Social Sciences at [AUT]." Cummins is a research assistant at AUT. Freeborn "worked on this report as a legal intern for the Centre for Restorative Justice at [AUT]." A government-funded report by a team that studied Project Restore, "an incorporated society, [that] emerged as a response to the

frustration of victim-survivors of sexual violence [in New Zealand] who were pursuing justice in the conventional criminal justice system.” Project Restore is “driven by victim-survivors of sexual violence” and “aims to provide victim-survivors with an experience of a sense of justice, support offenders to understand the impacts of their behaviour and facilitate the development of an action plan which might include reparation to the victim and therapeutic programmes for the offender.” Part 1 is a brief introduction. The focus is how Project Restore operates, how it implements the best practice principles of restorative justice as identified by the New Zealand Ministry of Justice, and the quantifiable outputs and qualitative outcomes of the Project’s processes. Part 2 is the context for the Project, and includes a review of international literature. Among the findings in the literature: “• There is little research on operational programmes using restorative justice to address sexual violence. • Project Restore is one of the few programmes internationally using restorative justice to address sexual violence.” The report states: “The literature is not supportive of the use of restorative justice within the area of gendered violence.” Part 3 describes the team’s methodology, which included qualitative interviews based on grounded theory and analyzed thematically, focus groups, and document analysis of transcribed audiotape recordings, and quantitative analysis. “The research aimed to elicit the participants’ views and expectations of the process [of Project Restore],” and “concentrated on the implementations of the best practice guidelines” of the Ministry of Justice. 2 focus groups of 4 members of Project Restore’s clinical team were conducted. Telephone interviews were conducted with 3 victims (female), 1 offender (male), 1 victim specialist (female), and 1 offender specialist (male). Notes the limitations of the research as including the small number of participants, and that the sample was purposive and not random. Part 4 describes how Project Restore operates, including referrals from the District Court system, referrals from the community, and self-referrals directly from the victim-survivor or offender. During the study, there were 29 referrals, 9 of which reached completion. The processes are detailed in the appendices. Based on research conducted by Jülich, Project Restore “has aimed to provide a sense of justice as defined by the survivors of historic child sexual abuse,” which consisted of: “• To have their stories heard by witnesses in a safe forum based on equality – substantive equality, • An acknowledgement of the difference between right and wrong, • For the offender to take responsibility and demonstrate accountability, • An experience of victimisation validated by offenders, bystanders and outsiders, • To transform relationships so that they could co-exist with offenders in shared communities.” Practice issues to be addressed “before victim-survivors of sexual violence could successfully engage with restorative justice” included “power imbalances, equality, neutrality, impartiality, transfer of power to the community, and a negotiated community response.” Part 5 is a lengthy section that describes how Project Restore applies the Ministry of Justice’s 8 principles of best practice for restorative justice processes in criminal cases, and describes the outcomes. Part 6 is a summary. 60 references; 10 footnotes. [Although there is no reference to sexual boundary violations in the context of faith communities, the document is included in this bibliography because of its relevance to a recurring theme in some of the literature that advocates for the utilization of a restorative justice model in cases involving faith communities.]

Jury, Paul. (1965). *Journal of a Psychoanalyst-Priest*. (Teichner, Albert R., Trans.). New York, NY: Lyle Stuart, Inc., 158 pp. (Translated from French, *Journal d’un Prêtre*.)

Jury (1878-1953) worked in France and Belgium as a Roman Catholic priest, originally in the Society of Jesus, and a psychoanalyst whose patients included priests. The book is based on his unpublished manuscript, a series of notes edited by André Michel. Reports that a number of priests are pederasts, and that a number of priests tell him of others who are. Cites the case of a priest who “sexually fondled two children of seven and eight.” When the children complained, their parents notified the police. “Another priest, a friend of this pious family, showed the parents what harm they’d be doing religion if they pressed the charge. He worked on the children, too, persuading them that it hadn’t the way they thought it had. So the charge was dropped. This is the way things are covered up. But the now the same priest is the object of a complaint by older boys, one seventeen, the other eighteen, and these boys aren’t backing down despite the pressure... [The] public in all its innocence doesn’t know his real self.” Quotes passages from a “pitiful correspondence between two priests, one seeking the aid of the other.” The “despairing suffered” describes his involvement in a Scouting program for boys and local clubs in his parish,

“youngsters to whom I gave the best of myself for seven years. Youngsters who seemed to be reaching a spiritual peak...” The priest continues that he committed “sinful acts” of a sexual nature against boys. Regarding his actions against a 16-year-old, he writes: “I haven’t slept a wink the past two nights, haunted by this sexual obsession and the fear of its consequences and for this boy and my reputation.” The responding priest writes: “Some form of diversion is absolutely essential. But in what immediate form, gardening, billiards?? Something to absorb you and deflect your mind from these hypnotic anxieties.” After a “thoroughly nice kid” visits Jury, Jury comments that “[he] looks up to me as if I were a god,” adding: “He makes me realize that children, when they begin to feel their parents are less perfect than they imagined, don’t necessarily turn to God, the perfect father. In Christian milieus a boy may replace his own father with the priest whose august mysterious person now seems to embody the perfection lost to elsewhere.”

Kafka, Martin P. (2004). “Sexual Molesters of Adolescents, Ephebophilia and Catholic Clergy: a Review and Synthesis.” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 51-59.

The book consists of edited versions of presentations at the symposium in the book’s title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon.” Kafka is clinical associate professor of psychiatry, Harvard Medical School, Boston, Massachusetts, and president, Massachusetts chapter of the Association for the Treatment of Sexual Abusers. Begins by identifying methodological issues related to the topic in the title, which include “a dearth of empirical literature concerning persons who engage in unwarranted sexual behaviours with post-pubertal adolescents (e.g., ages 14-17),” and nations’ differing legal definitions of an age of consent for sexual relations. Makes a number of differentiations between subgroups of adults who sexually offend against children and adolescents. Examines clinical data on Catholic clergy accused of sexually abusing minors, noting gaps in the literature on clergy offenders. Based on the data, states: “In summary, the typical Catholic clergy sex offender is a diocesan priest, who molests adolescent males. In comparison to non-clergy child molesters, Catholic clergy molesters of adolescents are better educated, older, more likely to report an adult homosexual orientation, less likely to report psychopathology, and have fewer victims, fewer lifetime paraphilias, and less antisocial or criminal behaviour disorders. In addition, male Catholic diocesan clergy are substantially over-represented in mixed clinical samples of clergy sex offenders. These data suggest that Catholic diocesan priests are a relatively distinct and atypical group of male sexual offenders.” Notes: “...despite being highly educated and morally motivated men, their esteemed social status and proximity and access to potential victims are likely to be risk factors associated with sexual offending.” 54 references. Pp. 60-62 summarize participants’ discussion following the presentation, part of which is organized as responses to 3 questions.

_____. (2004). “The Rationale for the Role of Medication in the Treatment of Catholic Clergy Who Sexually Molest Children and Adolescents.” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 121-129.

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representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon.” Within a biologically-derived paradigm, Kafka provides a framework to address the etiology of sexually motivated crimes and to “address the role of medication in the amelioration of socially deviant sexual proclivities in Catholic clergy.” By “sexually motivated,” he is referring to the fact “that sexual offences are perpetrated nearly exclusively by men,” and that testosterone, a sexual hormone, is a predisposing factor. Very briefly describes pharmacological treatments used with male sex offenders, including their efficiency and side effects. States that all the reviewed “pharmacological treatments have applicability in specific cases of Catholic clergy who molest children or adolescents.” 59 references. Pp. 130-132 summarize participants’ discussion following this presentation and other options for treating Catholic clergy who offend.

Kalloch, Isaac S. (1857). Only Full Report of the Trial of Rev. I. S. Kalloch, on Charge of Adultery. Complete History of the Affair; Doings of the Church; Kalloch’s Pulpit Defence: Arrest, Arraignment, Trial, and Result. With Accurate Portraits of Kalloch, and the Beautiful Lady in Black, and the Lecture Room of the Lechmere. Boston, MA: Federhen & Company, 64 pp. . [Another version is available in PDF format at the World Wide Web site of Harvard University Law School Library, Cambridge, Massachusetts; accessed 12/29/09 at: <http://pds.lib.harvard.edu/pds/view/5803355?n=5&s=4>]

For a biography of Kalloch and the context for this publication, see this bibliography, this section: Marberry, M. Marion. (1947). In January of 1857, Kalloch was pastor of Tremont Temple Baptist Church, Boston, Massachusetts, when he was accused of committing adultery. Includes affidavits of witnesses against him, and a description of the report of the Baptist investigation that exonerated Kalloch and concluded he was “the object of a base conspiracy to ruin his reputation...” Several weeks later, he was indicted by a Massachusetts grand jury, and a trial was conducted over 6 days. Provides summaries of trial testimony and transcriptions of portions of the trial testimony and the closing argument of Kalloch’s attorney. Ends by stating the document is being published prior to the jury reaching a verdict, and states: “...but upon the first ballot, the Jury stood seven for acquittal, and five for conviction.”

Kamen, Henry. (1985). “Popular Culture and the Counter Reformation.” Chapter 11 in Inquisition and Society in Spain in the Sixteenth and Seventeenth Centuries. Bloomington, IN: Indiana University Press, pp. 198-218.

Kamen is a Reader in history, Warwick University, Coventry, England. Draws upon archival sources. The book examines the early Spanish Inquisition of the Roman Catholic Church from a socio-historical perspective, i.e., “the broader social context in which it operated.” States in Chapter 1, the introduction: “The phenomenon of the Inquisition requires special attention because it had few roots in Spanish history. It was a wholly alien institution transplanted onto Castilian soil.” Chapter 11 begins by describing the “campaigns of bishops, clergy and religious orders” in their attempt “to christianize [sic] Spain” as paralleled by Inquisition which “was concerned with getting orthodox worshippers.” Describes the Inquisition as “in a peculiarly strong position to affect and mould popular culture” through its capacity to punish. Pp. 205-207 briefly describe “sexual life” as a “major sphere of Inquisitorial activity,” which included the sexual conduct of the clergy. States that despite clerical reforms instituted by the Church’s Council of Trent, conducted in the 1540s into the 1560s, “...clergy continued to use their privileged position to disport themselves, break the laws and seduce parishioners. The Inquisition was particularly interested in the problem of solicitation during confession... The frequent scandals caused Fernando de Valdés in 1561 to obtain authority from Pius IV for the Inquisition to exercise control over cases of solicitation, which were interpreted as heresy because they misused the sacrament of penance.” Chapter endnotes are at the of the book.

Kane, Andrew. (1995). "The Effects of Criminalization of Sexual Misconduct by Therapists: Report of a Survey in Wisconsin." Chapter 23 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 317-337.

By a clinical and forensic psychologist in private practice, Milwaukee, Wisconsin, who is the founder of Wisconsin Coalition on Sexual Misconduct by Psychotherapists and Counselors. Based on a presentation at the Second International Conference on Sexual Misconduct by Clergy, Psychotherapists and Health Care Professionals, Minneapolis, Minnesota, October, 1992. Reports on the results of a 1992 survey of district attorneys in Wisconsin which in 1983 became the first U.S. state to enact "legislation to criminalize sexual contact between psychotherapists, counselors, clergy, or other professionals and their patients or clients..." The survey concerns their experiences with cases since enactment. He also reports additional data on cases obtained from newspaper and official reports of adjudications through 1993. He also reports results of a survey in 1992 with clinical and consulting psychologists in Wisconsin regarding their experiences since enactment. Includes the surveys used and results for each question, as well as comments from respondents. Pages 329-332 report 30 cases prosecuted under Wisconsin law. Of 9 professionals charged with sexual exploitation by a therapist/counselor (Section 940.22 Stats), 2 were clergy. Of 21 professionals charged with sexual assault (Section 940.225 Stats) rather than the preceding statute, 12 were clergy.

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.

From the preface: "In this book I consider the ideas and values underlying utopian communities and communal living, present extensive research on the forms of organization that built commitment in the long-living communes of the nineteenth century, and deal with some of the dilemmas faced by communities of the past." For a description, see the article upon which the chapter and appendix are based, this bibliography, Section IIa: Kanter, Rosabeth Moss. (1968). Commitment and social organization: A study of commitment mechanisms in utopian communities. *American Sociological Review*, 33(4, August):499-517.

_____. (1973). "Family Organization and Sex Roles in American Communes." Chapter 24 in Kanter, Rosabeth Moss. (Ed.). Communes: Creating and Managing the Collective Life. New York, NY: Harper & Row Publisher, pp. 287-307.

From the preface: the book is intended to "supply a conceptual, historical, and contemporary foundation" for the study of communes." The chapter "explores the organization of the collective family, the ways in which couples and families are defined and operate in those communes where family and sex life are communalized." Based on 19th and 20th century communes in the U.S.A., including religious-based ones. Proposes that 4 "characteristics of the social organization of communes define the nature of their collective family life: 1. Minimal differentiation of nuclear families within the community (regardless of the specific marital and parenting arrangements that prevail). 2. Performance of 'family' functions by the total collectivity. 3. Minimal differentiation of domestic life from economic life. 4. A flexible rather than a rigid division of labor." Regarding minimal differentiation of nuclear families, identifies 6 ways in which family units may be eliminated in communes, which include elimination of "the special sexual and sensual rights that exist only between members" of nuclear families. Cites the Oneida, New York, community, founded and headed by John Humphrey Noyes as a religious communal society, as "one of the most extreme groups in this respect, eliminating special relationships altogether and substituting complex marriage (in which every member potentially had sexual access to all others)..." Concludes her discussion of the characteristic: "Communes act so as to minimize the differentiation of nuclear families on erotic grounds." Another way communes eliminated family units is through the lack of the right or power to make autonomous decisions over areas that bind members to the group, including procreation and birth control. Cites Oneida's practice of limiting when children could be born and its policy of "people [being] 'scientifically' selected to produce

children.” Regarding “‘family’ functions” being performed collectively, identifies group marriage as a means of controlling sexual access. Also identifies control of reproduction as a means of collective performance, and cites Oneida as an example. Notes that an implication of minimal differentiation of nuclear families in communes is that the identity and status of a woman is defined in relation to the collective, citing Oneida’s practice of complex marriage. 23 references.

Kaonga, Victor. (2013). “When the Abuser Is a Husband.” Chapter 16 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 103-105.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 2, The Experience of Abuse. Kaonga “is a global broadcast journalist and heads the Trans World Radio Malawi,” and lives in Lilongwe, Malawi. The chapter is from a transcript of an interview Kaonga conducted with a woman in Malawi whose husband, “a pastor in a Pentecostal charismatic church,” regarding his physical abuse of her. Asked if she was aware of women in situations similar to hers, she replies: “There are many women who have been sexually abused by men of God, but we do not like coming out in the open. We talk among ourselves. I know of a young girl who was impregnated by a pastor who was her own father. There are many cases of pastors exploiting women in their churches. My own aunt was abused sexually by her pastor. But who would want to disclose this? No one.” Prompted by Kaonga, she offers advice to women who have been abused by clergy. Lacks references.

Kapleau, Philip. (1984). “Buddhist Ethics and Abuses of Power. (1984).” Chapter in Young-Eisendrath, Polly, & Martin, Rafe. (Eds.) Awakening to Zen: The Teachings of Roshi Philip Kapleau. New York, NY: Scribner, pp. 149-152.

From the editors: “This volume is a collection of writings, talks, lectures, and interviews by Roshi Philip Kapleau, spanning a thirty-two-year period from 1965 to 1996... This book is about living a life based on zazen or Zen meditation.” Kapleau studied Zen Buddhism in Japan in the 1950s and 1960s, and in 1966, founded the Rochester Zen Center, Rochester, New York. In a section of the book entitled, Part II. Ethics, Responsibility, Practice. As the catalyst for the chapter, Kapleau states: “Recent disclosures of the lamentable behavior of the heads of three large Zen Buddhist centers in [the U.S.A.] – including harassment of female students, ongoing affairs with married women, alcoholism, and for the lack of a better word, a plush lifestyle – have shaken Zen circles and brought into question the whole teacher-student relationship... Most disillusioning for many is the fact that the sexual transgressions were not by monks who taken vows of celibacy and were feeling the strains of those vows, but married roshis living with their spouses and children – priests who had pledged to uphold the Buddhist precepts and to make them the moral basis of their lives.” Reflects very briefly on the nature of a Zen master. Citing the repercussions of events in Zen communities, notes that Zen students “with an immature practice [who] may feel disillusioned and betrayed and may want to quit Zen,” stating “that they have not been let down by Zen, only by would-be exemplars unable or unwilling to uphold Zen’s most fundamental teachings.”

Karmen, Andrew. (2004). Crime Victims: An Introduction to Victimology. [1 sound compact disc, 4 /34 in., digital, mono.] Princeton, NJ: Recording for the Blind & Dyslexic. Based on a book published in 2004 by Thomson/Wadsworth, Belmont, CA.

An audio book that “introduces readers to the problems faced by victims of identity theft, cyberstalking, sexual abuse by clergy, durg-facilitated date rape, bias-driven hate crimes....” [Not examined; based on the abstract.]

_____. (2010). “Children as Victims.” Chapter 8 in Crime Victims: An Introduction to Victimology (7th edition). Belmont, CA: Wadsworth Cengage Learning, pp. 193-227.

Karmen is a professor, Sociology Department, John Jay College of Justice of the City University of New York, New York, New York. The book is an introductory college textbook on *victimology*, which he defines as “the scientific study of the physical, emotional, and financial harm people suffer because of illegal activities.” The chapter “analyze[s] the special vulnerabilities and needs of a group that is particularly susceptible to victimization: children.” Focuses on “how the criminal justice system gives, or is supposed to accord them additional considerations and extra-sensitive treatment.” Topics include: difficulty establishing the scope of the problem; missing children; physically and sexually abused children; abused children and legal proceedings; proactive versus reactive strategies; forms of exploitation and mistreatment. Very briefly describes issues from the viewpoints of *maximalists* and *minimalists*. Pp. 215-216 very briefly discuss the sexual abuse of children by clergy. Cites examples of themes primarily from the Roman Catholic Church in the U.S.A. Themes include: scope of the problem; cover-ups by religious leaders of incidents of abuse; calls for reform of laws regarding mandated reporters and statutes of limitations; motivations of victims seeking redress; civil liability lawsuits; stigmatization of victims who report incidents. Many of the references are from newspaper stories. Pp. 217-218 very briefly addresses allegations of ritualistic abuse by satanic cults.

Karras, Ruth Mazo. (1996). “Prostitution and the Law.” Chapter 1 in Common Women: Prostitution and Sexuality in Medieval England. New York, NY: Oxford University Press, pp. 13-31.

Karras is an associate professor, history, Temple University, Philadelphia, Pennsylvania. From the introduction: “This book is concerned both with the practice of commercial prostitution in medieval English society and with the way the idea of prostitution affected the construction of feminine sexuality with venality and sin, and thereby justified the control of all women. This work explores how various people and groups in medieval culture [preachers, lawmakers, prostitutes themselves, their customers, and their neighbors] understood what it meant to be a whore. It examines the role of commerce and sexuality in these understandings, and shows how prostitutes lived and what societal and individual factors led them to take up the sex trade.” Chapter 1 considers the “legal understandings of prostitution: how the various jurisdictions (towns and the church) regulated whores and what they thought they were regulating.” Citing 16th century archival records of legal actions in London, England, she states: “Labeling and shaming the sexually deviant woman and banishing her from town were constants in the legislation of medieval London but not so prominent in practice.. At the most basic level of local government, the concern seems to have been more with preserving public order than with shaming women... The bulk of Wardmote presentments for sexual offenses that found their way into the records of the city’s central government, particularly in the fifteenth century, were for fornication and adultery by priests – not because priests committed these offenses more often than anyone else but more likely because of resentment against them, and particularly against their adultery with women of the parish, although technically it was not the secular courts’ business to enforce vows of chastity.” Numerous endnotes.

Kasserman, David Richard. (1986). Fall River Outrage: Life, Murder, and Justice in Early Industrial New England. Philadelphia: University of Pennsylvania Press, 280 pp.

Kasserman is assistant professor of anthropology, Glassboro State College, Glassboro, New Jersey. A scholar’s social history based on careful documentation using numerous original sources. Tells the horrific case of the death in 1832 of a young, pregnant cotton mill worker, Sarah Maria Cornell, in Tiverton, R.I., and the sensational trial of Rev. Ephraim Kingsbury Avery, a Methodist minister in Bristol, R.I., for her murder. The motive was attributed to her having been impregnated by him during an encounter in which she sought his religious counsel. He was acquitted of the charges but not exonerated. Kasserman presents the longest trial in U.S.A. to that time, how the defense lawyers and the Methodist Church attacked her moral character, and the aftermath of the case. While Avery was never disciplined by his denomination, he never again served a congregation as a pastor. Lengthy bibliography specific to the case; citations. [See also this bibliography, Novels section: Williams, Catherine. (1833; 1993).]

Katz, Sanford N. (2015). "Child Protection." Chapter 4 in Family Law in America (2nd edition). New York, NY: Oxford University Press, pp. 145-170.

Katz is a professor, Boston College Law School, Boston College, Chestnut Hill, Massachusetts. The book was written to cover "the basic principles of contemporary family law" and to bridge "the gap between scholarship and practice." A section, 'Child Sexual Abuse by Clergy,' in Chapter 4, consists of 3 paragraphs and 24 footnotes. States at the outset of the section: "Child abuse entered public consciousness again at the end of the twentieth century with the front-page news reports of the sexual abuse of children, and especially prepubescent boys, by Roman Catholic priests." Sketches: the scope of the abuse in the Church in the U.S.A., settlements of sexual abuse claims, diocesan bankruptcies, and U.S.A. states in which statutes of limitations for civil claims were extended.

Kaufman, Fred. (2002, January). "Events Outside Nova Scotia." Chapter 16 in Searching for Justice: An Independent Review of Nova Scotia's Response to Reports of Institutional Abuse. Province of Nova Scotia.

Halifax, Nova Scotia, Canada: Nova Scotia Department of Justice, pp. 351-390. [Accessed 12/29/15 at the World Wide Web site of the Department of Justice, Nova Scotia, Canada:

<http://www.novascotia.ca/just/kaufmanreport/fullreport.pdf>]

Kaufman is a judge retired from the Québec Court of Appeals, Québec, Canada. According to the mandate for the Review, on November 26, 1999, Kaufman was appointed by the provincial government of Nova Scotia, Canada, "to conduct an independent review of the Government response to reports of [the] institutional abuse [of youth, physically and sexually, by Government employees] in Nova Scotia." In earlier chapters, Kaufman "summarized the deficiencies or problems associated with the Nova Scotia response to reports of institutional abuse." As part of his making recommendations as to how such reports should be addressed by government in the future," in Chapter 16 he identifies "significant variables that prevent a government from simply superimposing one program – however successful – upon a different factual situation," which include, but are not limited to:

"the kind of abuse alleged; how the alleged abuse came to light; whether current employees are implicated; the size of the pool of potential claimants; the extent to which allegations of abuse have already been tested in criminal or other judicial proceedings; the existence of parallel investigations; how recent the alleged abuse is; the nature of the institutions involved and their residents; the gender, colour, and cultural or ethnic background of those alleging abuse; their psychological backgrounds; whether such individuals are mentally or physically challenged; the existence of factors affecting their access to legal services; and the availability of government resources."

As part of his effort, Chapter 16 "examine[s] the responses made to reports of institutional abuse in other Canadian jurisdictions..." Pp. 347-356 describes the cases of the St. John's Training School for boys, Uxbridge, Ontario, and St. Joseph's Training School for boys, Alfred, Ontario. "Both were operated by the [Roman Catholic] lay order of the Brothers of the Christian Schools under the supervision of the Government of Ontario." Briefly describes responses to former residents' allegations of physical and sexual abuse, which "occurred mainly between 1930 and 1974, with some isolated cases in the 1980s." The respondents included "the Ottawa District of the Brothers of the Christian Schools (which ran St. Joseph's), the Government of Ontario and the Roman Catholic Archdioceses of Toronto and Ottawa (the two Archdioceses in which the Schools were located.). Negotiations began in 1991; 1,025 claimants were processed. The nuanced process and compensation packages are briefly described. Pp. 358-362 describe the case of Fr. George Epoch, "a Roman Catholic priest and a member of the brotherhood of Jesuit Fathers of Upper Canada ('the Jesuits'). He served the native communities on the Saugeen and Cape Croker reserves between 1969 and 1983. He was then transferred to Holy Cross Mission in Wikwemikong, where he stayed until his death in 1986. After Epoch died, "the [First Nations] community of Cape Crocker [in Ontario Province] began to demand that the Jesuits acknowledge the [sexual] abuse [of males and females] and compensate the victims." Briefly describes the Jesuits' response through July 24, 2001, which was based on "an alternative to traditional civil

litigation” as a way to promote healing for his victims, their relatives, and the Jesuit community, ““which recognizes that it has a moral responsibility to work to heal the impact of abuse on the victims, and to help restore lost trust in the spiritual and secular institutions of our society.”” Describes the process and details of the compensation package. Of 97 claims, 83 were validated. All claimants were entitled to receive counseling services of multiple types; eligibility was not conditional on validation of a claim, “but simply upon submission of a claim.” Family members of claimants were also eligible for counseling services. In addition, the Jesuits “publish[ed] an institutional apology,” which “was sent to the Chiefs of the Band Councils at Cape Crocker, Saugeen and Wikwemikong.” Part of the Jesuits’ response including the use of “a Recorder... for the purpose of memorializing the history of abuse by Father Epoch.” Self-selected claimants and others with relevant information were interviewed by the Recorder who outlined the abuse in a report, and made observations and recommendations regarding prevention of future abuse in institutional settings.”

Kaveny, Cathleen. (2016). “Unspeakable Sins: Why We Need to Talk about Them.” Chapter 42 in A Culture of Engagement: Law, Religion, and Morality. Washington, D.C.: Georgetown University Press, pp. 194-197.

Kaveny holds faculty appointments as a professor of law, Boston College Law School, and a professor of theology, College of Arts and Sciences, Boston College, Chestnut Hill, Massachusetts. States in the introduction: “Most of the chapters began life as columns or blog posts for *Commonweal*” magazine. Chapter 42, originally published in the magazine in 2004, is from Part 4, a section about “the discussions and controversies that have been taking place between and among American Catholics. Many of the particular issues considered lie at the intersection of Catholic polity, American culture, and civil law.” Very briefly reflects on the use of the term “unspeakable acts” by Roman Catholic authorities in the U.S.A. to defend the Church’s position on abortion. Considers implications of the term in other contexts, particularly “the sexual abuse of children or adolescents by Catholic priests.” Comments: 1.) “... the language of ‘unspeakableness’ makes a radical demand, forcing those who hear it to focus all their attention and concern on the victims.” 2.) “...the language of unspeakableness suggests that perpetrators are akin to monsters, thereby outside the realm of human concern. 3.) “...it is all too easy to think of the ‘unspeakable’ as the ‘unforgivable.’” States that the label has practical and moral problems: “It is polarizing; it suggests that being *for* the victim means being *against* the perpetrator, and conversely implies that human compassion for the perpetrator means downplaying the harm suffered by the victim.” States: “In the case of clergy sexual abuse, we [as Catholics] also need to be rightly *for* both the victim and the perpetrator by speaking and hearing hard truths.” States: “Human forgiveness works on a different plane than divine forgiveness. No one can forgive on behalf of the victims. No one can usurp the right of victims to forgive – or not to forgive – their tormentors, even if their tormentors repent.” Ends by suggesting that recent “truth-and-reconciliation commissions” may offer illumination to the Church “as we all continue to deal with fallout of the ‘unspeakable’ sins of our time.” Lacks references; 2 sources are listed.

Kaye, Les. (No date). “Preventing sexual abuse of power.” Essay in Senauke, Alan. (Ed.). Safe Harbor: Guidelines, Process and Resources for Ethics and Right Conduct in Buddhist Communities. Berkeley, CA: Buddhist Peace Fellowship, pp. 22-24.

Kaye is abbot, Kannon Do, Mountain View, California. Written as an open letter to women and their men friends who are concerned about stories of sexual abuse in Zen communities. Offers brief, practical advice to prevent abuse for one seeking a spiritual community: understand one’s expectations and vulnerabilities; use common sense and intuition, trust one’s ethical judgments, and be skeptical about questionable behavior; proceed slowly with one’s emotional investment in the teacher and the *sangha*; be aware of the teacher’s behaviors and leadership style; be aware of the attitude and behavior of the *sangha*; ask whether the *sangha* has a code of ethics and a procedure for dealing with alleged abuses; be aware of the relationships between men and women.

Kearney, Timothy. (2001). Caring for Sexually Abused Children: A Handbook for Families and Churches. Downers Grove, IL: InterVarsity Press, 139 pp.

By a director of mental health at a community mental health center, Connecticut. A non-academic presentation. Chapter 1 presents basic information about the sexual abuse of children. Chapter 2 discusses disclosures by children and adults. Chapter 3 is an overview of what families go through in relation to social services, the courts, and how investigations proceed. Chapter 4 “addresses the response of the church community and ways to proceed that are helpful for the families and protect the church from possible negative repercussions.” Chapter 5 concerns “when therapy is indicated, how to choose a therapist and the course of treatment.” Chapter 6 discusses common theological questions raised by children and families. Chapter 7 concerns how God brings healing to children and families. Chapter 8 discusses the continuing, long-term impact of abuse. Chapter 9 is about abuse prevention measures for a church. Lacks references.

Keenan, Marie. (2009). “‘Them and Us’: The Clergy Child Sexual Offender as ‘Other.’” Chapter 13 in Flannery, Tony. (Ed.). Responding to the Ryan Report. Dublin, Ireland: Columba Press, pp. 180-231.

From a volume of Irish authors’ responses to the 2009 report of the Irish government’s Commission of Inquiry into Child Abuse (CICA), popularly known as the Ryan Report. The statutory commission was established to investigate complaints of abuses against minors in reformatory and industrial schools funded and regulated by the government, and operated by Roman Catholic orders. Keenan “lectures at the [University College Dublin] School of Applied Social Science,” Dublin, Ireland, and is a registered psychotherapist “who has worked extensively with victims and perpetrators of sexual crime.” Her position that professional discourse in Ireland regarding “child sexual abuse by [Roman] Catholic clergy... follows closely what happens in the United States – a situation that I regret” because there are other authoritative sources and “[w]e must also situate and understand own problems within our uniquely Irish context.” “This article investigates child sexual abuse by [Roman] Catholic clergy in two jurisdictions, Ireland and the United States.” Begins by critiquing “the dominant discourses of child sexual abuse” and: argues that “political and ideological agendas” are “influencing how the problem of child sexual abuse is construed,” discusses changing concepts of childhood, states that “[r]isk management rather than reparation and social inclusion [has] become the focus of social policy and political action,” states that there is a “medico-legal dominance of the public discourse,” and discusses the role of binary media coverage of incidents and the media’s use of templates to present and explain general patterns of social problems. Secondly, she “examines what is reliably known about Catholic clergy who have sexually abused minors and about the role or otherwise of the institution of the Catholic Church in relation to these abuses.” Notes methodological problems of quantifying child sexual abuse by Catholic clergy. Reports quantitative data from mostly U.S.A. sources. Very briefly reviews the “literature on ‘normal’ clergy,” including sexually active clergy in the U.S.A. Discusses celibacy and homosexuality among a variety of factors that some have identified as contributors to clergy sexual abuse. “...my conclusion is that individual pathology is insufficient to explain serial offending by Roman Catholic clergy and [that] alternative interpretations must be explored.” Cites the institutional context of the Church as a contributing factor, but doesn’t discuss it. Thirdly, sees Church leaders as having “fallen into a trap of succumbing to the portrayal of clergy offenders as a homogenised and a highly recidivistic group,” and is critical of Church policies and practices for dealing with offenders, calling for “compassionate leadership.” “My conclusion is that child sexual abuse by Catholic clergy represents a complex interplay of individual and systemic factors no one cause can be seen to determine the problem’s nature.” Concludes that to help children and create a safer Irish society, “we need to get beyond a blaming stance and towards more preventative and rehabilitative / restorative perspectives.” 15 endnotes; 9+ pages of references, some of which are not accurate; not all citations are referenced.

_____. (2012). Child Sexual Abuse and the Catholic Church: Gender, Power, and Organizational Culture. New York, NY: Oxford University Press, Inc., 355 pp.

Keenan, a social worker and psychotherapist, is a researcher and lecturer, School of Applied Social Science, University College Dublin, Dublin, Ireland. From the introduction: “My project represents the [Roman Catholic clergy] perpetrators’ stories and my interpretation of them, which when taken all together, invites a paradigm shift from victim to perpetrator as part of the attempt to understand and prevent sexual violence... The main aim of this book is to understand and

analyze child sexual abuse by Catholic clergy in its individual and systemic dimensions, and to offer a perspective that combines both... Another important aim of this book is to try to understand the 'logic' of the Church hierarchy in their responses to abuse complaints, and to set this understanding in its systemic context." Based on her clinical experience as a systemic psychotherapist and social worker. Draws on her qualitative research, using the methodology of grounded theory, with 9 Roman Catholic clergy in Ireland who admitted to sexually abusing minors. Her conceptual model is based on interpretive social science. She "offers the Irish situation as a possible exemplar of the situation involving sexual abuse within the Catholic Church worldwide... My work is therefore local and international, in that local conditions are set against the background of an international perspective." Part 1 consists of 3 chapters that are an overview. Chapter 1 "analyze[s] the available data on what is known about the problem of sexual abuse within the Catholic Church," primarily in the U.S.A. and Ireland. Chapter 2 "focuses on the broad institutional features of the Roman Catholic Church..." Examines the problem of "child sexual abuse by Roman Catholic clergy [as] represent[ing] a complex network of personal, relational, social, theological, and moral interconnections..." Identifies broad features of the Church that "helped create an environment conducive to child sexual abuse," i.e., moral teaching on sexuality; ecclesiastical structure of governance, power relations, and hierarchical authority; clerical culture; seminaries and formation. Chapter 3 describes the literature on Catholic clergy, including "normal" and those "who have sexually abused minors." Part 2 consists of 3 chapters that form the basis for her theory of sexual abuse. Chapter 4 "considers the empirical literature on perpetrators of child sexual abuse in general." Confines her examination to "single factor and more comprehensive psychological theories of sexual offending." Chapter 5 employs "a social or critical perspective [that] keeps the contextual, relational, and linguistic constitution of social issues to the fore" while discussing 3 main topics: discursive constitution of social phenomena; evolving understanding of childhood, sexuality, and child sexual abuse; creating the identity of the child sexual offender. Her position: "An approach that includes both due process and restorative processes, and that keeps individual agency and social structure in the frame of reference and understanding, offers the best promise for responding to the complexities involved." Chapter 6 is a brief chapter on power and gender. Part 3 consists of 4 chapters based on her qualitative research with 9 Catholic clergy perpetrators. Chapter 7 reports themes regarding "sexuality and the construction of clerical masculinity" that draws "on the first-person narratives of the clerical perpetrators." 5 "experienced sexual abuse in childhood," 1 "was sexually violated in a seminary," and all had multiple abusers. None disclosed their childhood experiences until they were in therapy for sexual offending. Regarding the theme of shame, states: "What is important [is]... that [the 5 abused in childhood] entered the seminaries with feelings of shame that rendered them emotionally closed and unable to allow others access to the intimate sphere of their lives. ...the abuse had to be kept as a 'shameful secret,' and it is the corrosive nature of the shame that in my view contributes to the emotional isolation." Identifies other themes as: sexual purity in thought and action as a requisite for being Catholic, in general, and a priest, in particular; intellectualization of sexuality and emotion; commitment to celibacy without adequate personal awareness; concealment of homosexual orientation due to the Church's position. Chapter 8 identifies themes "relating to nonsexual motivation, power, opportunity, and the social context in which the offense occurs." Chapter 9 notes that "little scholarship that includes the perspective of the decision-makers exists" on the topic of how Catholic bishops made decisions after they discovered clergy sexual abuse had occurred. States: "My attempt... is to restore social context to the issue..." She "outline[s] some of the key findings of three of the four Irish commissions of inquiry/investigation into the handling of sexual abuse complaints by the Catholic hierarchy," accompanied by her commentary. "...the broad themes that can be detected in the handling of abuse complaints as presented by the commissions of investigation and the reports of attorneys general and grand juries [in Ireland and the U.S.A.], [are] broadly summarized. Some of the work of investigative journalists [is also] referred to for this purpose." Chapter 10 is a summary: "In my analysis of the clerical perpetrators and of child sexual abuse within the Catholic Church..., gender, power, and organizational culture are at the heart of the matter." States that her research methodology is "primarily within the [postmodern] interpretative tradition that highlights understanding, explanation, and explanatory interpretation." She presents a co-constructed "way of understanding sexual abuse within the Catholic Church" that "combin[es] the participants'

understanding of their situation and my interpretation..." Begins with a very brief "case for a gendered perspective on child sexual abuse and by extension sexual abuse by Catholic clergy... A gendered theory of sexual abuse by Catholic clergy is developed in which the clerical perpetrator is conceptualized as part of a more layered and complex theory of clerical masculinities... My thesis is that the men who were to become the abuse perpetrators were trapped in a particular model of clerical masculinity in why they became captives of choices that ultimately were not satisfying for them." In contrast to a current understanding that "is limited and confined to individualized psychological formulations, theories of risk, and theories of 'evil' that lack sociological import or critique," she identifies "broad structural and institutional conditions that emerged as significant in the lives [of] the [9] clerical perpetrators... [that were] implicated in their sexual offending... These themes are grouped as the theology of clerical sexuality, the interplay of power and powerlessness, the clerical role, moral theology and moral judgment, and emotional loneliness and isolation." Drawing on the work of Erving Goffman, identifies "the dynamic factors that I believe distinguish clerics who become abuse perpetrators from those who do not." In the brief Conclusion, she suggests related topics to be explored, including a multilevel, relational framework for therapy and rehabilitation of clerical offenders based on systemic therapy, and restorative and transformative principles. The brief Appendix describes her qualitative study. 40+ pp. of references, some of which contain inaccuracies; endnotes; index.

Keene, Frederick W. (1995). "Structures of Forgiveness in the New Testament." Chapter in Adams, Carol J., & Fortune, Marie M. (Eds.). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: The Continuum Publishing Co., pp. 121-134.

Explores relationship between forgiveness and repentance. Identifies a New Testament model that allows for consideration of issues of justice, abuse, and power. Careful linguistic analysis of Hebrew Bible and New Testament scriptures. This biblical model calls for a reversal of patterns of asymmetrical power in the context of clergy sexual abuse before the act of forgiveness can be considered: "This requirement that the patterns of power be reversed is the kind of change, of turning around, of *metanoia* or of *shub*, that is meant by repentance." Helpful notes.

Keene, Jane A. (1991). A Winter's Song: A Liturgy for Women Seeking Healing from Sexual Abuse in Childhood. New York, NY: Pilgrim Press.

By a writer and liturgist specializing in feminist theology. Subtitle succinctly describes the purpose and function of the short book. Uses feminine and masculine images for God. Framework for the liturgy includes variations and encourages adaptation. In the context of a liturgy, identifies a number of spiritual themes derived from the experience of childhood sexual abuse that are relevant to other types of sexual abuse.

Kelley, Susan J. (1993). "Ritualistic Abuse of Children in Day-care Centers." Chapter 18 in Langone, Michael D. (Ed.). Recovery from Cults: Help for Victims of Psychological and Spiritual Abuse. New York, NY: W. W. Norton & Company, pp. 343-355.

By an associate professor of nursing, Boston College, Boston, Massachusetts. Summarizes a published study for which she was a co-author that was conducted "to compare the characteristics and impact of two types of allegations by children abused in day-care settings: children who reported nonritualistic sexual abuse and children who reported ritualistic sexual abuse." Noting the problem of a lack of an accepted definition of *ritualistic abuse* among clinicians, the study used a 3-fold typology from David Finkelhor and others in a published national study of sexual abuse in daycare in the U.S. The sample consisted of 134 subjects from 16 daycare centers in 12 states in cases in which allegations of sexual abuse were substantiated by a child protective service agency. In 92% of the cases, criminal charges were brought against identified abusers, with 80% resulting in convictions. Of the 134, 35 children, aged 4-to-11 at the time of the study, reported ritualistic sexual abuse. "The satanic rituals reported involved worship of the Devil, participation in ceremonial acts where adults wore costumes or robes and used occult symbols, and threats of harm from supernatural powers." Data was provided by subjects' parents, an acknowledged limitation of the study, and was "based on the children's disclosures to their parents, therapists, and law enforcement officials." The findings showed that compared to 32 children in the sample

who were sexually abused without rituals, children in the ritual abuse group experienced more significant types and episodes of sexual abuse, more offenders per child, and greater physical and psychological abuse.” The ritual abuse group also “demonstrated significantly more behavior problems than subjects in the sexual-abuse and comparison groups...” Notes that the increased adverse impact reported for the ritually abused children was consistent with therapists’ reports in other daycare abuse studies. Briefly discusses implications for treatment of ritually abused children, including the problems of false positive and false negative judgments as to whether this type of abuse occurred. 18 references.

Kelly, Andrew F. (1998). “Clergy Offenders.” Chapter 21 in Marshall, William Lamont, Fernandez, Yolanda M., Hudson, Stephen M., & Ward, Tony. (Eds.). Sourcebook of Treatment Programs for Sexual Offenders. New York, NY: Plenum Press, pp. 303-318.

Kelly is affiliated with Clergy Consultation and Treatment Services, Outpatient Mental Health Services, St. Vincent’s Westchester, Harrison, New York. “This chapter is concerned with the particular aspects of treating clergy sexual offenders. Procedures that are rather ‘standard fare’ for the treatment of sexual offenders are not delineated, although passing mention may be made of certain treatment techniques.” [With few exceptions, the focus is the Roman Catholic Church in the U.S.A.] In a 1-paragraph description of the societal role of clergy, states that clergy sexual misconduct “represents an abuse of the power we accord religious professionals.” Regarding the response of ecclesiastical authorities to cases, he characterizes it as originally institutional denial and misunderstanding of the nature of sexual abuse, and more recently as reform-minded. Notes the problem of establishing treatment centers dedicated to clergy offenders due to social stigma, including the attitudes of non-offending clergy, and due to the obligatory nature of individuals mandated to be evaluated or treated. Briefly outlines components of assessment and treatment. Identifies recurring characteristics of clergy offenders: subjugation of the self, intimacy failures, shame, grandiosity, blurring of boundaries, psychosexual immaturity, “flight into health,” alexithymia, empathy deficit, and rebellion against authority. A paragraph addresses effects on treating therapists. Briefly outlines after-treatment steps. Concludes: “While there are certainly treatment failures among this population, there is good reason to be optimistic about successful treatment.” 8 references.

Kelly, Jane. (2003; 2004). Taught to Believe the Unbelievable. New York, NY: iUniverse Star, 125 pp.

Kelly is Roman Catholic, a nun, and since 1947 has been a member of the Sisters of the Presentation of the Blessed Virgin Mary. From her prologue: “The content [of this book] rises up from the ashes of recent scandals in the Catholic Church, and from my own experience dealing with the misconduct of several priests and bishops in my own diocese.” Chapter 1 tells her story that while she was the director of religious education at Saint Mary of the Angels Church in Ukiah, California, Santa Rosa Diocese, she became aware in 1996 of financial irregularities in the parish that were traced to thefts by one of its priests, Fr. Jorge Hume Salas. She also learned of accusations against him of sexual abuse, and that these discoveries had been reported to the diocesan bishop, Patrick Ziemann. In 1998, she wrote Ziemann to protest that Salas was not being held accountable for his actions and that the bishop was operating under a double standard: “The bishop placed himself and his priests above the law.” She received no response. When Salas was reassigned to another community, she again wrote Ziemann to protest, and copied the personnel board of the diocese. Ziemann again did not respond, and the board acknowledged receipt of her correspondence. She met with Monsignor Tom Keys, vicar general of the diocese, to seek to have Salas removed from ministry. When Keys never communicated with her, she went to a local newspaper. *The Santa Rosa Press Democrat*, a California newspaper, published her story in January, 1999. The following April, Ziemann submitted his resignation as bishop, which went into effect later that year. Salas sued Ziemann for sexual coercion. Chapter 2 describes her post-publication discovery of “an ever-widening circle of institutionally condoned misconduct and secrecy... The pattern of abuse and cover-up that I had witnessed at St. Mary’s Church and in the Santa Rosa diocese were echoed all around the country – in fact, all around the world.” Cites media reports of cases in the U.S. and Ireland to document her discovery. Identifies factors that allowed this pattern to continue: the Church’s liberal use of silence, the hierarchy’s refusal to

correct the situation, and a blind acceptance by followers of Church authorities and the Church as an institution. For a more complete account of events in the Santa Rosa Diocese, see this bibliography, this section: Van der Zee, John. (2002).]

Kelly, Judith. (2006). Rock Me Gently: A Memoir of a Convent Childhood. London, England: Bloomsbury Publishing, 288 pp.

Kelly is not described. This paperback edition includes Kelly's response to accusations of falsification and plagiarism after the hardback edition was published in 2005. A memoir of Kelly's life to 1998 that centers on 1951-1953 when she lived at Nazareth House convent in Bexhill-on-Sea, England, an orphanage for girls that was operated by an unidentified group of Roman Catholic nuns. Based on her diary of the period. From the prologue: "This is a true story about love and caring among children in the face of extreme cruelty." Kelly's mother admitted her to Nazareth House at 8-years-old and withdrew when she was 11. There, she and her peers experienced physical and emotional cruelty, neglect, and the use of religion as a threat and punishment. Kelly describes incidents in which she and other girls were struck brutally with canes by nuns, causing physical injuries. A nun identified as Sister Mary consistently treated Kelly aggressively, hitting her in the face and breaking her nose. After 2 girls were harshly punished in front of the others, a nun who was not involved justified the punishment to the girls: "I can see that it's hard for you to bear each other's pain, but suffering is the only means of salvation." A continuing theme regarding Sister Mary is her attention to Frances McCarthy, her best friend among the girls. The attention included the nun's sexualization of the relationship.

Kenge, Esther Lubunga. (2013). "Women in the Congo." Chapter 20 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 121-122.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 3, Churches Addressing Clergy Sexual Misconduct. Kenge "lectures on theology and development at the Evangelical Seminary of Southern Africa," and "in South Africa works with refugee and abused women and girls in a Shelter called the Haven." Noting the context for women and girls who are raped in the Democratic Republic of Congo following the civil war, 1996-2002, states: "...the church is no longer a secure hiding place, and ministers of God are no longer always good shepherds of the flock... I know of a number of ministers in our church who are today under discipline. Most of them are accused of taking advantage of widows in the church. In a country destroyed by the war and in which most of people are jobless, the situation of widows without skill is very bad. Most of them are being helped by church members for survival... We know that not all women would be courageous enough to denounce publicly a servant of God. Many would prefer to keep the secret to their death instead of bringing disgrace to a person who is leading the church of God." States that while it "was taboo to speak out about vices committed by clergy," women are being taught of their rights: "Even when they are powerless before the perpetrators, they should be bold to speak out and speak loud. Now that many women are taking seriously lessons from various seminars and workshops, one can predict that the hidden sins of the clergy, especially those related to sexual abuse of women, will be more and more exposed to the light." Lacks references.

Kennedy, Ann. (2013). "The Journey beyond Betrayal." Chapter 14 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, p. 100.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume

illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 2, The Experience of Abuse. Kennedy, from Ireland, “is an artist, photographer, and clergy sexual abuse survivor.” Very brief first person account that traces: her being sexual abused by a Roman Catholic priest; reporting him to his religious order, the police, and an archbishop; recovery; counsel to others. Lacks references.

Kennedy, Eugene C., & Heckler, Victor. (1972). The Catholic Priest in the United States: Psychological Investigations. Washington, D.C.: United States Catholic Conference Publications Office, 271 pp.

The authors are not described. According to the preface, “[t]he study was organized under the Committee on Pastoral research and Practices of the National Conference of Catholic Bishops” and was undertaken “to conduct an extensive study of the life and ministry of the American [Roman Catholic] priest.” [A sociological survey of priests was published separately as part of the study. See this bibliography, this section: Greeley, Andrew M. (1972). The Catholic Priest in the United States: Sociological Investigations. Washington, D.C.: Publications Office, United States Catholic Conference.] Chapter 1’s overview of the findings states: “A large proportion of the priests in this cross-sectional sample has not developed to full maturity... This means that these priests have not reached a level of overall personal growth that is not equal to that which is expected of them at their age and in view of their careful selection and lengthy training. This is a major significant finding of this research... The problems of underdeveloped priests are emotional in character. They reflect a lack of proper integration of their emotional and intellectual growth... The underdeveloped have not successfully passed through adolescence... The chief area in which the underdeveloped priests manifest their lack of psychological growth is in their relationships with other persons... Underdeveloped priests are genuinely uneasy about intimacy [as used in the developmental scheme of Erik Erikson].” Regarding ways in which lack of personal development is manifested in underdeveloped priests: “Perhaps chief among these is the fact that so many of the underdeveloped have not achieved an integrated psychosexual identity... many of them function at a pre-adolescent or adolescent level of psychosexual growth.” Also observes: “Underdeveloped priests have not questioned or worked through for themselves an integrated and sustaining theology or philosophy of life in depth.” Chapter 5 gives an example of the underdeveloped parish priest “who relates through a shallow affability in an effort to please others. He is very undeveloped and, through a series of affairs with women seems to be seeking the comfort and reassurance he never knew from his stepmother. He feels that sexual experience with women is developmental for him, but, in actuality, he uses women to authenticate his masculinity while he holds them off through the defense of his priesthood as a bar to any real commitment to them.” The chapter presents a series of very brief case histories, including that of a priest almost 50-years-old who, after a parish member, a married woman who was psychotic, “began showing him much attention and affection,” sexualized his priest role relationship to her. After he obtained a transfer to another parish to end the relationship, the woman “pursued him there, became severely alcoholic, and had to be hospitalized after a psychotic episode.” States that while the incident caused him “a great deal of guilt,” “the rewards of the relationship have also left him wanting to get involved in a similar manner again.”

Kennedy, Jimmy, & Tynan-Connolly, Derrick A. (1991). “Jimmy Kennedy and Derrick A. Tynan-Connolly.” Chapter in Holtz, Raymond C. (Ed.). Listen to The Stories: Gay and Lesbian Catholics Talk About Their Lives and the Church. (Garland Gay and Lesbian Studies, Vol. 6). New York, NY: Garland Publishing, Inc., pp. 177-184.

From the editor’s introduction: “My plea to the reader, especially to [Roman Catholic] bishops priests, and all who involved in ministry, is to listen to the stories of gay and lesbian Catholics who would like to remain Catholic but find themselves defined by church officials as objectively disordered.” Kenney and Tynan-Connolly’s account is included in a section on couples. They live in San Francisco, California. Tynan-Connolly briefly describes being raised in a Roman Catholic, Irish family in Los Angeles, California, where he attended a Catholic grammar school and a Jesuit high school. At 18, in the early 1980s, he entered a Jesuit novitiate near Santa Barbara, California, intending to join the order. Describes “older men in the community who

made passes. There were very vibrant sexual things going on. Within my very first few weeks there someone made a pass at me.”

Kennedy, Margaret. (1994). “Invisible Christians.” Chapter in Durber, Susan, & Walton, Heather. (Eds.) Silence in Heaven: A Book of Women’s Preaching. London, England: SCM Press, pp. 13-20.

Kennedy is the founder of Christian Survivors of Sexual Abuse (CSSA), based in London, England. Text of a sermon October, 1992, preached at Church of St. Mary the Great, a parish church of the Church of England, in Cambridge, England. States at the outset: “Being here tonight cannot be a painless experience. To speak openly about Christian survivors of sexual abuse is to make a call to a new ministry, one not yet developed in this country.” Identifies herself as “sexually abused by my brother in childhood, raped by an Anglican vicar when I was twenty-three years old,” experiences resulting in “the skin of my soul [being] rubbed raw.” Adds that she was “yet again, rubbed raw upon hearing about the lives of other Christian survivors and by experiencing the silence of the Christian church and community... We survivors of sexual abuse pose such a challenge to traditional church teachings about the family, child-rearing, women, men, power and sexuality that the issue is avoided if at all possible.” Her analysis leads her to conclude: “The abuse of women and children is likely to continue until we are able to diminish the patriarchal assumptions that govern both family and society.” Calls upon churches to “tell the truth,” “break the silence,” deal “with the offence openly,” and “hear the whole story.” As a survivor, describes for her the religious and spiritual consequences of church culture and tenets regarding her abuse. States that “the majority of ministers and seminary students know almost nothing about the dynamics of sexual abuse.” Cites the experience of “[all] the women in my Christian Survivors group [who] have been told to ‘forgive and forget’... When we are asked to forgive, no one mentions our violation or the responsibility for the repentance and restitution from the abuser.” Regarding how CSSA, functions for survivors, states: “In the absence of support and acceptance from our churches we will support each other. Because of the silence of our churches we will hear each other.” Concludes: “Justice and healing become the responsibility of the whole Christian community; it is not just our responsibility.” 3 footnotes.

_____. (1999). The Courage to Tell: Christian Survivors of Sexual Abuse Tell Their Stories of Pain and Hope. London, England: CTBI (Churches Together in Britain and Ireland), 104 pp.

By the founder and coordinator of 2 England-based organizations, Christian Survivors of Sexual Abuse, and Minister and Clergy Sexual Abuse Survivors. Begins with first person stories by survivors of child sexual abuse and adult survivors who were sexually abused by clergy. Many note the impact of their experiences on their faith. Illustrated with color photographs of squares from a survivors’ collective wallhanging. The middle part addresses churches: describes child sexual abuse; practical steps for making churches safer; impact of abuse on survivors; desirable responses; issues of faith, theology, and pastoral care. The last portion describes a thematic service of worship for survivors, including: issues; planning; arrangements; liturgy, drama, prayers, readings, and music. Resources and bibliography. [A unique contribution to the literature; a combination of solace, education, and advocacy.]

_____. (2013). “Exploitation, Not ‘Affair.’” Chapter 4 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 26-36.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 1, Identification of the Problem. “This article is an excerpt from the introductory chapter of the author’s [doctoral] thesis submitted to London Metropolitan University...” Topics include: how her “study of clergy sexual exploitation of adult women emerged” from her personal experiences of being silenced, including as “a survivor of clergy sexual violation as an adult,” and the silencing she saw in her professional experiences with child protection/child abuse; naming the sexual

violation of women by clergy as not an affair between consenting equals, but as sexual exploitation/sexual abuse. Cites cases and literature to establish the context of the phenomenon. While the text includes her numerous citations, the book provides no references.

Kennedy, William H. (2004). Lucifer's Lodge: Satanic Ritual Abuse in the Catholic Church. Self-published by Lulu Press, 207 pp. [Accessed 05/17/11 as a PDF at the World Wide Web site of Lulu.com]

Kennedy is an author. Relies heavily on media accounts; chapter endnotes do not consistently provide complete information; does not clearly differentiate between quotations from, and paraphrases of, sources; occasionally relies heavily on discredited sources. Asserts that “there are priests of the Church of Rome [i.e., the Roman Catholic Church] who have brought together elements of Satanism and Catholicism in the rape of women and children, and it is on these individuals that I focus in this book. In this regard I refer to them as ‘Satanists’ and ‘Luciferians,’ and I should point out that I am only referring to the Catholic priests who were involved in SRA [Satanic Ritual Abuse] cases.” States in Chapter 1: “The following pages will demonstrate, however, that various forms of SRA did in fact occur in the Catholic Church and that the Vatican was complicit in the continued operation of this cult for decades... The following pages contain case studies of priests who practiced SRA and of the elaborate lengths to which their superiors went to protect them.” States in the preface: “My theory concerning the history of the cult that appears throughout this study remains to some extent conjectural, and is not offered as fully established. It is more a vehicle to stimulate debate on the origin of this strange sect within the Church of Rome... The complicity of the Church hierarchy made it a full-blown cabal, and the cases of ritual abuse revealed that this conspiracy was satanic in nature.” Focuses on the cases of Fr. Séan Fortune, Fr. Paul Shanley, Fr. Bernard Lane, Fr. Robert V. Meffan, Fr. James D. Foley, and Fr. Frederick J. Ryan.

Keogh, Dáire. (2009). “Letterfrack: Peter Tyrrell and the Ryan Report.” Chapter 4 in Flannery, Tony. (Ed.). Responding to the Ryan Report. Dublin, Ireland: Columba Press, pp. 56-81.

From a volume of Irish authors' responses to the 2009 report of the Irish government's Commission of Inquiry into Child Abuse (CICA), popularly known as the Ryan Report. The statutory commission was established to investigate complaints of abuses against minors in reformatory and industrial schools funded and regulated by the government, and operated by Roman Catholic orders. Keogh “is a member of the History Department at St Patrick's College, Drumcondra,” Dublin, Ireland. Peter Tyrrell, was a resident from 1924-1932 of Letterfrack industrial school in Ireland that was operated by the Christian Brothers, and “committed suicide by setting fire to himself” in 1967. He left a memoir in the form of a manuscript that was edited and published in 2006 as Founded on Fear: Letterfrack Industrial School, War and Exile. Keogh quotes the CICA report which characterized Letterfrack “as an institution where ‘physical punishment was severe, excessive and pervasive... [and where] sexual abuse was a chronic problem.’” Keogh proposes that Tyrrell can represent the individual voice not contained in the 2,600 page, 5-volume report. The boys at Letterfrack suffered physical beatings by the Brothers, lay brothers, lay teachers, and staff, and were preyed upon by older boys. The school, which was closed in 1974, was geographically isolated. Boys' letters to families were censored. Keogh states that the hostile and fearful environment “appears to have been an instrument... to ‘engender fear and ensure control.’” Tyrrell makes “no explicit references to sexual abuse..., although there are allusions.” Keogh describes parallels between the CICA findings and Tyrrell's descriptions of institutional life and governance. Cites passages from the report about physically and sexually abusive acts by a Brother who was present during Tyrrell's residence, and about the Christian Brothers' lack of appropriate response when informed. The report concluded the leadership's reporters “were to avoid scandal and protect the reputation of the institution.” Concludes: “Like the Ryan Report, [Tyrrell's narrative] is a stinging indictment of an entire society, which was content, with the collaboration of a supine judiciary, to institutionalise children of the poor and to damn them on their release.” 120 endnotes.

Keogh, Dermot. (2007). "The Catholic Church in Ireland since the 1950s." Chapter 3 in Tentler, Leslie Woodcock. (Ed.). The Church Confronts Modernity: Catholicism since 1950 in the United States, Ireland, and Quebec. Washington, D.C.: The Catholic University of America, pp. 93-149.

Keogh is a professor of history, University College Cork – National University of Ireland, Cork, Ireland. Begins by discussing "the role of the Catholic Church in the process of modernization" in Ireland, and proceeds to the "succession of scandals over clerical child sexual abuse and the treatment of children in the care of religious," which "has caused the greatest crisis of credibility for the Irish Catholic Church in the last three centuries." In the section, 'Catholic Church Faces Major Difficulties in the 1990s,' he identifies specific cases, media reports, and publications that trace the succession of revelations of the sexual abuse of minors, in particular, by individuals in religious roles, and coverups by members of the hierarchy. The section, 'Responses and Responsibilities,' briefly traces actions by the hierarchy and government inquiries, noting the processes are ongoing. Concludes the section: "It was a dark chapter in the history of an institution that showed itself all too reluctant to allow its various sectors to be subjected to more democratic control based on the gospel principles of openness, transparency, and accountability." 95 chapter footnotes.

Kern, Louis J. (1981). Part IV in An Ordered Love: Sex Roles and Sexuality in Victorian Utopias – the Shakers, the Mormons, and the Oneida Community. Chapel Hill, NC: The University of North Carolina Press, pp. 207-279.

Kern is an historian. From the preface: "Essentially, what I am concerned with here is demonstrating that the questions of sexuality and sexual behavior were an integral part of life in [3 19th century utopian, religious communities in the U.S.A.] and that they were intimately related to their theological and ideological foundations." The communities were "the pantagamous Oneida Community (1848-79), the polygamic Mormons (1843-90), and the celibate Shakers (1779-1890), [which] consciously sought to provide social alternatives to monogamous marriage." The study includes "experiences of [the communities'] charismatic, theocratic leaders that seemed to have had a direct bearing on their decisions to found alternative communities and their choices of particular sexual patterns for those communities... They are capsule psychobiographies, grounded in Freudian psychological assumptions." Extensive utilization of archival documents. Part IV consists of an Introduction and Chapters 11-13, which focus on the Oneida Community, John Humphrey Noyes, the founder, and its ideology regarding sexuality and sex roles. Noyes was licensed to preach in 1833, and in 1834 "he publicly announced that he was radically perfect, incapable of committing sin," giving rise to the teaching known as Perfectionism. Describes Noyes, who established his religious community in 1841 in Putney, Vermont, as "a charismatic, elitist, and authoritarian leader" who "played the central role in the shaping of the theological and ideological presuppositions upon which this theocratic utopian community was based." He introduced the system of complex marriage in 1846, "a pantagamous arrangement whereby all the members of the community were considered united by marriage ties." Noyes instituted the technique of male continence, "which prohibited male ejaculation during the sex act, [and which] assured virtually unlimited intercourse with no risk of pregnancy for the female." States that "[s]uch a frank attempt to institutionalize an erotic sexuality, to separate the 'amative' from the 'propagative' aspects of sex, as Noyes expressed it, naturally antagonized the local populace." Kern describes the system as a "spermatic-economy doctrine." After a writ for his arrest was issued in 1847 on 2 counts of adultery "and 'adulterous fornication,'" Noyes and his followers re-established the community in at Oneida, New York. Describes Noyes' doctrine of the spiritual and material that led to a theological superstructure that sanctified sexual intercourse. Describes the Oneida concept of ascending-descending fellowship, which "required that all relationships either with those above in the hierarchy (ascending) or with those below one (descending), be controlled by the superior party to the relationship." Since men were regarded as naturally superior to women, states: "Control of the sexual act was firmly vested in male hands..." Noyes was the ascendant member of the hierarchy. He introduced the practice of stirpiculture, or selective, eugenic mating between members, a process that he controlled. He "recommended incestuous relationships at Oneida for better 'scientific breeding.'" States that discipline of members was "used to monitor community sexual life and to secure female assent to the

ideologically established gender roles and sexual power structure of Oneida.” Regarding children: “Sexual experiences ordinarily began for both boys and girls two or three years after the onset of puberty... For both ideological and pragmatic reasons, young people were initiated into the intricacies of sexual practice at Oneida by elder members of the opposite sex.” Cites evidence of Noyes’ “central role in the initiation of female virgins at Oneida...” Extensive endnotes; extensive bibliography.

Kerr, Jacob. (1814). The Several Trials of the Reverend David Barclay, Before the Presbytery of New-Brunswick, with their Judgment at Oxford. An Appeal to the Synod of New York, and New Jersey: with Their Judgment in the City of New York. Remanded By the Synod, to the Presbytery of New Brunswick; with their Judgment, at Hackettstown: and A Vote of Censure on Jacob Kerr, One of the Complainants. Elizabeth-town, NJ: R. and P. Canfield, 404 pp. [Accessed 02/05/13 at the World Wide Web site of HathiTrust Digital Library:

<http://babel.hathitrust.org/cgi/pt?id=nyp.33433082336664;seq=25;view=1up;num=15>]

Kerr was a Justice of the Peace, Sussex County, New Jersey, and a member of the Presbyterian church in Knolton, New Jersey. States in the preface that he has “published the work... to correct and repel the many misrepresentations industriously circulated, the tendency of which were, to criminate and asperse my character, as well as the character of those connected with me, as complainants; – and to correct the many falsities propagated against respectable persons, who bore testimony against the Rev. David Barclay, before the Presbytery of New Brunswick...” The book consists of a series of varying types of documents. Barclay was a minister in the Presbyterian Church, and pastor of Knolton, Oxford, and Mount Bethel churches in the Presbytery of New Brunswick, New Jersey. Pp. 26-64 report a number of conflicts between Barclay and members of his churches that led to involvements of the Presbytery, culminating in 6 charges filed against him with the Presbytery in 1812. The fifth charge was his “attempting to violate the chastity of Mary Cool, (alias Mary Dye) at Mount Bethel, and also the chastity of Catherine Adams, and Rachel Stout, in Knolton, and Belvidere. Kerr was listed as a witness, and a member of the group that brought the charges. Pp. 65-120 describe the Presbytery’s trial of Barclay, in which Kerr participated as prosecutor. Includes portions of the testimony. [Testimony from Mary Cool, Catherine Adams, Barclay, and others described behaviors that would constitute physical and verbal sexual harassment.] Pp. 120-130 is a commentary by Kerr and the text of the Presbytery’s decision: The fifth charge “has not been *fully* substantiated:– Nevertheless, from the testimony offered with a view to support the charge, the presbytery is of opinion, that Mr Barclay has been guilty of gross and criminal indelicacy, in language and behaviour towards females, and that at different times.” The Presbytery dissolved his pastoral relationship to the 3 congregations. Pp. 131-393 is a detailed account of Barclay’s post-trial challenges and Kerr’s counter-challenges, with Kerr’s commentary, into 1814. Pp. 394-404 is an appendix of correspondence.

Keshgegian, Flora A. (2000). “‘And Then I Remembered.’ Childhood Sexual Abuse.” Chapter in Redeeming Memories: A Theology of Healing and Transformation. New York, NY: Nashville, TN, pp. 36-56.

By an assistant professor of systematic theology, Episcopal Theological Seminary of the Southwest, Austin, Texas. “The purpose of this book is to remember from the perspectives of those who have been victimized, in such a way that we might re-member Christianity and society. My approach may best be defined as a Christian feminist political theology.” The first section presents 3 cases of suffering, one of which is “the recovery and claiming of memory by those who have been sexually abused” and, specifically, childhood sexual abuse. Chapter 1 examines the experience of child abuse, including: trauma; defense mechanisms; remembering; telling; giving witness in a supportive and safe social context; false memories; the social context of remembering; remembrance, healing, and change. Draws from the work of Judith Herman. Cites the story of Frank Fitzpatrick, a child sexual abuse victim of Fr. James Porter, then a Roman Catholic priest, as “a remarkable example of recovered memory leading to connections, validation, and vindication.” 51 footnotes.

Kincaid, James R. (1998). "Accusing the Stars: Perversion among the Prominent." Chapter 8 in Erotic Innocence: The Culture of Child Molesting. Durham, NC: Duke University Press, pp. 214-237.

Kincaid is a professor of English, University of Southern California, Los Angeles, California. Uses the elements of Gothic narrative to analyze ways U.S. culture "has enthusiastically sexualized the child while denying just as enthusiastically that it was doing any such thing." States in the introduction: "We seem stuck with a vacant child that is both marginal and central to our lives: easily disposed of, abused, neglected, abandoned; and yet idealized, treasured, adored." The chapter is "a selection of child sex talk-fests that have latched onto a position or person in our culture prominent enough to elicit a gasp of happy disbelief... What we need for scandal are prominent people who also carry with them the erotic, in one of two packages: the presumption of extreme innocence or obvious self-contained sexiness." One subsection, Children and the Clergy, pages 221-224, briefly discusses "clerics molesting children: the best occupational story we have. Priests especially are devised as the only nonsexual beings in our culture except for children and thus are nearly as vacant and erotic." Cites media accounts. Endnotes.

King, David. (2006). A Brief Report of The Federal Government of Canada's Residential School System for Inuit. Ottawa, Ontario, Canada: Aboriginal Healing Foundation, 23 pp. [In English and French.] [Accessed 09/18/08 at the Research Series section of the World Wide Site of Aboriginal Healing Foundation: <http://www.ahf.ca/publications/research-series>]

The title is descriptive. Based on archival sources from Canada's "federal departments of Northern Affairs and National Resources, and Health and Welfare Canada, the Royal Canadian Mounted Police, the Hudson's Bay Company, and the Anglican and Roman Catholic Churches. The research also includes interviews with former students, missionaries and government bureaucrats." Residential government schools for Inuit children, and some First Nations children, were operated in Canada's North in the 20th century until 1986. Among the schools were ones operated by the Roman Catholic and Anglican churches. Topics very briefly addressed include: location of schools, numbers of Inuit students, cost, language and literacy, curriculum, diet and dress, consent of Inuit families versus government coercion, relations between churches with mission schools and the government, staffing, children at risk, and Anglican Church mission schools and the province of Quebec. Cites reports of "two separate investigations involving 'documented extensive sexual and physical abuse of Inuit students' at The Chesterfield Inlet Residential School run by the Roman Catholic Church. Out of 86 investigations of sexual assault allegations, 346 former students and nearly all staff were interviewed. Solid evidence was found in 14 cases. This led to 13 sexual abuse charges against three Catholic priests and 41 charges against one civilian staff member." Lacks references.

King, Sharon E. (1999). 'Clergy Sexual Abuse.' Subsection of "Significant Unconventional Sexual Behaviors," Chapter 8 in Francoeur, Robert T., Koch, Patricia Barthalow, & Weis, David L. (Eds.). Sexuality in America: Understanding Our Sexual Values and Behavior. New York, NY: The Continuum Publishing Company, pp. 191-192.

The book is intended as an expanded and updated version of the 3rd volume of the 1997 International Encyclopedia of Sexuality. King is described as a specializing in survivor therapy. The 1st section of the chapter is devoted to *Coercive Sex*. The subsection is introduced with the statement: "In the past ten years, sexual abuse of minors by clergy has become a major public scandal and crisis for all the churches, although the public attention is often focused on the [Roman] Catholic clergy because of their requirement of celibacy." The 7 paragraphs focus on the Roman Catholic Church in the U.S.A. Draws heavily on the work of A. W. Richard Sipe. Notes: problems encountered in the responses by bishops and dioceses; changes in secular law that affect statutes of limitations and mandatory reporting; emergence of support and advocacy groups of and for survivors. 4 citations from 2 authors.

Kinnear, Karen L. (2007). Childhood Sexual Abuse: A Reference Handbook (2nd edition). Santa Barbara, CA: ABC-CLIO, Inc., 342 pp.

Kinnear is a paralegal and "professional researcher, editor, and writer." "The purpose of this book is to provide a survey of the available literature and other resources on the topic of childhood

sexual abuse and to direct readers to sources for further research.” In Chapter 1, “Background and History,” pp. 35-37 consider ‘Cults and Ritual Abuse.’ In Chapter 2, “Problems, Controversies, and Solutions,” pp. 75-78 consider ‘Sexual Abuse Committed by Clergy,’ focusing on the Roman Catholic Church in the U.S.A. Pp. 78-79 consider ‘Statutes of Limitations,’ noting: “This issue is still hotly discussed, as more individuals are coming forth and admitting that they have been abused by Catholic clergy or others and had told no one because they were afraid, embarrassed, or pressured to keep quiet.” In Chapter 3, “Worldwide Perspective,” pp. 117-118 consider ‘Ritual Abuse’ in non-U.S.A. nations. In Chapter 5, “Biographical Sketches,” minimal profiles without references are presented of “some of the more prominent researchers, writers, political activities, offenders, and others who have been of note.” Those related to sexual abuse of minors in religious communities are all Roman Catholic: Barbara Blaine, Fr. Thomas Doyle, Fr. Gilbert Gauthé, Fr. Bernard Law, and Fr. Paul Shanley. The book includes a directory of organizations, associations, and agencies, and a select list of print and nonprint resources. Numerous references.

Kinney, John F., & Bishops’ Ad Hoc Committee on Sexual Abuse. (1994, November). Restoring Trust: A Pastoral Response to Sexual Abuse, Vol. I. Washington, D.C.: National Conference of Catholic Bishops. [Pagination is not continuous.] [Accessed 12/26/08 at the World Wide Web site of BishopAccountability.org: <http://www.bishop-accountability.org/reports/1994-11-RestoringTrust/>]

Kinney, a bishop in the Roman Catholic Church, chaired the Bishops’ Ad Hoc Committee on Sexual Abuse of the National Conference of Catholic Bishops. Originally a binder. Described as resource material developed “to assist [bishops] and your staff in dealing with the difficult challenge of child sexual abuse by clergy [in] your own diocese.” Because “[r]esponding to the pastoral needs of the diocesan church comes within the purview of the local bishop,” the Committee’s comments and suggestions “are to be seen in this context, and are in no way binding for local implementation.” The first section is a review of *ministry-related sexual misconduct* policies of 157 dioceses. Topics addressed include: general guidelines, prevention and education, administrative guidelines, victims, the accused, reassignment, and media. Includes the Committee’s proposals for improvement and a select bibliography. The second section is a report on 10 evaluation and treatment centers that work with priests. Format consists of a general description, specialties, style of contact with the referring bishop, and type of client information shared with a bishop. Includes key questions for a bishop considering a referral to ask of a facility, key questions a facility may ask of a bishop, and criteria for bishops to use in selecting a facility. The next section consists of 9 papers on selected topics commissioned by the Committee: Berlin, Fred S., & Krout, Edgar. “Pedophilia: Diagnostic Concepts[,] Treatment, and Ethical Considerations;” Eisenzimmer, Andrew J. “The Role of the Diocesan Outside Counsel;” Flynn, Harry J. “Care for Victims and Their Families;” Gill, James J. “Priests, Power and Sexual Abuse;” Hammel, Jack. “The Role of the Diocesan In-House Attorney;” Maniscalco, Francis. “The Media and Sexual Abuse Cases[;] Elements of a Media Plan;” McHugh, Paul R. “‘Recovered Memories of Abuse’ – An Historical Reflection;” Rossetti, Stephen J. “Parishes as Victims of Child Sexual Abuse;” Valcour, Frank. “Expectations of Treatment for Child Molesters.” [For Volume II, see the following entry.]

_____. (1995, November). Restoring Trust: A Pastoral Response to Sexual Abuse, Vol. II. Resource Materials for Bishops. [Pagination is not continuous.] Washington, D.C.: National Conference of Catholic Bishops. [Accessed 12/26/08 at the World Wide Web site of BishopAccountability.org: <http://www.bishop-accountability.org/reports/1995-11-RestoringTrust/>]

The 2nd of a 2-volume report. [For Volume I, see the preceding entry.]. Originally a binder. The 1st section continues the report on evaluation and treatment centers in Volume I by providing material on 8 more. Includes results from a survey returned by 145 dioceses “regarding their use of centers for assessment, treatment, and long term care of priests involved with sexual abuse of minors... The overall results indicate that the bishops have used 40 centers for assessment services, 27 for treatment, and 12 for long term care.” Reports respondents’ level of satisfaction with, and comments for, 15 centers used for assessment services, 10 treatments purposes, and 4 long term care providers used by a minimum of three dioceses. The 2nd section, “Responding to Victims-Survivors,” consists of 7-parts, and includes contributions from “three individual victims-

survivors of clergy sexually abuse.” Topics addressed include: the personal stories of a woman and a man who were abused by priests; a plan for a coordinated and sensitive pastoral response to allegations of clergy sexual misconduct; “reflections on how to identify [therapeutic] resources and maintain connections between the care giving professionals and the Church officials;” intervention with *extended victim* audiences, with 5 appendices of practical aids; 3 guidelines “[f]or meetings with victims-survivors organizations that are national in character;” resource materials for diocesan policies relating to care for victims, taken from Volume I; responses of 3 “victims-survivors who were... asked to respond to five questions” which included: “What helped on my road to healing? What inhibited my healing? How did the Church help? How did the Church inhibit? What should the Church have done?” The concluding section consists of: an anonymous article by a priest who is a convicted sex offender; O’Malley, Patrick. “Reflections on Working with Problems of Sexual Abuse;” Gill, James J. “Will Priests Sexually Abuse After Treatment?”; Intrieri, Michael A. “Sexual Abuse and the Catholic Church: An Insurance Viewpoint;” reproduction of a published bibliography [See this bibliography, Section II: Wolf, Ann. (1994).].

Kitchens, Ted. (1992). Aftershock: What to Do When Leaders (and Others) Fail You. Portland, OR: Multnomah Press, 245 pp.

Kitchens is senior pastor, Christ Chapel Bible Church, Fort Worth, Texas. Working from a theologically conservative and evangelical point of view, sees clergy sexual boundary violations as acts of moral impurity and disobedience. Using scripture as the practical basis for addressing those who commit offenses, presents corrective discipline in love and forgiveness for the goal of restoration as a blueprint from Jesus for dealing with sin in the church. Chapter 5, “Something for Everyone: Heaven’s Answer to Earth’s Failure,” (pages 75-95) describes the constructive purposes of corrective discipline for the offender, the congregation as a whole, individuals in the congregation, and the congregation’s leaders. (There is no mention of discipline serving the purpose of justice or healing for the victim. The direct victim of the offender is never mentioned.) Sections 3 and 4 describe practical steps for corrective discipline that are derived from various scriptures. Section 5 focuses on churches leaders and discusses: prevention; how to confront an offender; restoration, spiritually and to position. Footnotes.

Klee-Hartzell, Marilyn. (1993). “Family Love, True Womanliness, Motherhood, and the Socialization of Girls in the Oneida Community, 1848-1880.” Chapter 11 in Chmielewski, Wendy, E., Kern, Louis J., & Klee-Hartzell, Marilyn. (Eds.). Women in Spiritual and Communitarian Societies in the United States. Syracuse, NY: Syracuse University Press, pp. 182-200.

Klee-Hartzell is associate professor, political science, Adelphi University, Garden City, New York. Examines the situation of women as adults and children in the 19th century Oneida Community in Madison County, New York, founded and headed by John Humphrey Noyes who “attempted to fashion a collective family of 250-300 people.” States: “He envisioned himself as a modern Abraham who was the spiritual father of a new tribe of Bible Communists. He was the archetypical patriarch from whom all authority flowed... He took unto himself all the power of the tribe. Until declining health forced him to withdraw from the everyday spiritual administration of the community, Noyes dictated the substance and form of spiritual orthodoxy for all members... They believed implicitly in Noyes’s wisdom as a prophet of God...” Describes Noyes’ religious doctrines, which included his direction of members’ sexual activities within “the practice of ‘complex marriage’ – a system of heterosexual relations between all adult women and men in the community,” which she also describes as *plural marriage*. His ideology of an “‘ascending/descending fellowship’” placed women in a position of having “to accede to explicit male superiority and leadership and hide any talents or ambitions that might threaten the patriarchal assumptions of the community.” States: “...women at Oneida were nearly powerless, submitting to a male-dominated regime in ideology, work, and sexual relations.” Reports that girls “were introduced into the sexual practices of the community” at about 12-years-old: “Because Oneida children were sheltered from opportunities to see adults in social situations, they were probably quite uninformed about sex. Transition into adult was, therefore, more dramatically marked by initiation into complex marriage... Noyes initiated each virgin into sexual intercourse

shortly after her first menses, and thereafter, from approximately ages twelve to twenty-five, young women had sexual relations exclusively with much older community men... By consenting to sexual 'interviews' with older community men, young women supposedly demonstrated their understandings of and cooperation with a correct community spirit. Sexual relations with older men also provided girls with spiritual tutelage in accordance with Noyes's 'ascending fellowship' principle." 6 endnotes; 14 references.

Kline, Paul, M., McMackin, Robert, & Lezotte, Edna. (2009). "The Impact of the Clergy Abuse Scandal on Parish Communities." Chapter 6 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 94-104. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Knight, Ivor A. (1998). Out of Darkness: Growing Up with the Christian Brothers. South Fremantle, Western Australia: Fremantle Arts Centre Press, 190 pp.

Autobiographical account. In 1938, at 5-years-old, Knight was declared a ward of the state and placed in Castledare, an orphanage run by the Christian Brothers, a Roman Catholic order in Australia. During his brief time there, a Brother began used him regularly for sex. This exploitation was maintained by the Brother imposing secrecy upon Knight through the threat of punishment, and by Knight's desire for adult attention. In 1942/1943, Knight was relocated to Tardun, another Roman Catholic orphanage where disturbingly harsh physical abuse was inflicted by the Brothers as a means of discipline. At about 9- or 10-years-old, a Brothers began to use Knight sexually. In 1945, Knight was transferred to Clontarf, a Catholic orphanage for older boys. A Brother, who was Knight's teacher and dormitory monitor, and whom he respected, groomed him and used him sexually. Another Brother, the principal, gave private "sex education" instruction while masturbating boys and himself. Describes the toll of these events on Knight.

Knockwood, Isabelle (with Thomas, Gillian). (1992). Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School in Shubenacadie, Nova Scotia (2nd edition). Lockport, Nova Scotia, Canada: Roseway Publishing, 159 pp.

Knockwood is part of the Mi'kmaw people, one of the First Nations, Canada, and lives at Indian Brook Reserve, Nova Scotia. At 5-years-old, she and her 9-year-old brother and 7-year-old sister were taken by her parents to live at the Indian Residential School in Shubenacadie, Nova Scotia, in compliance with Canadian law. The school, established by the national government in 1929, was government-financed and operated by the Roman Catholic Church, including the Sisters of Charity, for children to age 16. It closed in 1967. Presents a first person account of her experiences at the school, and includes material from others who attended. Chapter 4, "Rewards and Punishments," pp. 80-98, describes an environment in which children were forced not to speak their native culture nor observe native cultural practices, were punished through physical isolation and food withheld. Corporal punishment, sometimes extremely severe and physically harmful, was administered to children by priests and nuns, and included the use of straps, sticks, and fists. Those who wet their beds were forced the next morning to stand under their sheets in front of other children. Reports the attempt by a male religious figure, a priest or a brother, to receive oral sex from a 9-year-old boy. The attempt included the use of religion as both incentive for compliance and punishment for refusal.

Knowles, Rex H. (1984). "The Ethical Decision of Minister as Counselor." Chapter in Boyajian, Jane A. (Ed.). Ethical Issues in the Practice of Ministry. Minneapolis, MN: United Theological Seminary of the Twin Cities, pp. 55-62.

Knowles is pastor emeritus, Macalester Plymouth United Church, St. Paul, Minnesota. From a volume "addressed to the practitioners of ministry" that presents "a richly ecumenical discussion of ethical issues in the work of ministry." Knowles responds to the question: "...what are the

ethical decisions that the counselor must make because he or she is a minister who counsels?" Organizes his very brief essay around 3 themes: minister as counselor, person, and minister. Under minister as counselor, very briefly describes 6 ethical decisions or problems, which include "personal (sexual) involvement with the client." States: "There is a need for the counselee to express feelings honestly; but there is an equal need for the counselor to protect a vulnerable person reaching out for affection." Regarding ethical responses to a client's transference, states: "If you can't keep your distance, get out of the business. No one should be used, especially not vulnerable, dependent, hurt people." Lacks references.

Knudsen, Chilton R. (1995). "Understanding Congregational Dynamics." Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.) Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 75-101. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

By a priest who is pastoral officer of the Episcopal Diocese of Chicago, Illinois. The first third is a case study. The second third identifies a number of topics and enumerates relevant key points related to: precondition of the congregation as a closed system that maintains secrecy and avoids accountability; congregational responses to disclosure of clergy sexual abuse, including venting of anger and symbolic responses; feelings of violation and shame. Final third briefly addresses disclosure and intervention. Some material here differs from Hopkins, Nancy Myer (1995), this bibliography, this section.

Kochansky, Gerald E., & Cohen, Murray. (2007). "Priests Who Sexualize Minors: Psychodynamic, Characterological, and Clerical Considerations." Chapter 3 in Frawley-O'Dea, Mary Gail, & Goldner, Virginia. (Eds.) Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 35-57.

Kochansky has been an a supervising psychologist at Massachusetts Mental Health Center, Boston, Massachusetts, and "was in private psychotherapy and forensic consultation practice in Brookline, Massachusetts." Cohen, a psychoanalyst, is an emeritus professor of psychology, Boston University, Boston, Massachusetts. Chapter in a book that is "an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization... [particularly] the [Roman] Catholic [Church] sexual abuse scandal," especially in the U.S.A. "This chapter combines clinical data and formulations derived from Kochansky's treatment of priests, seminarians, and other religious who have had a variety of emotional and psychological problems... [and] the observations of Cohen... [whose] research and practice have involved the sexualization of either prepubertal boys (pedophilia) or of post-pubertal adolescent males (ephebophilia)." Their goal "is to apply the understandings that we have developed from our different areas of expertise to develop ideas about what might be *some* of the sources of, and *some* of the meanings of, the sexual behaviors of *some* priests who select children or adolescents as the objects of their sexual feelings." Reviews other clinicians' and researchers' works "regarding priests who sexualize minors" in relation to the topics of: gender and age characteristics of minors who were sexually violated by priests, and psychological characteristics of priests "with erotic attachments to pubertal and post-pubertal boys." Draws particularly on the work of Stephen Rossetti and Leslie Lothstein. They present a clinical case as an illustration of many of "the emotional and psychological factors seen in the behavior of priests who molest minors." Concludes with their hypothesis about the significance of offending priests' developmental histories and family dynamics that "often results in narcissistic vulnerabilities and defenses involving unrealistic self-representations and an instability of self-esteem, with underlying feelings of inferiority, defect, and shame, and longings to achieve and maintains a sense of specialness and superiority." They "also [very briefly] describe some of the ways in which the structure of the church as an institution – and its teachings and rituals (formal and informal) – unintentionally support some of the psychodynamic features that characterize these priests." Draws upon psychoanalytic theory. 37 references.

Kornfield, Jack. (1993). "The Emperor's New Clothes: Problems with Teachers." Chapter 18 in *A Path with Heart: A Guide Through the Perils and Promises of Spiritual Life*. New York, NY: Bantam Books, pp. 254-271.

Kornfield trained as a Buddhist monk in Thailand, Burma, and India, is a trained clinical psychologist, is founding teacher, Insight Meditation Society and the Spirit Rock Center, Woodacre, California. Identifies 4 major areas where [Eastern spiritual] teachers and communities most often get into difficulties: misuse of power; money; sexuality; addiction to alcohol or drugs. Regarding sexuality, he states: "The teacher's role can be misused in hypocritical or clandestine exploitation, adultery, and abuse, or other behavior that endangers the physical and emotional well-being of students." Analyzes why these problems occur, beginning with the generalization that they "arise when spirituality ignores or denies our own humanity" which results in a compartmentalization between being awakened and skillful in certain areas, and underdeveloped personally. States that the "exclusion [of sexuality] from much of spiritual life has been disastrous." Calls for clarification of traditional precepts and vows in relation to the context of U.S. spiritual communities. One brief section discusses "the intense forces of idealism and projection that operate in spiritual relationships," or transference, and their implications for the spiritual community: "Although the great majority of teachers are not unscrupulous, whenever idealism, inflation, compartmentalization, and confusion of teacher role and needs exist, abuse and exploitation can still result." One section discusses how a community can work with teacher-community misconduct problems, and presents a series of pointed and helpful questions to increase awareness and identify problems, which are the same fundamental principles learned in meditation. Very briefly addresses other topics, including establishing clear ethical guidelines, forgiveness, and leaving a community. Lacks references. [See also the Appendix; see also this bibliography, Section IIa: Kornfield, Jack. (1991).]

_____. (1995). "Right Action." Chapter 4 in *The Eightfold Path for the Householder: Ten Talks*. (Eveln Sweeney, Transcriber and Editor.). Berkeley, CA: DharmaNet International, pp. 38-50. [Accessed 06/28/09 at the World Wide Web site of DharmaNet International: http://www.buddhanet.net/ebooks_g.htm]

Addressed to non-renunciates. Briefly describes Right Action, the fourth step of the Eightfold Path (which is one of Buddha's Four Noble Truths), the way leading to the cessation of suffering and the achievement of self-awakening. Right Action is "traditionally taught as the major aspect of the precepts" in Buddhism: "Its fundamental quality is *ahimsa* in Sanskrit, or non-harming. It means acting in such a way that we don't harm other beings... The basis for virtue, for Right Action, is both mystical and practical, in that it comes truly from non-harming; it comes out of a sense of our connectedness with one another, and with all of life. It's mystical and practical, and it ties those levels of our experience together." Very briefly reviews restraint from sexual misconduct, the third precept: "It's very straightforward. Traditionally it means adultery or incest or sexuality with minors... It means that we have to look at our sexual actions and not do it where it's going to hurt somebody." Very briefly discusses sex as a powerful force because it is so close to birth and death.

_____. (2000). "The Dirty Laundry." Chapter 10 in *After the Ecstasy, the Laundry: How the Heart Grows Wise on the Spiritual Path*. New York, NY: Bantam Books, pp. 139-157.

Kornfield "was trained as a Buddhist monk in Thailand, Burma, and India..." and has a Ph.D. in clinical psychology. He is a co-founder of the Insight Meditation Society and of the Spirit Rock Meditation Center, Woodacre, California. From the introduction: The book is based on his communications "with a number of people who have dedicated twenty-five, thirty-five, forty years to a spiritual path, especially those who have become the Western meditation masters and abbots, the Western teachers and lamas of our generation." The book addresses "[t]he difficulties of finding a wise experience of spiritual life in modern circumstances." The chapter examines "spiritual scandal" and "collective spiritual difficulties." He calls for an approach that "is the spirit of discriminating wisdom," which "see[s] and tell[s] the difficult truth to ourselves and to one another, but always in the spirit of compassion, and in the knowledge of interconnection." Identifies 4 problems or dangers that arise in spiritual communities: 1.) misuse of power, which

“is most likely to occur when a teacher or master wields all the power in a given community.”; 2.) misuse of money; 3.) misuse of sexuality, which “is unfortunately prevalent in our times... The teacher’s full needs, combined with the ambivalence toward and denial of sexuality that are found in most spiritual teachings, can lead to secret affairs, sex in exchange for access to the teacher, students serving the teacher by sex ‘in the name of tantra,’ and other forms of sexual exploitation. Such relationships bring unnecessary suffering. At the extreme, sexual misconduct has led to secret harems, abuse of children, even the transmission of HIV by a teacher who told his students that his special powers would serve as protection.”; 4.) misuse of alcohol and drugs. As to why these problems occur in spiritual communities, he summarizes the Greek myth of Icarus and Daedalus. States that when a spiritual teacher identifies with a perfected being and “the authority of being a ‘master,’” and a “climate of unreal expectations” within the community reinforces the identification with perfection, “it is easy for the teacher to get disconnected and out of touch.” Briefly discusses the contribution of various factors: isolation of a community; cultural forces, e.g., patriarchy; shared denial. States: “Because questioning the teacher puts in touch with our own shadow and pain, students deny that abuses exist and carry on as before, in spite of the obvious painful truth.” Describes the factor of followers confusing a spiritual teacher’s charisma with true wisdom, noting the risk of a community becoming a cult. Very briefly warns of the possibilities of abuses of power by citing historical precedents in Eastern religious and meditative traditions. Differentiates denial from the practices of asceticism, false idealization from healthy purity, and acknowledgment of the full range of human needs and emotions from suppression. Very briefly addresses the difficulty of “cross-cultural confusion” regarding some Asian-based traditions that are introduced in the West, specifically the sexualization of a teacher’s relationship with a student. States: “...teachers from other cultures [can not] expect to come to the West and have students serve them sexually or otherwise.” Cautions: “We should be wary when there is a court around a teacher that focuses more on the person than on the wisdom of the lineage.” States that to avoid harm and for the health of the community, it is necessary “to spell out clear ethical guidelines for all members, including the leaders.” Concludes with a brief reflection on teachers’ betrayal by misuse of power and students’ betrayal by of themselves by denial and idealism. Emphasizes that betrayal presents an opportunity to learn discriminating wisdom and “truly awaken to the great heart of compassion.” Cites examples of the misuse of power by specific Eastern teachers who practiced in the West, including their misuse of sexuality. Lacks references.

Kornfield, Margaret Zipse. (1998). “Tending Yourself.” Chapter 10 in Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities. New York, NY: Continuum, pp. 281-3015.

Kornfield is a pastoral psychotherapist, American Baptist Church pastor, and faculty member of the Blanton-Peale Graduate Institute and of Union Theological Seminary, New York, New York. Written to reflect the holistic philosophy of the Blanton-Peale Institute. Chapter 10 includes a section on the need of pastoral counselors to set sexual limits with clients in their professional practice. Draws from the work of Karen Lebacqz and Ronald Barton, and of Marie Fortune regarding professional boundary issues and pastoral power. Offers concrete recommendations to avoid the blurring of boundaries in counseling relationships. In addition, pp. 101-105 discuss generally the fact of emerging policies and standards as set by religious judicatories “for sound community pastoral counseling because it has been stabled that most clergy who have been convicted of sexual misconduct had abused someone whom they had first counseled.” Footnotes.

Kramer, Joel, & Alstad, Diana. (1993). The Guru Papers: Masks of Authoritarian Power. Berkeley, CA: North Atlantic Books/Frog Ltd., 385 pp.

Examines how authoritarianism “is a primary mode of social cohesion – and how it has now become a major factor in social disintegration.” Part 1 consists of 14 chapters and “deals primarily with control and manipulation on the personal level, utilizing the relation between charismatic leaders and their followers as a stark example... We focus on the relationship between guru and disciple because it displays the epitome of surrender to a living person, and thus clearly exhibits what it means to trust another more than oneself... ...we wish to show that the abuses of power that occur in such contexts are structural rather than personal, and why this is necessarily so.” Chapter 3, “The Seductions of Surrender,” identifies “four routine corruptions of

power” resulting from “the structure of surrendering to an authority...”: sexual abuse, material abuse, abuse of power, and self-abuse. Notes the variety of ways gurus and followers rationalize what is unacceptable due to the role of surrender in the guru/disciple relationship. Chapter 8, “Gurus and Sexual Manipulation,” identifies controlling sexuality as a way gurus “ensure that their disciples’ prime emotional allegiance is toward them.” Promoting either celibacy or promiscuity are described as the 2 prevalent ways gurus “minimize the possibilities of people bonding deeply with each other, thus reducing factors that compete with the guru for attention.” Without identifying specific gurus or incidents, comments on “male gurus, as all the sex scandals [in recent years] we are aware of involve male spiritual leaders.” Lists “some of the more extreme examples of sexual abuse that have been exposed: 1. Religious leaders using their exalted position to seduce, pressure, or coerce disciples sexually, some even at puberty. This is compounded by the fact that they most usually preach either celibacy or marital infidelity. 2. Incidents of rape and creating ‘love slaves.’ 3. Using sex and romantic seduction by other members to entice people to join. 4. Separation of parents from their children, sometimes with accompanying child abuse and molestation. 5. Encouraging prostitution to support the group.” States that a guru “having sex with one’s disciples whether secretly or openly is a real betrayal of trust” because it exploits the disciple for the guru’s needs and pleasures, is a form of incest based on a guru’s function “as a spiritual father to whom one’s growth is entrusted...”, and it creates hierarchies of preference. Briefly notes the potential impact of the betrayal on the disciple. Notes similarity to a psychotherapist’s “context of power, trust, and dependency...” Offers a brief analysis of how gurus who combine hedonism and detachment as a means to a disciple’s self-realization and spiritual progress encourage a breakdown of personality and adoption of the guru’s persona, values, and ideology which reinforce an authoritarian personality structure. Chapter 9, “Gurus, Psychotherapy, and the Unconscious,” briefly describes transference and counter-transference in non-technical language. States: “Because of the nature of the [guru/disciple] relationship which demands total surrender, gurus... cultivate and reward transference, for a parental type of authority is at the very core of the guru’s power over disciples.” Intentionally omits references.

Krakauer, Jon. (2003). Under the Banner of Heaven: A Story of Violent Faith. New York, NY: Doubleday, 372, pp.

Krakauer is a journalist and non-fiction author. The book is in part a history of the Church of Jesus Christ of Latter-day Saints, or Mormonism, in general, of Mormon Fundamentalist sects, in particular, centering on vicious murders in 1984 in Utah. A strong, recurring theme is the role of polygamy, or plural marriage, as a religious doctrine as taught and practiced by Joseph Smith, 19th century founder of Mormonism, and various successors. Smith is reported to have married 40 women between 1840-1844 in Illinois, including females as young as 14. He used the threat of eternal damnation and invoked the marriage as commanded by God to overcome individuals’ resistance to his desire. Emphasis on obedience to the religious leader and submission as part of being faithful is another recurring theme, particularly as taught in the Fundamentalist sects. The practice of adult males taking young adolescent females as wives, including females who were relatives and daughters, is traced into the 21st century. Documentation based on interviews and an extensive bibliography, including archival material.

Krebs, Theresa. (1998). “Church Structures That Facilitate Pedophilia among Roman Catholic Clergy.” Chapter 1 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 15-32.

Krebs is a graduate student, department of sociology, University of Edmonton at Alberta, Alberta, Edmonton, Canada. Argues “that pedophilia among [Roman] Catholic clergy is possible because both longstanding and newly erected structures within the institutional Church facilitate it.” Uses Anson Shupe’s structural conflict model of clergy malfeasance in North American religious organizations to analyze the longstanding structures and to identify three that “facilitate pedophilia among some clergy: the internal institution itself, its hierarchical organization, and its government or polity.” The international factor, she writes, allows the hierarchy to relocate offending individuals to keep serving in distant geographic locations and thereby continue to abuse, and cites examples. It also allows relocation of offenders to clinical treatment centers and thereby continues

patterns of abuse, and cites examples. The hierarchical organization, she writes, allows bishops to “[follow] a course of denial and diffusion rather than [report] offenses to appropriate secular authorities”, and cites examples. Regarding internal polity, she writes that the “Church employs numerous methods to neutralize attempts to require accountability or restitution”, and cites examples. Uses Jean-Guy Vaillancourt’s work to interpret the new structures, i.e., the Church’s remedial response, that consist of new official policies and parish discussion groups. She concludes that these efforts amount to ways the Church “continues to deflect institutional responsibility for [pedophilia committed by clergy].” This deflection is a way for the Church to absorb the scandal, she writes, and thus to continue “to gloss over the gravity of sexual activity and pedophilic crimes among its personnel.” Footnotes; references.

Kriebel, Martha B. (1988). “Realities.” Chapter 3 in A Stole is a Towel: Lessons Learned in the Parish Ministry. New York, NY: Pilgrim Press, pp. 25-44.

Kriebel is pastor, Trinity United Church of Christ, Collegeville, Pennsylvania. In ‘Sexual Harassment,’ a subsection of the chapter, reports findings in a 1983 survey by the Division of Ministry Personnel and Education, United Church of Canada: 35% of 238 women respondents “indicated that they had been the victim of sexual harassment as a theological student or in a job as a woman in professional ministry.” Reports that a 1986 survey of 138 ordained women in the United Church of Christ yielded a response of 43 percent.” Lacks references.

Kreutzer, Knox. (1962). “Some Observations on Marriage Problems of the Clergy and the Nature of Episcopal Action.” Chapter 3 in Bowers, Margretta K. (Ed.). Proceedings of the Bishop’s Conference on the Psychotherapy of the Clergy, pp. 40-72. [A conference convened under the auspices of the Bishop’s Committee on Pastoral Counselling [*sic*] of the Protestant Episcopal Church, Tuxedo Park, New York, May 24-26, 1962.]

A chapter in the printed and edited proceedings, labeled *confidential*, of a conference that convened 24 psychiatrist, psychologist, and pastoral counselors to discuss “the subjects of alcoholism, marriage problems, vocational identity and homosexuality” in the Episcopal Church in order to “provide advice and counsel to the House of Bishops on certain kinds of chronic clergy problems which confront them...” Chapter 3 is by an Episcopal priest and executive director, The Pastoral Institute, Washington, D.C. Briefly makes observations about the official attitude of the Church toward clergy marriages, and toward the Episcopal Office. Presents a series of brief case histories “selected because they are typical.” The first case is a priest who sexualizes relationships with “female parishioners in his study” and was moved by bishops from parish to parish where he repeated the behavior. No bishop informed the receiving bishop of his prior actions. The second case is of a priest who had “seduc[ed] older adolescents in the parish” and a young man from the church. The priest’s bishop became more aware of the incidents, including three police arrests for homosexual solicitation, and “tended to cover them up...” When one incident became public knowledge, the priest resigned and moved to a new parish. Also presents others cases involving priests who sexualized relationships with parishioners. Draws inferences and conclusions from the cases and raises questions addressed to bishops. His seventh inference states: “An inference is made that in respect of clergy problems, the key determinant in the nature of Episcopal action is the presence or absence of publicity and attendant embarrassment; that where such embarrassment exists, Episcopal action may occasionally tend to be disciplinary in character, though even then, not typically; that where no publicity exists, Episcopal action is likely to be ineffective and on the side of dealing with the problem by getting it out of sight as quickly as possible.” The chapter includes comments and discussion by participants. Lacks references.

Kröber, Hans-Ludwig. (2004). “Legal Implications – the German Legal Situation.” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 151-160.

The book consists of edited versions of presentations at the symposium in the book’s title that was organized by the Pontifical Academy for Life. From the introduction by an Academy

representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon.” Kröber is professor and director, Institute of Forensic Psychiatry, Charité – Universitätsmedizin, Berlin, Germany. Addresses a series of topics related to the sexual abuse of minors in the context of criminal law, particularly in Germany. Reports that German law defines *children* as persons under 14-years-old, and that persons under 16 “are protected from being sexually abused by individuals to whom they have been entrusted for their education, training or life situation.” Contrasts “the strictly adversarial and accusatorial model of American and British common law, where prosecution and defence fight with each other, while the judge is more like a ‘referee’ and the jury gives the verdict” with that of “the more ‘inquisitorial model’ of German criminal trial law and related systems, where the extensive impartial duty to investigate lies with the prosecution and the court.” Lists basic rights of the accused and of the actual or alleged victim. Addresses the Church’s role in situations involving “priests and other persons holding functions in the [C]hurch,” which include “not uncritically tak[ing] the part of the accused and particularly should not know defend the accused by attacking the victim with accusations.” Also calls for crisis management, which “consists of strictly acting on facts and establishing transparency,” and building trust with the involved “parish without compromising the accused or alleged victim.” Other topics include: reporting knowledge of sexual offenses to civil authorities; a situation in which the victim does permit use to be made of disclosure; obligations of those who have a surety position towards the victim; procedures of German professions for determining whether an offender is fit to resume professional activity; criminal, civil, and moral obligations of the Church or a superior for offenses committed by co-workers or subordinates; procedure when a deceased person is accused of sexual abuse of minors; role of the Church’s canonical investigation and the civil penal process. 12 references.

Kuchan, Anthony. (1989). “Survey of Incidence of Psychotherapists’ Sexual Contact with Clients in Wisconsin.” Chapter 3 in Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T., & Confroe, Ray M. (Eds.). Psychotherapists’ Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, pp. 51-64.

By a practicing psychotherapist, Milwaukee, Wisconsin, and charter member, Wisconsin Psychological Association Task Force on Sexual Misconduct by Therapists and Counselors. Approximately 4,500 surveys were distributed to therapists in Wisconsin; 1,559 were returned. 310 (19.9%) of respondents reported one or more clients who had been engaged in sexual activity with a therapist between 1982-1984. Total number of cases reported was 655. Professional affiliation of perpetrators was: psychiatrist, 33.8%; psychologist, 18.7%; social worker, 12.7%; clergy, 11.2%; physician, 5.5%; marriage counselor, 3.5%; other, 14.5%. References.

Küstermann, Gabriele. (2000). “Sexual Conduct and Misconduct: Buddhist Ethics in the West.” Chapter 23 in Tsomo, Karma Lekshe. (Ed.). Innovative Buddhist Women: Swimming Against the Stream. Richmond, Surrey, England: Curzon Press, pp. 285-293.

Küstermann is a member of the executive committee, Sakyadhita: International Association of Buddhist Women. Very brief essay that discusses potential problems for practitioners of Buddhism related to sexual misconduct. Identifies the basis for traditional Buddhist ethical theory as the Noble Eightfold Path and 5 precepts. Describes possible difficulties between Asian teachers and Western students, including cultural differences, misunderstanding in communication, and the tendency of naive students to overlook human weakness: “...Buddhist groups are especially challenged to cope with human tendencies to admire and overestimate, to indulge in wishful thinking, to expect ideal behavior, and to experience sexual attraction, particularly to teachers.” Calls for both teachers and practitioners “to develop mindfulness to recognize sexual desire, and

clarity to deal with the situation honestly.” Discusses the potential for unequal male/female relationships, sexual exploitation, and misuse of power in tantric Buddhist practice which can include sexual involvement with teachers and pledges of secrecy. Gives 7 scenarios for discussion of appropriate responses, 5 of which relate to sexual conduct and teachers. References.

La Fontaine, Jean Sybil. (1998). Speak of the Devil: Tales of Satanic Abuse in Contemporary England. Cambridge, England: Cambridge University Press, 224 pp.

By an emerita professor of social anthropology, London School of Economics, London, England. Reports results of her 1994 research study into allegations of satanic child abuse in England in the 1980s and 1990s that were highly-publicized and controversial. The study was funded by England’s Secretary of State for Health. Part of the work was conducted jointly with the Department of Social Policy and Social Work, Manchester University. Used the methods of social anthropology, and included historical and cross-cultural comparisons. Examines legal, clinical, and religious perspectives and influences. Allegations included acts of sexual abuse, torture, and murder of children in rites of devil worship, witchcraft, and occult groups. Considers: problems of definitions; extent, sources, and contents of the allegations; questions of proof, evidence, and corroborations. Identifies multiple foundations for the allegations and widespread acceptance of them; no independent corroboration of the allegations could be established. Conclusions are carefully drawn and nuanced. From Chapter 3: “...allegations of satanic ritual abuse seem at first sight to implicate modern pagans or occultists. This chapter has shown that such conclusions are not really justified.” From Chapter 5: “There were three cases [in prosecutors’ files]... in which men were convicted of sexually abusing children whom they had involved in a form of ritual action... ...there was abundant evidence to corroborate the stories told by the victims... While they substantiated both the fact of the children’s sexual abuse and the ritual context in which it happened, these cases did not involve the acts that define satanic abuse... ...children may be sexually abused in extremely sadistic ways without those guilty of abusing them being organised in a satanist cult. The lack of evidence undermines only the satanist element.” Suggests factors that contributed to “the satanic abuse epidemic” and why it “appeared at this point in history.” Factors identified include: the influence in the religious community of those who associate the end of the second millennium with the Second Coming; New Age subculture and occultism; the influence of the psychotherapeutic community; the large scale of rapid social change “that has generated widespread anxiety and malaise.” Lengthy bibliography; 90+ footnotes.

Laaser, Mark R. (1992). The Secret Sin: Healing the Wounds of Sexual Addiction. Grand Rapids, MI: Zondervan, 256 pp.

Laaser is a faculty member, Golden Valley Health Center, Golden Valley, Minnesota. Describes himself as a recovering sex addict. He was an ordained pastor who conducted a counseling practice in which he sexualized relationships with counselees. When his “affairs” were discovered by a colleague, he was fired and some of his clients sued him. States: “This book is my attempt to examine sexual addiction in the Christian church. We will expose these secret sins to the light of the gospel and our best psychological understanding.” Part 1 describes sexual addiction as “a sickness involving any type of uncontrollable sexual activity,” a sin, and a disease in which “the devil, the power of evil, is at work...” States that “sin, in itself, is also an addiction... Unmanageability, escape, shame, and *addiction* are interwoven into the very fabric of sin.” Identifies sexual fantasy, masturbation, and use of pornography as ‘building-block behaviors,’ the foundation for a cycle of addictive behaviors. Chapter 4 identifies “common characteristics” and “observable symptoms” of people who are sexually addicted. Chapter 5 discusses sexually addicted [Christian] pastors. Discusses “the combination of [15] factors that contribute to pastoral sexual immorality,” the forms of which include “sexual abuse and exploitation” of adults and minors. Lists 11 “warning signs that might prompt a congregation or its leadership to ask more questions concerning its clergy.” His position is that sexually addicted clergy can be healed, and that if they “exploited or abused parishioners, they should not be restored to their position, not only to protect the victims, but also to protect the addict from falling back into the addictive behavior.” Part 2 identifies the roots of sexual addictions, stating it “begins in unhealthy families” in which members are “deeply wounded” emotionally, physically, sexually, or spiritually. Describes

“unhealthy” in relation to the dynamics of boundaries, rules, and roles. Discusses “unhealthy shame” and the coping mechanism of *escape* and *codependence*. Part 3, drawing upon the work of Patrick Carnes, presents a Twelve Steps recovery model for individuals and couples. Chapter 13 is about “how sexual sin affects congregations and what we might do to heal these situations,” and discusses unhealthy and dysfunctional churches. Pages 184-188 list actions that a church can take on behalf of a primary victim of a pastor or church leader: function as an advocate; believe the victim; offer fellowship; provide counseling; facilitate reconciliation; conduct preventive education. Offers strategies “to heal the wounds of sexual sin in the church”: break the silence; grieve the loss; practice reconciliation; initiate prevention. For all the clinical assertions, there is the briefest use of citations; 19 book endnotes; resources.

_____. (1995). “Long-Term Healing.” Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 232-250. [Published in association with the Interfaith Sexual Trauma Institute, Collegetown, MN.]

Offers a framework of 4 stages of grief to identify a process of healing for a congregation following a sexual boundary violation: shock; searching; disorientation; reorganization.

_____. (2011). “Prevention of Pastoral Sexual Misconduct.” Chapter 3 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 43-61.

From Chapter 1 by the authors, which is an introduction to the book: “The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book.” Uses a systems approach based on the “contextual world of a minister [that] consists of three parts” – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define “clergy sexual misconduct.” Laaser is “an internationally known author and speaker” who with his wife “started Faithful and True Ministries to counsel couples healing from sexual addiction.” The chapter is the sole contents of the book’s Part 2, Prevention and Education for Clergy Sexual Misconduct. Identifies himself as a victim of “sexual abuse at the hands of a pastor” and as a perpetrator of “sexual acts of female counselees when I became a pastoral counselor,” acts that he links to his sexual addiction. States: “The content and opinions that I offer in this chapter are in response to a personal question, *What would have helped me get the help that I needed so that I would not have offended?*” [italics in original] Begins by “summarize[ing] some of the research that I and others have done concerning how accurate [clinical] assessment of vulnerability [to committing clergy sexual misconduct] can be achieved... We can’t rely simply on finding severe mental pathology. We must look at vulnerability, such as lack of education, naïvete, family-of-origin dysfunction, or emotional neediness based on early childhood trauma... Whoever diagnoses pastors should be familiar with addictive disease of all kinds.” Based mostly on his experience with clergy who are sex addicts, discusses 5 “dynamics [that] will allow us to begin to understand what kind of preventive assessment can be achieved.” The 5 are: family, role and identity, isolation, trust, and self-care and asking for help. Regarding family: states that the large majority of “pastoral sex addicts have likely come from a background of abuse,” and very briefly describes 4 “traditional categories of abuse” – emotional physical, sexual, and spiritual. Regarding role and identity in the context of evaluating sexually addicted pastors, he refers to role as that of a pastor, and identity as based on one’s personality and developmental history. States: “The role, status, and power of being a minister may bring narcissistically injured people a sense of relief from their inferiority and woundedness.” Lists 12 key factors for accurate assessments by those investigating “pastoral sexual misconduct” who “evaluate what kind of discipline and treatment will be necessary after the fact.” Also states that the 12 factors “can be used to assess candidates for ministry and active clergy.” Concludes with a

very brief response regarding knowing if a person is safe to begin ministry or return to ministry.
15 references.

Laaser, Mark R. (with Eli Machen). (1996). Faithful and True: Sexual Integrity in a Fallen World. Nashville, TN: LifeWay Press, 240 pp.

Laaser “is a lecturer, workshop leader, and seminar designer.” Machine wrote the “Leader’s & Facilitator’s Guide.” From the introduction: The book “combines personal study, interactive learning activities, and group interaction.” The purpose is “to understand yourself better as a sexual being,” which “will help you cope in a world of sexual immorality...” Introduces himself as recovering from sexual addiction, and who, during his work as pastor a congregation, “[had] sex with women I counseled.” In a workbook format, Part 1, “A Model for Sexual Wholeness,” consists of 6 units. Part 2, “Recovering from Sexual Sin,” consists of 6 units. States: “Part 2 is written for a person in a lifetime battle with sexual sin... I have written Part 2 from my clinical experience with hundreds of sex addicts. I have also written from my heart as one who know God’s healing and restoration.” [Included in the bibliography due to the influence Laaser’s work has had among clergy who committed sexual boundary violations in a faith community context.”

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. [Reprinted from: Laaser, Mark R., & Adams, Kenneth M. (1997). Pastors and sexual addiction. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 4(4):353-370.]

Laaser “is a writer, teacher, and counselor and has authored a number of books about sex addiction.” Adams is “a licensed psychologist in clinical practice in Royal Oak, Michigan, and clinical director, Program for Sexual Health and Addiction. “This chapter outlines dynamics and treatment issues relevant to sexually addicted pastors. Underlying trauma, personality disorders, identity issues, and primary and secondary victims are addressed. Assessment and accountability components are a necessary part of the treatment and reentry program for this population... In this article, we describe unique qualities of pastoral sexual addicts and suggest some treatment strategies that are specific to these issues.” At the outset, offers 2 “brief cases [to] illustrate pastors who are sexual addicts,” including that of a Protestant pastor who “has struggled with pornography,” “became very emotionally involved with several women” in previous congregations where he served, and in his current church has sexualized his “relationship with the organist, a married member of his church...” Discusses factors related to the pastoral sexual addiction and the choice of the role of pastor, including: family (emotional, physical, sexual, spiritual), role and identity, isolation, and trust, consequences. The section on treatment issues discusses: assessment, vocational guidance, spiritual direction, family support, church support, and countertransference. 14 references.

Laaser, Mark R., & Laaser, Debbie. (2011). “Working with Clergy Couples.” Chapter 9 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 165-184.

From Chapter 1 by the authors, which is an introduction to the book: “The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book.” Uses a systems approach based on the “contextual world of a minister [that] consists of three parts” – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define “clergy sexual misconduct.” Laaser is “an internationally known author and speaker” who with his wife “started Faithful and True Ministries to counsel couples healing from sexual addiction.” Debbie Laaser works at Faithful and True Ministries, “providing support for women and couples.” The chapter is 1 of 5 in Part 5, Restoring Clergy Marriages, Spouses,

and Families Impacted by Sexual Misconduct. Written both from their personal experience of his having violated sexual role boundaries as a pastor doing counseling, which he attributes to his sexual addiction, and from their “work with several hundred clergy couples” in which the clergy spouse committed “sexual misconduct,” which they term a betrayal of marital fidelity and of the clergy role. Using a sexual addiction framework, they identify 3 components of the couple’s recovery. Emphasizes a spiritual dimension to their counseling. Briefly discusses a number of topics, including: disclosure, suffering and meaning, forgiveness, sex, and vision. 10 references.

Laeuchili, Samuel. (1972). Power and Sexuality: The Emergence of Canon Law at the Synod of Elvira. Philadelphia, PA: Temple University Press, 143 pp.

By a professor of religion (patristics), Temple University, Philadelphia, Pennsylvania. An academic, historical study of the Roman Catholic Church’s Synod of Elvira in southern Spain, 309 A.D., that produced 81 canons. Concludes that “the decisions of Elvira were made from a premise of a hierarchic social structure of life that was basic to both the ancient church and the ancient world” and was intended to establish a “relationship” between bishop/presbyter and faithful [that] was one of dependence and domination.” His language is unequivocal: “The council of Elvira marked the transformation of an aggressive sectarian movement to an imperial cult religion...” His analysis is that since over 45% of the Elvira canons addressed sexual matters, “sexual behavior had become the prime medium through which the Spanish church sought control and definition.” The higher degree of penance for clergy who committed sexual misconduct “helped to form the clerical leadership image” as more elevated and separate from the laity.” Canon 18 is translated as: “Bishops, presbyters, and deacons, if – one placed in the ministry – they are discovered to be sexual offenders, shall not receive communion, not even at the end, because of the scandal and the heinousness of the crime.” Cites canons 18, 30, and 69 as indicators that “sexual infractions [in the ranks of the clergy] were obviously common.” Footnotes.

LaHaye, Tim. (1990). If Ministers Fall, Can They Be Restored? Grand Rapids, MI: Zondervan, 192 pp.

By the president and founder of Family Life Seminars, an author, and minister. Oriented to conservative and fundamentalist Christians, and draws heavily from denominations that emphasize the autonomy of the congregation as the structure of polity. Part 1 “explores factors that contribute to a minister’s fall and ways that ministers can avoid sexual temptation.” Rather than the model of abuse of power and fiduciary trust, uses of a model of “ministerial infidelity,” “ministerial adultery,” and “sexual affair.” Part 2 “describes how the a church can deal with ministerial infidelity and explores several positions about restoring fallen ministers.” Chapter 9 reports responses of 14 influential conservative Christian leaders to a questionnaire he developed regarding restoration. Relies heavily on scripture regarding the topic of restoration. Practical, simple, and conversational in tone.

Lakeland, Paul. (2006). “Understanding the Crisis in the Church.” Chapter 1 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 3-15.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. Lakeland is professor of religious studies and chair of the religious studies department, Fairfield University, Fairfield, Connecticut. Examines “the scandal of sexual abuse” in the Roman Catholic Church in the U.S. “that has been front and center for the past two years...” The first section examines the scope of the crisis in the Church. Using a schema of concentric circles, discusses which parties are located in which order in terms of the heart of the scandal, responsibility for the scandal, those who have been hurt the most, and those who have benefited. Notes that commentators have “read the crisis in so many different ways, and most of them – liberal or conservative – will tend to confirm [the commentator’s] own vision of what the church should be and where it ought to be going if it would only listen to [the commentator].” The next section examines the depth of the crisis using a schema of layers, moving from shallow to deeper “in search of what is at the core of the problem.” Insists that “the crisis revealed by the scandal is a structural crisis in the church...” Lists systemic and structural

problems of the episcopate. Identifies “a deeper ecclesiological crisis that is at the same time a cultural crisis” as another layer. Identifies another, deeper layer as “an ecclesiology and a polity that gives no formal role to the voice of laypeople in the church to which they belong, buttressed by the sorry history of theological reflection upon the laity. Here is where the discussion of clericalism belongs.” The third section uses theology and history to answer the question of how new the crisis is. States that while the recent scandal is new, the deeper issues are longstanding. Cites Yves Congar’s work, Lay People in the Church, regarding a healthy ecclesial life and the role of laity and clergy as a way to understand the deeper issues. Cites the work of Jürgen Habermas, systems theory, and the work of Joseph Komonchak as ways to analyze the Catholic Church and its ecclesiology. Concludes: “The latest crisis has been brewing for two hundred years, as the church bureaucratized and centralized itself in a defensive reaction to modernity. ...It has created a professional class, self-perpetuating and self-policing, insulated from the people by lifestyle and the possession of all executive and legislative authority. The evils of sexual abuse are a direct but epiphenomenal consequence of this bureaucratic blindness.” 12 footnotes.

Lalich, Janja. (1996). “Dominance and Submission: The Psychosexual Exploitation of Women in Cults.” Chapter in Hall, Marny. (Ed.). Sexualities. Binghamton, NY: Harrington Park Press (imprint of The Haworth Press, Inc.), pp. 37-52. [Reprinted from: Lalich, Janja. (1996). Dominance and submission: The psychosexual exploitation of women in cults. *Women and Therapy*, 19(4):37-52.]

For description, see the annotation for the article in this bibliography, Section IIa.

Lancer, Adam. (2011). “Child Welfare Investigation Protocols.” Chapter 8 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 149-163.

From the editors’ introduction: “This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community.” Lancer, a lawyer, is “Director of Quality Improvement and General Counsel,” OHEL Children’s Home and Family Services,” Brooklyn, New York, and “operates a consulting firm which specializes in corporate compliance issues for the social service sector.” [While the chapter does not address sexual boundary violations in the context of a faith community, it offers useful information about, and perspective on, a topic unfamiliar to most spiritual or religious leaders.] “This chapter aims to define child abuse and neglect, the requirements to report such allegations to state authorities, and the process that ensues once an allegation is made.” For illustrative purposes, focuses on the laws of New York, New Jersey, California, and Florida. Topics include: statutory definition of a person legally responsible and case law; mandated reporting laws; child protection services investigation process. 21 footnotes.

Lane, David Christopher. (1994). “The Paradox of Da Free John: Distinguishing the Message from the Medium.” Chapter 1 in Exposing Cults: When the Skeptical Mind Confronts the Mystical. New York, NY: Garland Publishing, Inc., pp. 9-33.

Lane is professor of philosophy, Mount San Antonio College, Walnut, California. Presents a favorable review of the spiritual teachings of Da Free John, née Franklin Albert Jones, born in Jamaica, Long Island, New York, in 1939, a cult leader who is regarded by his followers as a guru. (At the time the book was published, Da Free John was going by the name of Da Avabhasa.) Da Free John’s teachers included Rudi and Swami Muktananda with whom he studied kundalini yoga. In a postscript added after Lane had completed the chapter in 1985, he reports that newspapers in San Francisco, California, “published an extensive expose of the guru’s sexual exploits and violent interplays with female disciples.” [Lane is referring, in part, to investigative

articles that were published April 14-16, 1985, in the *San Francisco Examiner*.] 61 footnotes.
See also the companion chapter: Lowe, Scott. (1994), this bibliography, this section.

Langberg, Diane. (1996). "Clergy Sexual Abuse." Chapter 3 in Kroeger, Catherine Clark, & Beck, James R. (Eds.). Women, Abuse, and the Bible: How Scripture Can Be Used to Hurt or Heal. Grand Rapids, MI: Baker Books, pp. 58-69.

Langberg is a psychologist in private practice in the Philadelphia, Pennsylvania, area. Applies a family systems framework to congregations in order to analyze 2 environmental factors that contribute to clergy sexual abuse: 1.) the definition of leadership as expertise and charisma can direct power to the person in the clergy role and breed passivity in congregants; 2.) defining power in terms of control and success reinforces clergy feelings of isolation and loneliness which drives clergy to seek omnipotence in the form of sexual abuse of a parishioner. Offers the remedy of a scriptural understanding of: 1.) the leader as a servant in an organic model of a religious community; 2.) power as derivative from God and acknowledges human weakness. In her analysis, clergy sexual abuse is "about a church whose members have abdicated their responsibilities." Calls for a church of shared responsibility, reciprocity, and mutuality.

_____. (2003). Counseling Survivors of Sexual Abuse. Longwood, FL: Xulon Press, 298 pp.

The book is part of a series affiliated with the American Association of Christian Counselors. From the preface: "This book is meant to be both a challenge and a support to those in the Christian community who work with adult survivors of sexual abuse. Though sexual abuse is now discussed and written about with some frequency, there has not been a book focusing specifically on a treatment plan available to Christian counselors. It is my hope that this book will, in some measure, fill that gap." Focus in on adult survivors of chronic abuse in childhood. Chapter 26, "The Church Community," is a brief, preliminary discussion prior the concrete suggestions of Chapter 27. Begins in Chapter 26 by noting the wide range of responses of churches to situations of sexual abuse, including commission by leaders. Based on New Testament scripture, describes the church as intended to be a body of interconnected members who bear each other's suffering, and based on Hebrew scripture, as intended to be a place of sanctuary, refuge, safety, and accountability. Chapter 27, "How Can the Church Help Survivors of Sexual Abuse?," begins with a very brief description of three foundational tenets for a church's helping response to survivors of sexual abuse. Identifies 13 needs of survivors, including spiritual. Identifies 10 hindrances to giving effective help. These chapters lack references.

_____. (2011). "What Every Minister Should Know about Sexual Abuse: A Counselor Shares Some Concerns." Chapter 15 in Schmutzer, Andrew J. (Ed.). The Long Journey Home: Understanding and Ministering to the Sexually Abused: A Collaborative Address from Psychology, Theology, and Pastoral Care. Eugene, OR: Wipf & Stock, pp. 224-234.

From the preface: The book is "geared toward helping Christian leaders understand and minister to the sexually abused." Intended as a bridge between psychology, theology, and pastoral care... The chapters are written at a semi-technical level. The tone of the book is instructional, pastoral, and at times almost investigative." The authors are largely from evangelical faith communities. Langberg is a psychologist, Jenkintown, Pennsylvania. Draws upon her clinical experience. Addressed directly to pastors and those in pastoral ministry. "In this chapter we will be considering: (1) *how to think* about sexual abuse, (2) *how to respond* to a victim as pastor, and finally (3) *how to teach* your church to respond and care for those who have been abused." Cites the use of *stumble* in Mark 9:33-37 to state: "It is not just individuals who offend: institutions can offend corporately. *A church, a school, a mission board can be a stumbling block to a 'little one' if they close ranks around the abuser and protect him or her rather than the victim.* [italics in original]" Regarding "the profound impact of abuse to a person's understanding of God," offers 3 cases of people who were abused, and asks the reader to image the person's experience of a church, including "relating to the people around them, and hearing the preaching." Case #2 is of a 7-years-old child who was sexually violated by his counselor at "a Christian overnight camp" following the counselor's evening Bible study. Case #3 is of a woman who dated a pastor at her church; he "pressur[ed] her for sex," "eventually raped her and then blamed her for seducing him."

Church leaders, not believing her, supported him. She begins the section on how the church should respond by describing the perception and status of pastors “in the evangelical world.” Identifies their power as rooted in “position, theological knowledge, verbal ability, and authority.” Also notes the prevalence of male pastors as a factor affecting persons who were victimized. “Needless to say, a pastor, at best, produces ambivalence in a victim of sexual abuse.” Based on the spiritual dimensions of the impact of abuse, offers advice regarding the church’s response. Lacks references.

Langelan, Martha J. (1993). “When Your Minister Is a Molester, Your Professor Is a Lech, or Your Landlord Is a Sleeze: Stopping Harassers in Power Positions.” From Chapter 10 in Back Off!: How to Confront and Stop Sexual Harassment and Harassers. New York, NY: Simon & Schuster, pp. 257-267.

Langelan is a senior economist, U.S. Department of Transportation, Washington, D.C., former president of the D.C. Rape Crisis Center, and a self-defense instructor. Presents a strong, first person account by a woman abused by the youth pastor of her church while she was a minor. Her story includes confronting him, the congregation, and the denomination as part of her individual healing and her work for institutional change. Langelan adds a brief, insightful commentary.

Langevin, Ron. (2004). “Who Engages in Sexual Behaviour with Children? Are Clergy Who Commit Sexual Offences Different from Other Sex Offenders?” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 24-43.

The book consists of edited versions of presentations at the symposium in the book’s title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon.” Langevin is associate professor, Department of Psychiatry, University of Toronto, Toronto, Ontario, Canada, and director, Juniper Psychological Services & Publications, Inc., Etobicoke, Ontario, Canada. “This paper has been prepared to examine the questions raised in the Church about sexual offences involving children and young people and about the phenomenology of pedophilia. The mandate was to present issues and scientific dispute about the topic rather than to formulate one theoretical position or to present a comprehensive review of existing literature.” Identifies factors “known to play a role in deviant sexual behaviour” that “should be assessed in all cases of sexual offences...”: sexual history and preferences; substance abuse; mental illness and personality; history of crime and violence; neuropsychological impairment; endocrine disorders and other biological factors. Topics very briefly addressed include: pedophilia and its incidence and prevalence; pedophiles who were sexually abused as children; child sexual abusers with other sexual disorders; pornography and sex crimes; alcoholics and drug abuse; psychopaths and the antisocial personality. Also discusses individuals who have: Attention Deficit Hyperactivity Disorder, mental illness, a learning disability, mental retardation, neurological impairment, and endocrine disorders. Also discusses persons who use children as a surrogate. Compares and contrasts selected features of clergy sex offenders, 69% of whom were Roman Catholic priests, with a control group of matched sex offenders. 39 references. Pp. 44-50 summarize participants’ discussion following the presentation, which is organized as responses to 13 questions.

_____. (2004). “Phallometric Testing: Pros and Cons.” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 63-70.

Identifies the sources for a clinician's assessment of a person with a sexual disorder or who has been charged with a sexual offense as: self-report, questionnaires, reports from history, history of sexual crimes, and phallometric testing. Very briefly discusses phallometric testing, which he regards "as the best measure of sexual interest available," and describes its pros and cons based on clinical literature. 24 references. See also the succeeding chapter, this bibliography, this section: Pfäfflin, Friedemann. (2004). Pg. 76 summarizes participants' discussion following both presentations.

Lanning, Kenneth V. (1989, June). Satanic, Occult, Ritualistic Crime: A Law Enforcement Perspective. Quantico, VA: National Center for the Analysis of Violent Crime, 11 pp.

Lanning is a Supervisory Special Agent, Behavioral Science Instruction and Research Unit, U.S.A. Federal Bureau of Investigation Academic, Quantico, Virginia. Noting the recurring concern about satanic or occult activity throughout history, states that in contemporary usage, the term "satanism and a wide variety of others are used interchangeably in reference to certain crimes." He "analyze[s] the nature of 'satanic, occult, ritualistic' crime," focusing on appropriate law enforcement responses. States that since the terms "satanic, occult, and ritualistic are often use interchangeably" in topical conferences, books, and lectures, precise definitions are difficult. States that the "biggest confusion... is over the word ritualistic," citing variations and possibilities from a wide range of contexts. Draws from his lectures since 1972 on *sexual ritualism*, which he defines as repeatedly engaging in an act or series of acts in a certain manner based on sexual need. To this, he adds other forms of ritualism: Obsessive-Compulsive Disorder, a formal psychiatric diagnosis, in which "compulsive ritualism can be part of criminal activity," and psychotic and psychopathic offenders who use compulsive ritualism as part of sexual behavior, which can include crime. States: "The important point for the criminal investigator is to realize that most criminal ritualistic behavior is not motivated simply by satanic or religious ceremonies." He addresses the term, *ritualistic abuse of children*, including the problems of definition and the differences between disciplines. Noting that certain sexualized acts with children may be criminal if performed for sexual gratification of the offender, the same acts if performed for ritualistic reasons and sexual pleasure may not be a crime due to the lack of intent. States: "The author has been unable to precisely define ritualistic abuse and prefers not to use the term. It is confusing, misleading, and counterproductive." Gives examples of situations in which law enforcement must consider multiple possibilities and nuances. Responds to the question, "What makes a crime satanic, occult, or ritualistic?" by identifying the circumstance in which the motivation for the crime is a spiritual or religious belief system. Suggests criteria for defining a crime as satanic, occult, or ritualistic, but notes potential definitions present problems "when measured against an objective, rational, and constitutional perspective." Based on the facts of crimes in his experience, states: "The actual involvement of Satanism or the occult in these cases usually turns out to be secondary, insignificant, or nonexistent." His position is that the "law enforcement perspective must focus on crime and clearly recognize that just because an activity is 'satanic' does not necessarily mean it is a crime or that it is not a legitimate religious practice protected by the First Amendment [of the U.S.A. Constitution]." Emphasizes the necessity of law enforcement personnel separating their personal religious beliefs from the obligations of their professional role, noting that "[c]oncern over satanic crime and ritualistic abuse of children is a very polarizing issue." States: "Some people are deliberately distorting and hyping this issue for personal notoriety and profit. Satanic and occult crime has become a growth industry... After all the hype and hysteria is put aside, the realization sets in that most satanic/occult activity involves the commission of NO [sic] crimes, and that which does, usually involves the commission of relatively minor crimes such as trespassing, vandalism, cruelty to animals, or petty thievery." His position is that the connection between child abuse, kidnapping, and murder and human sacrifice as based on valid evidence is "is far more uncertain." His opinion is that in some documented murders "committed by individuals involved in one way or another in satanism or occult," which included elements of that involvement, the murders were not "satanic murders." i.e., the motive was not primarily "to fulfill a prescribed satanic ritual calling for murder." States: "By this definition, the author has been unable to identify even one documented satanic murder in the United States." Offers a typology of satanic and occult practitioners that is adapted from that of an officer of the San Francisco, California, police department. Concludes: "Law enforcement

officers need to know something about Satanism and the occult in order to properly evaluate their possible connections to motivations for criminal activity... Satanic cults have no more law enforcement significance than many other potentially destructive cults that exist in this country.”

Lasteyrie, C. P. de. (1848). The History of Auricular Confession, Religiously, Morally, and Politically Considered Among Ancient and Modern Nations, Vol. I. (Cocks, Charles Trans.). London, England: Richard Bentley, 260 pp.

Charles Philibert de Lasteyrie (1759-1849), of France, was a philanthropist and author with scientific interests, including agronomy. The book was originally published in France. His opening section, “Preliminary Observations,” summarizes his opposition to the Roman Catholic Church’s practice of auricular confession. Among the particulars cited are the “numerous crimes of seduction.” [Book and chapter titles which follow are as displayed within the volume, and not as displayed in the table of contents.] The volume contains Book I, “On Confession in Its Relation to Religion,” and Book II, “On Confession in Its Relation to Morality.” Book II, Chapter 2, “On the Immorality of the Questions Asked in Confession,” pp. 228-233, analyzes “penitential interrogatory formulas” regarding matters involving sexuality which were used by priest confessors in a context of secrecy as resulting in “two great causes of immorality,” “the knowledge of vice, given to those who were ignorant of it,” and “an impulse by which both parties are urged towards a kind of passion into which human nature easily falls.” States: “...what is easier than to seduce a young person who is known to be susceptible, or one who, already corrupted, ever seizes the opportunity of satisfying her inclinations?” Chapter 3, “Seduction of Women in Spain, by Means of Confession,” pp. 234-260, begins by citing the Church’s Inquisition in the 16th century as documentation of “numerous instances of seduction [by priests and monks] that had occurred in the confessional, especially in Italy and Spain.” His reference is D. Jean Antoine Llorente’s history, published in 1818, which was based on archival records. Describes Llorente as “a respectable ecclesiastic” and “a long time secretary” of the Spanish Inquisition. Also cites 17th papal bulls and decrees regarding “any confessor, priest or friar – no matter what rank – [who] has, in the act of confession, either immediately, before, or after, on account or under pretence of confession, in the confessional or any other place, solicited, or endeavoured to solicit, women...” Reports an 18th century case of a Carmelite provincial monk, Juan de la Véga, “who [as here spiritual director] had principally seduced [a Carmelite nun], from her youth, into such an excess of corruption, fanaticism, and imposture” that she was ordered by the Inquisition to be confined to a secret prison where she died. Cites a report from Llorente of a Capuchin friar who “corrupted a whole establishment of Béguines [a lay order of adult Catholic women], and out of the seventeen women who composed this sort of community, he solicited thirteen.” Quotes the friar’s manipulative use of religious rhetoric. Also reports cases involving a Jesuit friar and priest. Includes footnotes. [For Volume II, see the following entry.]

_____. (1848). The History of Auricular Confession, Religiously, Morally, and Politically Considered Among Ancient and Modern Nations, Vol. II. (Cocks, Charles Trans.). London, England: Richard Bentley, 282 pp.

The volume continues Book II from Volume I, Chapters 4-8, Book III, “Confession Considered in Its Relation to Politics,” and Book IV, “Different Abuses, Irregularities, Errors, and Prejudices, Inherent in Auricular Confession.” [Book and chapter titles which follow are as displayed within the volume, and not as displayed in the table of contents.] In Book II, Chapter 4, “Debauchery and Irregularities Introduced by Means of Confession into the Nunneries of Tuscany,” pp. 3-24, he identifies reasons why “[m]ost of the seductions that take place in what is called the tribunal of penitence, remain unknown to the public,” including “on the one hand, the honour of the persons compromised and that of their parents; and, on the other, the interests of the Church, and even an ill-understood reserve, which civil authority thinks proper to use on these occasions, as well as the impunity usually attached to so great a crime...” Cites multiple convents where “depraved conduct” and “corruption had been propagated” by Dominican, Franciscan, and Jesuit confessors in multiple centuries. After quoting from nuns’ complaints, he states: “But what is not less revolting, is, that the Court of Rome, though informed of the scandalous immorality that existed in the convents of Tuscany, and long solicited to apply a remedy, refused to take, for this purpose,

the means it had in its power, but maintained and protected the monks against all the denunciations brought against them.” In Book II, Chapter 5, “Depravity of the Monks, the Corruptors of Morals in Other Parts of Italy, by Means of Confession,” pp. 25-30, he quotes from declarations by nuns to “the Inquisition of a town in Italy” regarding confessors who were monks and priests. Book II, Chapter 6, “Fatal Effects and Dangers of Confession in France, in Relation to Morals,” pp. 31-52, reports numerous cases in France of “the seduction of females [which] has been effected by means of confession.” Begins with the findings of a Church council at Douai in 874 C.E. against a priest. Book II, Chapter 7, “The Trial of Elizabeth Bavent, a Nun of the Convent of Saint Elizabeth de Louviers, Seduced in the Tribunal of Confession. Continuation of the Preceding Chapter,” pp. 53-79, quotes from a 1652 document by a friar on the nuns of the Franciscan convent of Saint Elizabeth de Louviers. Draws upon Elizabeth Bavent’s detailed account of her confession of sins, included in the document, which describes the sexual boundary violations committed against her by her confessors. Book II, Chapter 8, “History of the Lawsuit of La Cadiere [sic] Against Father Girard, a Jesuit, and Other Trials of the Same Nature,” pp. 80-106, is his analysis of the trial of a Jesuit priest, Girard. States at the outset: “We shall, therefore, speak out frankly, in order that the reader may form an exact idea of the entire heinousness of the criminal acts to which wicked priests may addict themselves to gratify their passions and make a sacrilegious abuse of the innocence, piety, credulity, inexperience, and boundless confidence with which women approach the tribunal of confession.” Girard was a spiritual director for 2+ years of Marie-Catherine Cadière [sic], born in 1709 in Toulon. States: “Girard, in order to remove every scruple from the mind of his penitent, told her she ought to *look upon him as a god* [italics in original], and, consequently to submit to whatever he required of her... In short, La Cadière swore in court that this Jesuit, after sacrificing her to his licentiousness, wanted to sacrifice her to his ambitions, to secure a reputation for making saints.” He reports pressure by the Jesuit order “to justify Father Girard and devolve all the guilt upon La Cadière.” He does not indicate when the public trial of Girard began, but reports that it ended in September, 1731, with a narrow decision which pronounced Girard innocent and sentenced Cadière to death. Her sentence was overturned and she was sent to her mother. Girard died in 1733 “in the ordour of sanctity.” The chapter concludes “by quoting a few condemnations, in causes of seduction in confession, by our [French] parliaments, before Father Girard’s affair, which ended in 1731.”

Lattin, Don. (2007). Jesus Freaks: A True Story of Murder and Madness on the Evangelical Edge. New York, NY: HarperOne, 236 pp.

Lattin is a journalist and author. The book concerns The Family (a.k.a. Children of God, The Family of Love, and The Family International), what Lattin terms a sect, which was founded by David Brandt Berg (1919-1994). Lattin describes The Family as “international Christian ministry with thousands of devoted members [at its peak] living in cells and missionary communes around the world.” In the introduction, he calls Berg “a prophet [who was] obsessed with sex” and who “encouraged his female followers to expand the ‘law of love,’ [Berg’s] doctrine that promoted sexual ‘sharing’ among members,” and who “sent forth [young women] into the world as sacred prostitutes to bring to Christ and into Berg’s fold,” a practice Berg called *flirty fishing*. States: “Sexual play was encouraged among prepubescent children and practiced between adults and children and between adults and teenagers... For more than thirty years, Berg controlled thousands of disciples by co-opting their most intimate relationships. He and his leaders would divide and conquer the emotional lives of their flock... Sex was used to control and divide.” Describes the book as a chronicle of “the short and tragic life of one [of the children born into The Family between 1971 and 2001] – a young man named Richard [Ricky] Peter Rodriguez who was raised to be the Prophet Prince in the coming Endtime [prophesized by Berg].” Rodriguez’s mother, Karen Zerby, was “a young convert who became sexually involved with Berg in 1969 and was later anointed as his heir apparent.” Rodriguez, whose father was recruited through *flirty fishing*, was the 1st child born into The Family through the practice. In 2005, Rodriguez murdered Susan Kauten in Arizona and then killed himself in California. Kauten was among several young women who helped raise Rodriguez, and was “one of several adult women who engaged in sex play with the young boy.” Lattin states that by 2001, Rodriguez “was fed up and increasingly angry about all the child sexual abuse he had witnessed” while living in Berg’s inner circle. Chapter 2 sketches Berg’s family of origin, including his mother, Virginia Brandt Berg, a radio

evangelist and itinerant preacher in the Pentecostal tradition. Chapter 3 set the context in which Berg found his followers, the “Jesus movement” of the 1960s in the U.S.A., which consisted of theologically conservative evangelicalism and the sociological style and values of “the emerging sixties counterculture.” Chapter 4 traces the development of Berg as a religious leader – the Endtime Prophet – in Southern California, including his bringing Karen Zerby into his ministry and sexualizing his role relationship to her. He developed a religious doctrine to rationalize his relationship with her. Chapter 5 describes Berg leaving California for other residences, and his efforts to sexualize his followers’ relationships. Chapter 6 describes the birth of Rodriguez in 1975 in the Canary Islands, and Berg developing a successor role for him, which Berg sanctioned with religious rhetoric. Describes the ways Rodriguez was raised as a child by his caretakers, which included deliberate sexual contact with adults and children with a highly sexualized environment that was actively promoted by Berg. The Family published a 760+ page book that described how Rodriguez was raised, and distributed it to members as a normative manual. Chapter 7 reports the sexual abuse of Merry Berg, a grandchild of Berg’s, including abuse by Berg. Also reports the sexual abuse of Davida Kelley in Berg’s household. She was the daughter of Sara Kelley, who along with Zerby and Kauten, comprised the original 3 who practiced *flirty fishing*. States: “Ricky suffered sexual molestation as a child and teenage boy, but he was more enraged by the sexual abuse he saw Davida and Merry suffer at [Berg’s] compound in the Philippines.” The remainder of the book traces the chronology of events after law enforcement authorities in various countries began to pursue Berg and The Family. In a court case in England, Zerby, who succeeded Berg after he died, and another leader “publicly acknowledged that their spiritual leader created an atmosphere in The Family that allowed the sexual abuse of children.” While the leadership adapted its strategy regarding how it presented The Family’s sexual norms, Zerby continued to promote sexual activity among members, encouraging them to masturbate while praying to the deceased Berg. Chapter 12 contains accusations of child sexual molestation against specific adult members. The book includes material by Rodriguez as a young adult when he publically disclosed the sexual practices he witnessed. Endnotes.

Lauer, Robert H., & Lauer, Jeanette C. (1983). The Spirit and the Flesh: Sex in Utopian Societies. Metuchen, NJ: The Scarecrow Press, Inc. 244 pp.

Robert H. Lauer has a Ph.D. in sociology; Jeanette C. Lauer has a Ph.D. in social history. Examines sexual relationships in utopian communities in the U.S.A., including ideals, mechanisms of ideology and social control, and actual practices. Chapter 1 is a broad, cross-cultural overview of sexual behavior. Chapter 2 introduces “the utopian quest in America” and identifies 5 types: religious communistic, secular communistic/socialist groups, joint-stock, anarchistic, and modern communes. Provides some historical perspective, and notes that “the periods of greatest activity in the establishment of utopian communities has been periods when social movements flourished. They have been periods of repaid change when people have experienced a good deal of social and economic dislocation.” Chapter 3 describes a range of ideals on sexual practices in utopian communities, extending from celibacy to group marriage to free love, and whether the ideal was voluntary, preferred, or mandatory. Describes practices in 3 types of communities in relation to marriage: celibate, traditionalist, and deviant. Divides the deviants into three groups: “those that practice group marriage; those that opt for free love of a *laissez-faire* arrangement; and the complex marriage system at Oneida.” Discussing the practice of celibacy, notes the 1927 case by the state of Michigan against Benjamin Purnell, founder and long-time leader of the House of David, for, among other charges, “gross immoralities with women and girls in the community. ...a number of females testified that he indeed had sexual relations with them under the guise of engaging in a Purification Rite.” Reports that he used religious rhetoric to justify sexualizing his relationship to them. After 51 days of trial and 225 witnesses, the court ordered Purnell and his wife to leave the community, and place it in receivership. Chapter 4 describes ideologies used in celibate communities. Chapter 5 identifies ideologies in non-celibate communities as traditionalist, deviant, and the Oneida system of complex marriage. States: “The point of the ideology is to state ideals, justify behavior, and convert others.” One version used in deviant communities – Jacob Beilhart’s Spirit Fruit Society, Lisbon, Ohio, 1899, and Charles Fourier’s communities in the 1840s – was that sex facilitates individual growth. *Laissez-faire* groups, like Kathleen Kinkade’s 20th century Twin Oaks

commune, posited that “sexual relations should not be based upon such things as the need for financial security, the need for approval from someone else, or social pressures. ...sex should be based only upon the reasons chosen by individuals who are in the process of fulfilling themselves. Frequently, that meant no one inquired into the sexual practices of others in the community.” Other arguments included that people should be free to choose sexual arrangements, and that proper sexual arrangements enhance group solidarity, which, conversely, eliminate dyadic involvements that threaten the group. Also describes the ideology of complex marriage in John Humphrey Noyes’ 19th century Oneida community. Chapter 6 describes 4 mechanisms of social control and order in the utopian communities: spatio-temporal structuring, interaction patterns and experiences, cognitive input, and coercive measures. Spatio-temporal structuring includes: separating the community from the larger society, spatial arrangements based on gender, and temporal structuring of participants’ schedules. Interaction patterns and experiences include: expectations about demeanor and decorum, unifying rituals, practice of confession, small group experiences of criticism and examination, the pressure of collective opinion, and tension-reduction experiences. Cognitive input includes music, educational programs, and explicit norms. Regarding explicit norms, states: “In many communities, the charismatic leader (often the founder) had virtually total control over members’ lives, including their sex lives.” Cites Noyes as illustrating the power of charisma as a means of control. The 2 basic types of coercive measures are surveillance and punishment. Punishments include: revoking privileges, loss of status, public rebuke and ridicule, isolation and separation, and expulsion. Chapter 7 discusses the experiences of the participants based on their writings, visitors’ observations, and community records. Concludes that “the sexual excesses of leaders” caused problems, and cites Noyes’ right of first access to virgins as an example. Chapter 8 discusses sexuality in relation to a primary need for intimacy in the utopian communities. Notes the use of imagery related to unity, love, family, home, parent and child, and brother and sister. Discussing erotic experiences and violations of codes of conducts, notes an account of the behavior by Conrad Biessel, an influential leader of the Shaker community at Ephrata, Pennsylvania. 540+ footnotes.

Laven, Mary. (2002). “Between Celibates.” Chapter 10 in Virgins of Venice: Broken Vows and Cloistered Lives in the Renaissance Convent. New York, NY: Viking Penguin, pp. 167-185.

Laven is a lecturer, University of Cambridge, and a fellow, Jesus College, Cambridge, England. Based on extensive use of primary works from archival sources, as well as numerous secondary works. Primary works include diary entries, family correspondence, convent records, and Church records. Examines the lives of Roman Catholic nuns within 50 convents in 16th-to-mid-17th-century in the city-state of Venice in Italy. Due to reforms instituted by Venetian civic and ecclesiastical authorities, in part because of the Counter-Reformation, a policy of compulsory enclosure of all convents was to be strictly enforced, “zealously motivated if not by purely spiritual concerns then by a determination to protect the city’s convents from scandal and ill repute.” Contrary to the presentation “over the centuries by moralists, satirists, and – occasionally – pornographers” of nuns “as helpless victims – victims of cruel parents, of tyrannical abbesses, of lascivious priests and of their own lusts and vanities” or being “cast as powerful women, whose separation from the domestic sphere presented opportunities rather than constraints,” a more recent view “within the view of feminist historiography,” she presents “the lost voices of women in convents” found in “diverse accounts [that] have survived in careful transcriptions, preserving the peculiarities of the local dialect, and registering the variations in language that reflect states and education.” Chapter 10 describes the case of Fr. Giovanni Pietro Lion, who, in 1561, was beheaded in a formal public execution for his actions in his priest’s role as the confessor to the Convertite nuns, a “convent established just one decade previously to accommodate repentant prostitutes and other sexually dishonored women...” States: “...[Lion] used his monopoly as a provider of the sacraments in order to gain sexual access to the women,” including using verbal and physical advances to nuns in the act of confession. Quotes from letters from the papal nuncio to Venice, Bishop Ippolito Capilupi: If a nun resisted, Lion ““would put the nun in prison and beat her and torment her cruelly in diverse ways; and through cruelty he would often succeed in having what he could not gain with words alone... others, refusing to give in to him, but too delicate to withstand the discomfort of prison and the cruelty of the torments, killed themselves by eating and drinking deadly things.”” Lion projected “an image of piety and self-abnegation,” reinforced by

his education, to gain favor with those in high positions in Venice. States: “Lion’s relations with the nuns was founded on power and exploitation. Making use of the privileges as a confessor, he held the souls of these women hostage... When certain women eventually fled from the wiles of Giovanni Pietro Lion at Le Convertite, they found that their word was worth little against the saintly reputation of their confessor.” The book contains 560+ endnotes.

Lawrence, Raymond J., Jr. (1992). “The Poisoning of Eros.” Chapter in Kerssemakers, Jacques H.N. (Ed.). Sex and Religion: Religious Issues in Sexological Treatment, Sexological Issues in Pastoral Care. [Proceedings of the 10th World Congress of Sexology, Amsterdam, The Netherlands, June 20, 1991.] Rodopi B.V.: Amsterdam, The Netherlands, pp. 31-37.

Lawrence is pastoral care and counseling consultant, Mental Health Services of the Roanoke Valley, Roanoke, Virginia. Takes the position that “the recent campaign against clergy who become sexually involved with members of their parish is further evidence of the anti-sexual virus that has recently infected the U.S.” Uses a variety of derogatory terms – propaganda, witch hunt, crusade, sexual counterrevolution – to refer to the efforts of those who oppose clergy sexual abuse. Asserts without substantiation: that it is a false notion that clergy are powerful; that “the majority of non-Roman Catholic clergy in the U.S. have sexual contact with members of their congregations on a regular basis, and more often than not it is highly beneficial to both parties involved.” Lacks references.

Layton, Deborah. (1998). Seductive Poison: A Jonestown Survivor’s Story of Life and Death in the Peoples Temple. New York, NY: Anchor Books, 309 pp.

Layton lives in Piedmont, California. Memoir of her involvement with the Peoples Temple, a church and residential community founded in the U.S.A. in the 1950s and moved to Guyana in the 1970s by its founder and head, Rev. Jim Jones (1931-1978). From the prologue: “I thought I could keep the past hidden forever, the way my mother did when I was growing up, but that is no longer healthy or possible. I must return to the suffocating confusion of my youth to understand my sorrow, make sense of my shame and integrate the secrets of my unclaimed history.” Part 1 describes her family of origin, her adolescence, and her progressive involvement with the Peoples Temple. Born in 1953 and raised in California, she was sent by her parents to England to complete high school because she was beyond her parents’ ability to control her behavior. Recalling her initial contact with the Peoples Temple, based then in Ukiah, California, arranged by her older brother who was a member, she states: “I was seventeen years old and profoundly impressed by the importance the Reverend James W. Jones bestowed on me. At last, what I had yearned for all my life happened, an important adult found me smart, worthwhile, and interesting.” While completing her education in England, she was recruited by the church, and upon returning to California, became a resident member: “I was searching for something meaningful and all-consuming.” Describes Jones status and power, which included: arranging followers’ marriages; requiring followers to report their “negative thoughts,” i.e., whatever was contrary to Jones’ doctrine, which was a mixture of religion and politics, and his commands; being addressed by followers as the Prophet, Father, Dad, and Savior; teaching that in a previous reincarnation he was Jesus Christ; teaching that all men were homosexuals except for him – “He intended to discourage any bonds with the opposite sex that might compromise our allegiance to him.”; teaching “that sex was selfish and harmful because it took our thoughts away from helping others... Lust and desire were character flaw.”; that the end, as he defined it, justified any means, including violence, to achieve it; that, thanks to him, the church would survive the impending nuclear holocaust and build a new world; that “doubting him was a sign of conceit and selfishness...” People who violated his rules and norms were disciplined verbally, psychologically, and physically, which included corporal punishment, before church members. He promised retribution, including threats of death, to those who tried to leave. By 1973, when the church had a core of 400 persons, Jones asked her to “join him and his most trusted disciples on the Planning Commission, his “governing body.” When prominent local and national political figures and social activities visited Jones and the church, their attention served to legitimate him and “reinforce his control over us.” Jones successfully recruited Layton’s mother to leave her husband and join the church. Layton was taught that her spiritual development was not advanced enough “to understand Father’s motives

and actions.” Jones sexualized his role relationship to her, telling her, “I am doing this for you... to help you.” The contexts included a bus trip filled with church members, and a men’s restroom during a church worship service. She continued to receive assignments and promotions of increasing responsibility. At 21, she was moving church money out of the U.S.A. to accounts in Panama and then transferring it to Swiss banks. She describes Jones as imposing a high degree of secrecy on the transactions because he was convinced the U.S.A.’s Federal Bureau of Investigation and Interpol were monitoring church leaders. After he opened the residential community in Guyana, called Jonestown, about 250 miles from Georgetown, the capital, he ordered a female church member to function as the mistress of Guyana’s ambassador to the U.S.A.; her compliance gave Jones a conduit to the government in Georgetown. Part 2 traces Jones leaving the U.S.A. in 1977 for Jonestown, joining 800+ followers. He was accompanied by 60+ armed guards. From Guyana, he ordered leaders of the U.S.A. church base in San Francisco, California, to obtain and covertly ship guns and ammunition to Jonestown. He imposed celibacy on his followers, and “maintained that he used sex only to save lives.” The “Relationship Committee” decided whether a couple could live together. People accused of rule infractions were confronted, threatened, and punished in mass public meetings. Children were punished by being placed in “the Box,” which was “a small underground cubicle... ..six by four feet, dark, hot, and claustrophobic.” Some children were punished in “the Well” to which they were taken “in the dark of night, hung upside down by a rope around their ankles, and dunked into the water again and again while someone inside the Well grabbed at them to scare them.” Adults “who could not be reeducated and continued to voice unhappiness or dissatisfaction were put in the Medical Unit. There, they were involuntarily drugged into acquiescence and maintained in that state indefinitely.” Part 3, the concluding section, describes Jones’ response to actions of Concerned Relatives, a group based in California headed by family members of Jones’ followers. When they organized to seek government action against the church, Jones used the fact to stage false attacks on Jonestown, proclaiming the group was in a conspiracy with mercenaries and the U.S.A.’s Central Intelligence Agency to capture, torture, and kill them. The staged attacks increased followers’ dependency on Jones. Jones rehearsed his followers in ending their lives by mass suicide, overseen by his armed guards. Retrospectively, Layton comments on followers’ submissiveness: “We were blinded by fear and isolation. Physically weak from malnutrition and lack of sleep and mentally exhausted from constant fear of punishment, we were feeble, compliant automatons... Defectors were followed, harassed, their lives threatened. An entire family was forced back once and held hostage.” After Layton used her high-ranking status to escape to the U.S.A., in June, 1978, she composed an 11-page affidavit regarding conditions in Jonestown, sent it to a variety of federal officials, and told her story to newspaper reporters. In November, 1978, she testified before federal officials in Washington, D. C., who were convened by U.S. House of Representative Leo Ryan from California. Ryan followed with an inquiry in Guyana where he and his party were attacked, resulting in 4 people dead and 12 wounded. Jones responded by orchestrating the mass suicide of his followers. In the epilogue, Layton states: “I hope [this book] will provide clues about the workings of a cult and shed light on the darkness of deceit.”

Le Roy Ladurie, Emmanuel. (1978). Montaillou: The Promised Land of Error. (Bray, Barbara, Trans.). New York, NY: George Braziller, Inc., 383 pp. (Translated from French, *Montaillou, village occitan de 1294 à 1324*, published in 1975 in France.)

A social history based on the surviving register of the Inquisition conducted in 1318-1325 by Jacques Fournier, Bishop of Pamiers in Arieège in the Comté de Foix, which is in the Pyrenees in present-day southern France. (Fournier became Pope Benedict XII in 1334.) Of 114 people accused in the Inquisition, most were peasants, and 48 were women. Fournier ensured that depositions were meticulously recorded. The documents provide “an extraordinary detailed and vivid picture of everyday life.” Quotes directly from individuals’ depositions. The social status and power of clergy in contrast to that of the rural peasants is discussed briefly in Chapter 19, a chapter devoted to religious practices, life, and customs. Chapter 7 describes sexualized relationships initiated by men in the Roman Catholic Church with adolescents, particularly Arnaud de Verniolles of Pamiers who was a sub-deacon. Describes at various points the activities of Pierre Clergue, the priest of Montaillou, who sexualized a relationship with Grazide Lizier from the time she was 14- or 15-years-old until she was 20 with the consent of her mother and her

husband to whom she was married by Clergue when she was 16 (Chapters 2 and 9). Chapter 9 notes that in Palhars, a remote diocese in the Pyrenees between Aragon and Comminges-Couserans, “priests, in accordance with an old pre-Greogorian and Nicolaitan tradition, were still allowed at this period to live with their housekeepers, concubines or focarias. Permission to do so was granted by the bishop in return for a financial consideration.” Traces the activities of Béatrice de Planisssoles, of nobility status, who was in a sexualized relationship with 2 priests (Chapter 1), with Pierre Clergue, the priest of Montailou (Chapters 2 and 9, and with Barthélemy Aurilhac, a priest (Chapters 7 and 9).

Lea, Henry Charles. (1896). A History of Auricular Confession and Indulgences in the Latin Church, Vol. II. Philadelphia, PA: Lea Brothers & Co., pp. 175-177.

Lea was an independent scholar in Philadelphia, Pennsylvania, who studied the Roman Catholic Church in the Middle Ages by relying on original sources. Chapter 19 discusses the subject of satisfaction, the third part of the Tridentine definition of the sacrament of penitence of the Church. It follows contrition and confession: “Satisfaction is penance considered as the means whereby the sinner satisfies God...” (p. 169). Traces the movement from the early Church practices of penitence that laboriously enumerated sins and their penalties to the innovations into the Middle Ages that allowed priests greater prerogative to modify the severity. To illustrate, pages 175-177 describe “the penance to be imposed on a priest guilty of fornication... It is to last for ten years. For three months he is to be shut up, clad in sackcloth and lying on the bare ground, continually imploring the mercy of God, and is to be fed on bread and water, except on Sundays and the principal feasts, when he may have a little wine, fish and vegetables. After this he may be released but must not appear in public, lest the people be scandalized. Then for eighteen months his food is to be bread and water, save on Sundays and feast days. He may then be admitted to communion and peace, and to the choir, but not to his functions, and to the end of the seventh year he is to fast three days in the week on bread and water, and on Mondays he must recite a psalter or deem it with a penny. At the expiration of the seventh year the bishop may allow him to resume his ministrations, but for three years more he must fast rigorously on Fridays on bread and water.” Notes that the application of this canon was not enforced in the Medieval period. Also notes that a factor in administering enforcement was how public the sin was. Some references provided.

_____. (1966). “Solicitation.” Chapter 6 in A History of the Inquisition in Spain, Vol. 4. New York, NY: AMS, Inc., pp. 95-137. [Reprint of the 1906-1907 original edition.]

Lea was an independent scholar in the later 19th/early 20th century. From the preface to the 4-volume set: “...I have sought to trace, from the original sources as far as possible, the character and career of an institution which exercised no small influence on the fate of Spain and even, one may say, indirectly on the civilized world. The material for [the Spanish Inquisition of the Roman Catholic Church] is preserved so superabundantly in the immense Spanish archives that no one writer can pretend to exhaust the subject.” Begins Chapter 4 by stating: “The seduction of female penitents by their confessors, euphemistically known as *solicitatio ad turpia* or ‘solicitation,’ has been a perennial source of trouble to the [Roman Catholic] Church since the introduction of confession, more especially after the Lateran Council of 1216 rendered yearly confession to the parish priest obligatory. It was admitted to be a prevailing vice, and canonists sought abatement of the evil by arguing that the priest notoriously addicted to it lost his jurisdiction over his female parishioners, who were thus at liberty to seek the sacrament of penitence from others.” Describes the Church’s historical tolerance of offenders, citing a 1515 case in Toledo, Spain, regarding Alonso de Valdelamar, parish priest of Almodovar, who was found guilty of multiple incidents of solicitation, received a minimal punishment, and after 30 days was returned to his parish. The record suggests that in the 16th century, the Church was less lax due to pressure from the Reformation, which criticized this abuse of the sacrament. Cites Church actions in 1622 to enlarge the scope of the offense and increase the prosecution of it, but states that “France and Germany paid virtually no attention to the decrees, and in Spain the Inquisition made no change in its procedures or in the mildness of its penalties. Describes: patterns of secrecy “to prevent scandal and the rendering of confession odious”; pressure by the Inquisition on women to accuse priests who committed or attempted solicitation, including pressure on a nun in a case in 1737;

casuistic interpretations of behaviors related to solicitation, stating: "It will be seen that solicitation subject to inquisitorial action was so purely technical an offence, and one so difficult of precise definition, that it offered many doubtful points affording ample opportunity of evasion by the adroit."; priests who, as part of the confession, imposed penance that required women penitents to flagellate themselves after disrobing, including a case involving 9 "sisters of the Bernardine convent"; 18th century cases of a Dominican who was 78-years-old and an Observantine who was 80; range of penalties; pre-emptive self-denunciation by clergy "in the expectation of merciful treatment"; statistics based available archival sources. States: "...the business of the tribunals was not to prevent women from being ruined by their spiritual fathers, but only to see that the sacrament of penitence was not profaned in such wise to justify suspicion of the orthodoxy of the confessor." A specific case, including punishment, is very briefly described on p. 75. Relevant references regarding administrative matters are in Volume 2, pp. 33 and 261. Extensive use of footnotes.

_____. (1908). The Inquisition in the Spanish Dependencies: Sicily – Naples – Sardinia – Milan – The Canaries – Mexico – Peru – New Granada. New York, NY: The Macmillan Company, 564 pp.

Continues his earlier research on the history of the Spanish Inquisition. Examines "the careers of individual tribunals" of the Spanish Inquisition of the Roman Catholic Church, including cases of solicitation, i.e., the abuse by clerics of the power of their office and role to sexualize relationships with penitents in the sacrament of confession. Draws upon archival sources. Chapter 5, "The Canaries," reports on cases in the Canary Islands: "In the later period a very considerable share of the labors of the tribunal was devoted to cases of 'solicitation' – the seduction of women by their confessors. It was not until 1561 that this crime was subjected to inquisitorial jurisdiction." Cites cases beginning in 1574 through 1806. States: "Cases grew more frequent with time and, with their increasing frequency, the penalties seemed to grow less." Chapter 6, "Mexico," states: "The morals of the Colonial clergy, for the most part, were notoriously loose and, in the solitary missions and parishes among the natives, evil passions had free rein. This was enhanced by the almost assured prospect of immunity, for the women seduced [i.e., solicitation] were the only possible accusers and it has always proved exceedingly difficult to induce them to denounce their seducers." Describes a 1583-1584 case against a Franciscan who used his confessor role to sexualize relationships with Spanish, Indian, and Mestizo penitents. Also describes a 1721 case of a Franciscan found to have committed 126 acts of solicitation with 56 women "and that it was his habit to solicit every one who came to him to confess... Of the women, twenty-one were Indians, eight were Spaniards (one of them his near relative), eight Mulattos, four Mestizos, and fifteen whose race is not specified." Of 397 cases before the tribunal from 1572-1800, 44 were for solicitation. Chapter 7, "Peru," reports that as with Mexico, "one of the most frequent offences, not strictly heretical, with which the Inquisition had to deal, was that of so-called solicitation – the seduction of women by priests in the confessional..." Cites one Inquisition official who wrote in 1599 about "the frequency of solicitation, especially in Tucuman, where, as he said, it appeared that there was scarce a priest not guilty of it, and the worst feature was that some of them told the Indian women that the sin was no sin when committed with them, and it was consummated in the churches." Footnotes.

_____. (1932). History of Sacerdotal Celibacy in the Christian Church (4th edition, revised). London, England: Watts & Co. Limited, 611 pp.

Written as an historical study: "The scope of the work is designedly confined to the enforced celibacy of the sacerdotal class." Organized chronologically. Primary focus is the Roman Catholic Church. While lacking references and citations, the text quotes historical documents and Chapter 30 refers to Church archives in Spain, including Church trial records. His starting point is that "[t]he Latin Church is the great fact which dominates the history of modern civilization." Traces the element of sacerdotal celibacy as a factor in the Church's "impalpable but irresistible power" and its "conquering career." In Chapter 24, "The Fifteenth Century," states: "What was the condition of clerical morals in Italy soon after [the Council of Cologne in 1423] may be learned from a single instance. When Ambrose was made General of the austere order of

Camaldoli he set vigorously to work to reform the laxity which had almost ruined it. One of his abbots was noted for abounding licentiousness; not content with ordinary amours, he was wont to visit the nunneries in his district to indulge in promiscuous intercourse with the virgins dedicated to God. Yet Ambrose in taking him to task did not punish him for his misdeeds, but promised him full pardon for the past and to take him into favour, if would only abstain for the future – a task which ought to be easy, as he was now old... When a reformer who enjoyed the special friendship with and protection of Eugenius IV was forced to be so moderate with such a criminal, it is easy to image what was the tone of morality in the Church at large.” In Chapter 25, “The Reformation in Germany,” Lea comments on why among the German people during the Reformation period “there was so ready and general an acquiescence in the abrogation of a rule established by the veneration of so many centuries.” After citing the “crushing obligation of blind obedience” to the Catholic Church, the Church’s neglect of “the duties of charity, hospitality, and education,” and a redistribution of the Church’s wealth, states: “Even more potential was the disgust everywhere felt for the flagrant immorality of the priesthood. The dread experienced by every husband and father lest wife and daughter might at any moment fall victims to the lust of those who had every opportunity for the gratification of unholy passions led them to welcome the change, in the hope that it would result in restoring decency and virtue to a class which had long seemed to regard its sacred character as the shield and instrument of crime.” Chapter 30, “Solicitation,” describes the practice of priests using the priest/penitent role relationship of the confessional to sexualize the relationship with female penitents who are referred to as “spiritual daughters.” Stating that the “scandals of the confessional were no new source of tribulation to the Church and the people,” cites the Council of Toledo in 398 A.D. as “forbid[ding] any familiarity between the virgins dedicated to God and their confessors,” and Pope Symmachus who, about 500 A.D., “call[ed] attention to the spiritual affinity between the confessor and his penitent, rendering the latter his daughter...” Cites the “eloquent denunciations [of priests who committed solicitation] of [Girolamo] Savanorola [(1452-1498), a Dominican friar and reformer], who declares that the Italian cities are full of these wolves in sheep’s clothing, who are constantly seeking to entice the innocent into sin by all the arts for which their spiritual directorship affords so much scope.” Describing the “virtual immunity” of offending priests, cites the case of “Alonso de Valdelamar, a priest of Almodovar, tried in 1535 by Blas Ortiz, vicar-general of the Archbishop of Toledo. The charges fully proved against him embraced the seduction of two of his female penitents and his refusal of absolution to a third unless she would surrender herself to him, besides a miscellaneous assortment of crimes – theft, blasphemy, cheating with bulls of indulgence, charging penitents for absolution, and frequenting brothels.” He was sentenced to a small fine and the cost of his trial, and 30 days of Church seclusion. The primary concern of the Church hierarchy was to avoid scandal, i.e., when “improper relations between confessor and penitent... become publicly known..., seeing that notoriety tends to prevent men from allowing their wives and daughters to confess and exposes the sacrament of penitence to heretical assault.” Briefly identifies factors in the lack of reporting by females who were sexually exploited. Describes varied responses to cases of solicitation in the 16th-19th centuries by the Spanish Inquisition, in particular, and specific popes. Notes that the “soliciting confessor” was in a position to grant absolution to the female penitent for what was attributed as her moral agency in the sexualization of the role relationship: “In every way the practice was scandalous and demoralizing; it gave the tempter an enormous advantage in overcoming the virtue of his penitent by promising her immediate pardon for their mutual sin, and it interfered greatly with the obligation [assigned by the Church to her] of denunciation [i.e., reporting his sin].” Notes: “The confessor in search of easy victims had a resource in requiring male penitents who confessed to carnal sins to name their partners in guilt, when the knowledge thus gained could be utilised in selecting objects for solicitation. The custom was an old one, for the information thus sought might used for good purposes as well as for evil.” States that, in 1745, Pope Benedict XIV “prohibited utterly, as scandalous and pernicious, the custom of inquiring the name of the accomplice, and in 1746 he decreed excommunication *latæ sententiæ*, reserved to the Holy See, on all who should teach it as being permissible.” Church documents also discussed “passive solicitation,” in which “the woman is tempter,” and the “liability of the confessor.” Notes: “There was always the resource, when a soliciting priest found himself in danger of denunciation, of denouncing himself, for those who spontaneously confessed were treated with exceptional leniency.” Summarizes the punishment of priests who were

convicted of solicitation as “singularly disproportionate to the moral turpitude of the offence and its damage to the Church and to society,” and pp. 522-525 describe specific cases to illustrate. States that in exploring the records of the Spanish Inquisition, “one seems to live in a world of brutal lust, where disregard of the moral law is accepted as a matter of course by all parties, where the aim of the confessor is to inflame the passions by act and speech, or to overcome resistance by course violence; where women regard it as natural the awful authority of the priesthood is to be excersied to their undoing, and their consciences are to be soothed with pardon granted in the name of God by the hypocrite who has destroyed their honour; and where the inquisitor busies himself, not with the moral and spiritual questions involved, but with ascertaining whether certain technical rules have been violated.” Chapter 32 discusses the contemporary status of the Catholic Church’s policy of sacerdotal celibacy. States: “It is not to be supposed that the Church suffers less than formerly from the solicitation of female penitents by confessors. Indeed, the numerous utterances on the subject during the last half-century would perhaps justify the assumption that the evil is increasing rather than that the Church is more alive to the duty of its repression, for in the form of conscience it is not regarded as a more heinous sin than of old. It is still a reserved case, its commission does not incur excommunication, and absolution for it can be obtained from an confessor whom the culprit may select... As formerly, scandal is the one thing dreaded. All other considerations are of minor importance...”

Lebacqz, Karen. (1985). Professional Ethics: Power and Paradox. Nashville, TN: Abingdon Press. Lebacqz is professor, Christian ethics, Pacific School of Religion, Berkeley, California. Very helpful and insightful examination of ethical issues related to the ministerial role.

_____. (1990). “Love Your Enemy: Sex, Power, and Christian Ethics.” Chapter in Beckley, Harlan. (Ed.). The Annual of the Society of Christian Ethics. Washington, D.C.: Georgetown University Press, pp. 3-23. [Reprinted as: “Love Your Enemy: Sex, Power, and Christian Ethics.” Chapter 17 in Daly, Lois K. (Ed.). (1994). Feminist Theological Ethics: A Reader. Louisville, KY: Westminster John Knox Press, pp. 244-261.]

“In this essay I argue that an adequate Christian social ethic must attend to the realities of the links between violence and sexuality in the experiences of women. It must attend to male power and to the eroticizing of domination in this culture.” Her criteria for an adequate Christian heterosexual ethics would attend to the “ambiguities and ironies in the search for intimacy,” and includes: a hermeneutics of suspicion; recovery of the significance of role and status for establishing a role-based morality; the meaning of *love your enemy* from the perspective of women, the boundaries of which are *forgiveness* and *survival*. In her discussion of recovering the significance of role and status, she cites the example of ministers, who in “their role as pastor, ...hold professional power. They also represent ministry, the church, and even God in the eyes of parishioners. Based on their role or status, there is a power gap between the pastor and parishioner. Because of this power gap, pastor and parishioner do not come into sexual arenas as ‘equals,’ and sexual approaches by a pastor to a parishioner [*sic*] are problematic at best. In short, the power that attaches to the pastoral role is morally relevant for determining what is ethically acceptable for a pastor to do in the sexual arena.” 66 endnotes.

_____. (2005). “Lessons from Our Neighbors: An Appreciation and a Query to Mark Jordan.” Chapter 13 in Boisvert, Donald L., & Goss, Robert E. (Eds.). Gay Catholic Priests and Clerical Sexual Misconduct: Breaking the Silence. Binghamton, NY: Harrington Park Press (imprint of The Haworth Press, Inc.), pp. 199-207.

In order “to analyze the wrongness of clergy sexual abuse,” she draws from three sources. The first is Mark D. Jordan’s The Silence of Sodom: Homosexuality in Modern Catholicism (2002), which, she says, makes “some superb reflections on institutional structures, particularly on the role of rhetoric in the Roman Catholic Church.” Because Jordan’s primary purpose is different than hers, she also draws from the 2-volume 1990 report issued by the Canadian Catholic Church’s Archdiocese of St. John’s Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy, and a chapter in William May’s The Patient’s Ordeal (1991) that discusses a child’s molestation. States that Jordan’s work demonstrates how “rhetoric silences gay lives in the

church” and she extends his insights regarding governance in the Catholic Church to the topic of clergy sexual abuse, and notes Jordan’s concerns regarding the inaccurate analysis of priestly sexual abuse of minors as evidence of clerical homosexuality. The Canadian Commission report contributes to the understanding of situational factors, including a broader arena of “societal attitudes, values, and modes of socialization...” May’s work contributes to an understanding “that some sexual activities are [intrinsically] wrong.” 2 footnotes; 6 references.

Lebacqz, Karen, & Barton, Ronald G. (1991). Sex in the Parish. Louisville, KY: Westminster/John Knox Press, 279 pp.

Lebacqz is professor of Christian ethics, Pacific School of Religion, Berkeley, California; Barton is associate conference minister, Northern California Conference, United Church of Christ. The book “is an outgrowth of a four-year study of intimacy in the parish by the Professional Ethics Groups of the Center for Ethics and Social Policy at the Graduate Theological Union” in Berkeley, California. The study included surveys of pastors and lay people, and in-depth interviews; topics included sexual ethics. Chapter 1 considers sexuality and its vulnerabilities and joys in the context of a parish. Chapter 2 examines sexual desire and temptation, particularly male sexuality, using a primarily psychological framework. Chapter 3 is a case study involving a pastor, and points to structural issues in ministry. Chapter 4 is an analysis of power and the professional, pastoral role. Chapter 5 presents a framework of ethical analysis that includes the role of the pastor and the vulnerability of the parishioner. Drawing upon the work of Marie Fortune and Peter Rutter, their “framework involves understanding the impact of power and vulnerability on matters of consent, the significance of the trust required in the professional role, and the special vulnerability that attaches to sexuality in our cultural setting.” Chapters 6 through 9 test the ethical framework in specific situations, including women in ministry, single pastors, and pastors who are gay, lesbian, or bisexual. Chapter 10 focuses on ethical dilemmas faced by denominational officials. Ends with a concluding chapter. They state: “We need to take seriously the dynamics of male and female sexuality of power dimensions in society, of forms of oppression and their impact on our spiritual and sexual lives. This book is one effort toward that end.” Includes an appendix of procedural guidelines for church judicatories regarding allegations of inappropriate sexual contact in professional relationships committed by pastors and pastoral counselors. Page 135 cites without reference a study by the Coordinating Center for Women in the United Church of Christ which found 40% of women clergy in the Church had experienced sexual harassment either in their work or during training for ministry. 160 endnotes; selected bibliography.

_____. (1996). “Boundaries, Mutuality, and Professional Ethics.” Chapter 6 in Ragsdale, Katherine Hancock. (Ed.). Boundary Wars: Intimacy and Distance in Healing Relationships. Philadelphia, PA: Westminster Press, pp. 96-110.

Continues the line of thinking developed in their Sex in the Parish. Begins with Carter Heyward’s When Boundaries Betray Us, and explores themes of mutuality, friendship, intimacy, boundaries, and power in the context of therapy, and notes implications for ministry. References.

Lebacqz, Karen, & Driskill, Joseph D. (2000). “Ethics for Clergy.” and “Pastoral Care and Spiritual Direction.” Chapters 2 and 3 in Ethics and Spiritual Care: A Guide for Pastors, Chaplains, and Spiritual Directors. Nashville, TN: Abingdon Press, pp. 37-55 and 59-83.

Lebacqz is a professor of theological ethics, and Driskill is an associate professor of spirituality and a lecturer, Pacific School of Religion, Berkeley, California. The book was written to explore: what constitutes good spiritual care; “the basic ethical obligations of spiritual directors, parish clergy, and those in specialized ministries;” the difference between incompetence and spiritual abuse; “guidelines that assist clergy in providing good and even excellent care.” Chapter 2, “Ethics for Clergy,” is a helpful, if brief, consideration of professional ethics for ministry. Begins with a model of a profession, noting the more recent focus on the power differential between the professional and client, and applies it to clergy ethics, including the relevance of various cultural factors: community of faith; denomination; gender, ethnicity, and sexual orientation; gender and cultural implications of the concept of boundaries. Chapter 3, “Pastoral Care and Spiritual Direction,” differentiates between pastoral care, pastoral counseling, and spiritual direction.

Explores ethical issues of spiritual direction in particular, including boundaries and dual relationships. Pages 74-75 excerpt relevant portions of the Code of Ethics of the American Association of Pastoral Counselors and of the Spiritual Directors International Guidelines for Ethical Conduct, both of which “argue for avoiding dual relationships, maintaining appropriate boundaries, and averting unethical sexual behaviors.” References.

Legg, Ann, & Legg, Derek. (1995). “The Offender’s Family.” Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 140-154. [Published in association with the Interfaith Sexual Trauma Institute, Colledgeville, MN.]

By 2 family therapists in private practice, Minneapolis, Minnesota, who work with families of offending clergy. Identifies family members of “the clergyperson who has been a sexual offender [as] truly a primary victim of his or her betrayal... The emotional ripple effect is felt hardest by those who are closest. When these families do get attention, it is usually negative and very hurtful.” Identifies common themes that appear in families of offenders post-discovery: betrayal, loss of status and role, economic issues, illness, blame, and repercussions for the family. Briefly discusses tasks and issues related to the family’s recovery. Some footnotes.

Lehman, Carolyn. (2005). “Jonathan.” Chapter in Strong at the Heart: How It Feels to Heal from Sexual Abuse. New York, NY: Farrar, Straus and Giroux, pp. 13-29

Lehman, a survivor of incest, is an author and a teacher, Osher Life Long Learning Institute, Humboldt State University, Arcata, California. She interviewed survivors of people who were raped, molested, and were the victims of incest when they were children or youth. States in the introduction: “If you have experienced sexual abuse or assault, this book is for you. You will find out how other teens and adults are healing from abuse and what might work for you, too... As kids they survived danger, violence, and betrayal. In healing, they discovered truths about themselves, helped others on the way, and enlarged their capacity for love and for joy.” The chapter, “Jonathan,” is told in the first person by a 17-year-old in New Jersey who was raised “in a very strict [Roman] Catholic family.” He attended a Catholic parochial school, and was an altar server with all his brothers; his mother taught religion classes and both parents were Eucharistic ministers. “We were just totally devoted to the church. The church was our life... A lot of priests were family friends.” He describes how a particular priest would babysit him and his siblings while his mother shopped and his father worked: “Father Jim was a male figure for me to look up to and I seemed to be his favorite.” The priest gave him particular attention, and when he was about 8, began to touch him sexually. “At the time, I didn’t think anything about it. A priest was God on earth to me. He couldn’t do anything wrong.” The behaviors escalated over 2 years, culminating in him being forced to perform oral sex. The priest threatened him and his family spiritually if he told. Describes the adverse psychological and behavioral consequences of his being sexually abused, including a suicide attempt. In 8th grade, a teacher who was concerned sent him to talk to the school guidance counselor who arranged for him to talk with a therapist. Under her care, he made the connection between his symptoms and the abuse by the priest. The therapist who told his mother, and she told him that the priest had also abused an older brother. The brother had previously reported it to her, and she and his father had reported it to Church officials. Describes how he and his family followed-up with the police and the Church, which “gave me money in trade for my voice,” a non-disclosure agreement. When he saw a media report of adult males describing having been sexually abused as minors in his parish, he became involved in SNAP (Survivors Network of those Abused by Priests). At 17, he was the youngest in the area group. He spoke to a newspaper reporter whose story about him ran on the front page of the Sunday edition, took part in a press conference, and began speaking in public, including at schools. Describes the positive changes in his life, including with his family. Describes the church as representing “the darkness in my life. It isn’t just that I was abused by a priest, but because of the way the church tried to hide it.” He approached his bishop “to tell him that I was choosing to speak out and that he could have the money back.” The bishop told him the confidentiality agreement was being vacated and that he could keep the money. Regarding the bishop’s apology to him, he states: “It was the first time that anyone from the church really

reached out to me.” Closes with the statement: “Things *can* get better. [italics in original] Things can always get better. But you’ve got to make it happen.”

Lennon, Bill. (2011). “The Etiology, Assessment, and Treatment Protocol of Clergy Sex Offenders.” Chapter 5 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 83-101.

From Chapter 1 by the authors, which is an introduction to the book: “The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book.” Uses a systems approach based on the “contextual world of a minister [that] consists of three parts” – *intrapersonal, interpersonal, and environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define “clergy sexual misconduct.” Lennon is licensed as a marriage and family therapist, mental health counselor, and sex offender treatment provider, and is clinical director, Bellevue Community Services, Bellevue, Washington. The chapter is 2 of 2 in Part 3, Treatment Considerations and Approaches to Intervention. Uses the terms “sexual addiction, sexual compulsivity, opportunistic sexual boundary crossings, and sexual deviancy when it comes to pastoral indiscretion,” but does not offer a set of formal definitions. His intent is to “delineate [clinical] assessment and treatment procedures with specificity as to who is best equipped to make these judgments and what treatment plan to follow.” Begins the subsection on etiology by discussing sin, and identifies the “transformational experience [of integrating a healthy psyche]” as “the true essence of spirituality.” Uses the sexual addiction framework of Patrick Carnes to describe typical patterns in a male clergyman “who is responding to an arousal template that is destructive to others in a manner that is deviant.” Discusses the requisite qualifications of the clinician who will conduct the assessment of the clergyman who has offended, and states: “Training and extensive experience as a licensed or certified sex offender treatment provider is crucial in terms of providing the best treatment possible.” Calls for a sexual deviancy evaluation that consists of a structured risk assessment, including the use of a sexual history polygraph examination and a battery of specified clinical instruments, the focus of which is risk assessment and treatment amenability. States without citation that approximately 20% of clergy are suicidal at the point of evaluation. Very briefly discusses a number of topics regarding treatment of “the sexual acting-out clergy,” including involvement of the spouse and the offender’s non-victim children. Closes with an affirmation that clinical recovery “of the sexual acting-out/offender clergy” is possible, as is restoration of the individual to the clergy role. 13 references.

Leshner, Michael. (2009). “The Fugitive and the Forgotten: Cracking the Cold Case of Rabbi Avrohom Mondrowitz.” Chapter 6 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 126-162.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book’s] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole.” Leshner, an Orthodox Jew, is an attorney, author, columnist, and investigative reporter, northern New Jersey. First person account of his effort over nearly 23 years to hold Avrohom Mondrowitz, an Orthodox Jewish rabbi, accountable in the U.S. juridical system for the sexual abuse of children. The victims include allegedly hundreds of Jewish children, according to Leshner. Mondrowitz worked in Brooklyn, New York, from the late 1970s to 1984 as a Jewish school administrator and a child therapist until he fled to Israel. He was indicted in New York *in absentia* on “charges include[ing] multiple counts of sodomy and related Class B felonies.” Leshner, an Orthodox Jew, worked *pro bono* to investigate the case, and, beginning in 2006, was retained as a lawyer by some of Mondrowitz’s Orthodox victims. Describes his advocacy efforts with U.S. federal agencies, New York state officials, the Brooklyn District Attorney’s office, and

local and national media, as well as the Jewish community in Brooklyn. In 2007, Mondrowitz was arrested in Jerusalem by Israeli officials pending extradition to stand trial in New York. At the time the book went to press, his appeal was before Israel's Supreme Court. 39 endnotes.

Lev, Rachel. (2006). "Caring for Those Violated by Child Sexual Abuse and Incest." Chapter 28 in Bloom, Jack H. (Ed.). Jewish Relational Care A-Z: We Are Our Other's Keeper. New York, NY: The Haworth Press, pp. 329-337.

Lev is a psychotherapist who "has engaged in clinical work primarily with adult survivors of childhood loss or trauma." The original version of the chapter was published as: Crossing the boundaries, *NAJC Journal* [National Association of Jewish Chaplains], 7(2, Winter). The chapter is from an edited book on "Jewish caregiving" in which contributors address numerous topics and contexts. Lev's focus "is on child sexual abuse and incest – actions that violate a child's human dignity and physical, emotional, and sexual integrity." Begins with a brief, broad overview. States: "Stories told in private conversations, or in the newspapers, confirm that some rabbis, cantors, and clergy, as do other human beings, cross boundaries. Some rabbis/cantors/clergy molest their children. Some molest the children in their congregation or community. Some do both. Some collude with the crossing of boundaries by others by staying quiet, saying it doesn't happen, and/or by doing little or nothing because they don't know what to do or fear ramifications if they take a stand." Includes brief anecdotes from "Jewish adult survivors of child sexual abuse and incest" in the U.S.A. Very briefly identifies the adverse clinical impacts on those who were sexually violated as children. In 2 paragraphs, addresses the question: "How can someone achieve *t'shuvah* when the wounds of sexual abuse can impact a lifetime?" [She does not offer a definition of the term.]. I think those who violate boundaries need to spend some part of the rest of their lives repairing the world." Addresses the question, "What Can We Do?," by stating: "*First, take responsibility.*" [italics in original] Describes this as meaning: "Stop concealing and minimizing the problem. Acknowledge the wrongs that have been done, give voice to the stories of those who have been violated in order to help them and our communities heal, create rituals for healing from trauma, develop policies for how we'll address boundary violations of any kind and work to prevent them. It is time to open our hearts, minds, and doors to those who have been violated. It is time to invest whatever energy, time, and money are necessary to prevent future molestation of anyone, child or adult... Our communities can be places of healing and hope... Organizations must create safe environments for those who have been abused to turn to for help." Very briefly addresses "the role of rabbi/cantor/clergy." The concluding section regards healing, and returns to those who have crossed boundaries and violated others. "The answers to our questions about dealing with those who molest, including how to determine if they have completed *t'shuvah*, suggest the need for (1) a long-term commitment to understanding the complexity of the issues, including identifying the healing needs of both those injured when their boundaries are crossed as well as those who cross the boundaries; (2) identifying the role of the community in *t'shuvah*, healing, and prevention; and (3) above all, taking *action* to fulfill our role and meet those needs." 23 footnotes.

Levada, William. (2012). "The Sexual Abuse of Minors: A Multifaceted Response to the Challenge." Chapter 1 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 3-13.

From a book of presentations at the Roman Catholic Church's International Symposium Against Child Abuse, the theme of which was "Toward Healing and Renewal," that was held at the Church's Pontifical Gregorian University, Rome, Italy, February 6-9, 2012." This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the 'open wound' of [sexual] abuse [of minors]." An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Levada is a Cardinal and the Prefect of the Vatican's Congregation for the Doctrine of the Faith. An address to the Symposium. His presentation comments on "the *Circular Letter* of the Congregation for the Doctrine of the Faith (CDF) [that was] sent to all the [Church's] Episcopal Conferences of the world, to assist them in developing

guidelines for dealing with cases of sexual abuse of minors perpetrated by clerics.” Also refers to Pope John Paul II’s papal document, *Sacramentorum sanctitatis tutela* (SST). Notes modifications of certain of the church’s substantive and procedural norms “in an effort to rend the [Canon] law better able to deal with the complexities presented by these cases.” States that the 1st section of the SST is “an outline of the Church’s ‘multifaceted response’ to the challenge of sexual abuse of minors by clerics.” Briefly describes 5 general considerations in the *Circular Letter*: victims, protection of minors, formation of future priests and religious, support of priests, and cooperation with civil authority. 7 chapter endnotes.

Lew, Mike. (1990; 2004). Victims No Longer: The Classic Guide for Men Recovering from Sexual Child Abuse (2nd edition). New York, NY: Quill (HarperCollins Publishers), 421 pp.

Lew is a psychotherapist and co-director, The Next Step Counseling and Training Center, Brookline, Massachusetts. Written as a resource for non-offending male survivors of sexual abuse in childhood “and for the people who care about them.” The 2nd edition is revised, updated, and expanded, and includes the topic of those abused by clergy. Written in direct language and an accessible style. Point of view is international, reflecting Lew’s experiences of training and speaking throughout the world. Defines recovery as: “Recovery is the freedom to make choices in your life that aren’t determined by abuse.” Notes that since the 1st edition, the social and therapeutic environment has changed for the better regarding sexual victimization of boys and men. Among themes receiving emphasis, he highlights “issues concerning trust, isolation, shame, and intimacy.” Includes personal statements from adult survivors. Part 1 is about sexual child abuse, and its myths and realities. Defines incest in a more inclusive way: “Incest is a violation of a position of trust, power, and protection. ...the perpetrator is assumed to stand in a protective (parental) role to the victim.” Part 2 consists of three chapters about men, including topics of masculinity, sexuality, homophobia, and shame. Part 3 consists of seven chapters regarding survival, including topics of loss of childhood and specific childhood coping strategies that impede adult functioning. Part 4 consists of 10 chapters regarding recovering, including topics of the possibility of recovery, breaking secrecy, relationships and social support, sexual feelings, individual counseling, groups and workshops, confronting the perpetrator, forgiving, self-forgiving, and moving on/helping others. Chapter 19, “Clergy Abuse,” pages 281-302, addresses the sensitive topic of how religion can impede one’s recovery. States: “It is impossible to address the needs of survivors recovering from the effects of clergy sexual abuse without attempting to understand the social/political/economic context that gives rise to the situation.” Considers “two areas that carry particular relevance for those who were abused in a religious context, forgiveness and legal redress.” The chapter concludes with a personal statement from a survivor. Part 5 consists of 2 chapters, the first of which is about partners, family, and friends, and the second of which is a lengthy listing of resources, including organizations and literature. Lacks references.

LeWarne, Charles P. (2009). The Love Israel Family: Urban Commune, Rural Commune. Seattle, WA: University of Washington Press, 307 pp.

LeWarne taught high school, is an author, and has a Ph.D. in history. Sources included 55+ interviews by LeWarne. A history of the Love Israel Family that was begun in 1968 by Paul Erdmann, 28-years-old, and some friends. They established a religious household in an urban, residential neighborhood of Seattle, Washington. Its utopian, communal lifestyle was based on Erdmann’s Christian philosophy, which was committed to “search for God, truth, and meaning.” LeWarne places the group in the historical context of “the hippie communal era” or the “countercultural movement” in the U.S.A. After a vision, Erdmann declared his first name as Love; later, all members took the surname Israel. Central to Love Israel’s beliefs were “[a]ccepting Jesus Christ and the New Testament” while “eschew[ing] formal religion and rigid doctrines...” Members’ dreams, revelations, and visions were considered a source of truth.” “...the small group believed they manifested the second coming of Christ.” Based on New Testament scripture, members’ possessions and financial resources were held communally. Upon baptism in the group, members gave up ties to family and friends. Individual sacrifice was viewed as a demonstration of commitment to the greater community. By the group’s charter, it was patriarchal regarding gender and roles. Governance was hierarchal and led by Love Israel,

assisted by members of an inner core who were designated as elders. In the group's charter, "the chapter on authority affirms that 'Love Israel represents Christ and God as the final word in all matters concerning the Church, by the total consent of all members.'" In 1976, a corporation was created "to hold property, transact business, and make contracts," with Love Israel as "the 'corporation sole,' a legal designation that essentially gave him full financial power." In the 1970s, the group created a formal religious entity, the Church of Jesus Christ at Armageddon. The group grew to 300+ members, 100+ children, and 12+ residences in multiple states in the U.S.A. LeWarne states: "[The community's] social and economic practices changed several times along the way. Members constantly experimented – with drugs, with sexual and partnership arrangements, with food, with dress, in economic ventures, even in relationships with neighbors." The group's charter declared that traditional or worldly marriage was "null and void" and each member was married to Jesus Christ and the entire group. Experiments in celibacy and polygamy were conducted. LeWarne states: "During the Seattle years the Family practiced a form of group marriage, but Love was the only 'husband.' All the women were Love's wives; he could control followers by 'loaning' a wife to an elder or taking one from him, sometimes as if in a threat." Love Israel "reserved for himself 'the privilege of "being close to" more than one woman.'" Quotes one academician's study that "Love himself enjoyed 'virtually complete sexual freedom with a "priestess of the day,"" who received special privileges, even though he had two 'wives'..." By the early 1980s, Love Israel "had grown remote from the general membership, although aloofness also helped to increase an aura of mystique about him... The potential for corruption increased. Isolated and protected from all but a few, Love's special privileges expanded: better living quarters, fine clothes, travel, symphony tickets, expensive cigars, and drugs. His rich lifestyle was accepted because followers regarded him as charismatic and superior, with a great religious vision. Moreover, few members knew of his habits, and to question Love was scorned as betrayal. His self-indulgence and power were sustained by an unchecked certainty that he was always correct." The community disintegrated relationally and corporately in 1983-1984, and was dissolved in 2003-2004. Disintegration was prompted, in part, by accusations from key leaders that Love Israel had "abus[ed] his absolute spiritual authority by breaking his own rules of conduct and agreement. People sensed contradictions and hypocrisy that made it impossible to respect his word and leadership. He had replaced love and charity with fear and oppression, lies and deception, in pursuit of wealth and power." Some believed he was "indulging in an expensive cocaine habit that was detrimental to himself and his governance." Numerous endnotes.

Lewis, James R. (2005). "Introduction." Chapter 1 in Cults: A Reference Handbook (2nd edition). Santa Barbara, CA: ABC-CLIO, Inc., pp. 1-73.

Lewis is affiliated with the University of Wisconsin-Milwaukee, Milwaukee, Wisconsin, and the University of Wisconsin-Stevens Point, Stevens Point, Wisconsin. The lengthy chapter covers a wide range of topics related to new religious groups that share the trait "that they been controversial at one point or another in their existence," which can include characterizations of being a cult. The section, 'Social Influence in Genuinely Dangerous Religions,' includes a brief section on distinguishing "a healthy from an unhealthy religion." Offers his criteria "on the basis of socialization routines" and "social-psychological dynamics" as those that can be applied by "a public policy maker." Among his criteria: "...what happens when one acts against the guru's advice" in matters regarding one's private life: "...if one can respectfully disagree without suffering negative consequences as a result, then the leadership dynamics within the group are healthy with respect to authority issues." Cites the example of "dictating (as opposed to suggesting) who and when one will marry." Another criteria is briefly stated: "One of the clearest signs that leaders are overstepping their proper sphere of authority is when they articulate certain ethical guidelines that everyone must follow *except for* [italics in original] the guru or minister. This is especially the case with a differential sexual ethic that restricts the sexual activity of followers but allows leaders to initiate liaisons with whomever they choose." Lacks references.

Lewis, Laurel. (1995). "Growing Beyond Abuse." Chapter 6 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 49-51.

Lewis “consults with, and provides a network of support people for, survivors of sexual exploitation or clergy abuse” in Minneapolis, Minnesota. A very brief, first person commentary based on her experience of being sexually exploited by her “therapist/clergyman many years ago.” Sketches stages of the exploitation, its consequences for her life, and her process of recovery and healing. Lacks references.

Lewis, Tom. (2007). “Sexual Abuse, Spiritual Formation, and Psychoanalysis.” Chapter 9 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 121-136. [Based on: Lewis, Tom. (2004). Sexual abuse, spiritual formation, and psychoanalysis. *Studies in Gender and Sexuality*, 5(1, January):57-80.]

For a description of the original article, see the annotation in this bibliography, Section IIa.

Liberman, Aaron, & Woodruff, Michael, J. (1993). “Observing Seven Professional Canons.” Chapter 9 in Risk Management. Minneapolis, MN: Augsburg Fortress, pp. 59-63. [Part of the publisher’s *Creative Pastoral Care and Counseling Series*.]

Liberman is adjunct associate professor, Department of Health Administration, Medical College of Virginia at Virginia Commonwealth University, Richmond, Virginia. Woodruff is a law partner, Gammon and Grange, Washington, D.C. Written for pastoral counselors and administrators of pastoral counseling centers. At the outset, the chapter states that pastoral counselors “must follow some basic tenets of practice.” 1 of their 7 tenets is *Avoid Personal Entanglements*. States: “Pastoral counselors enjoy a power imbalance tilted in their favor, and away from the clients... A rule of behavior that every pastoral counselor should follow is no physical contact between the client beyond a handshake.” Makes the unqualified statement: “The counselor must not rationalize hugging, kissing, fondling, petting, or sexual intercourse as part of the therapeutic process. These actions simply are not part of counseling, pastoral care, or therapy, and cannot be justified as such... Simply stated, it is not possible to maintain a professional relationship once personal considerations become the focus of that interaction.” Lacks citations and references.

Liberty, Patricia L. (2006). “Theological Reflection: Naming the Problem.” Chapter 2 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 16-19.

By the co-founder and director, Associates in Education and Prevention in Pastoral Practice, Rhode Island, and a minister, United Church of Christ denomination. Very briefly discusses theological frameworks used with “congregations in the aftermath of misconduct.” Notes: “Choosing an appropriate theological construct provides the foundation needed for a congregation to do the hard work of recovery.” Critiques use of the terms *sexual sin* and *adultery* when referring to clergy sexual abuse for their “fail[ure] to describe the levels of brokenness and betrayal experienced by victims and congregations. Further, they encourage a privatization of the behavior that keeps the focus on the sexual activity of two individuals rather than on the betrayal of the sacred trust of the office and the pain caused an entire congregation.” Names the offense as “an abuse of the power and authority of the pastoral office that is manifested in a sexual way.” Notes that adultery is a consequence of clergy sexual abuse, “not the foundational construct for understanding it.” Encourages use of *sin* in relation to “the abuse of power and the betrayal of trust...” Encourages the use of *evil* in relation to “the shattering of the pastoral office, the derailing of the community’s mission and ministry, and the deep damage done to victims and their families as a result of the betrayal.” Suggests *sin* and *evil* point the congregation toward familiar rituals of confession, repentance, and grace: “Encouraging a congregation’s deep reflection on these central theological themes provides a sufficient foundation for its own recovery as well as a framework for understanding the needs of victims and abusers alike.” Lacks references.

_____. (2006). “Power and Abuse: Establishing the Context.” Chapter 4 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 25-27.

Very briefly describes and identifies the advantage of a “power and abuse model for understanding clergy misconduct, particularly sexual abuse...” as a basis “for the recovery of victims and congregations.” Notes that the premise of the model “is that the clergy role carries with it legitimate power and authority that is entrusted to the pastor by the congregation and validated by the denominational authority that confers the credential for ministry. The power and authority of that role is to be used in the best interest of those who are served by the role.” Advantages include: a better foundation for understanding the needs of adult victims; capacity for coupling the model’s principles “with a theological base that establishes the sacred nature of the power of the ministerial relationship and its specific purpose in the life of the church and community at large.”; the model “minimizes the tendency to borrow the secular definition of sexual harassment related standards.” Lacks references.

_____. (2006). “Grief and Loss: Dealing with Feelings.” Chapter 7 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 40-45.

Very briefly applies “principles of grief and loss theory” to issues related to clergy professional misconduct to help congregations “understand and resolve the myriad issues...” Draws on the work of Elisabeth Kübler-Ross and uses examples related to clergy sexual misconduct. Notes advantages and disadvantages of the grief loss model. Lacks full citations.

_____. (2006). “Victims/Survivors: The Healing Journey.” Chapter 11 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 74-80.

Presents “the rhythm of healing and the touchstones along the way” regarding healing of survivors of clergy abuse, particularly sexual abuse. Briefly describes “touchstones for healing spiritually following abuse, especially sexual trauma,” as: “differentiating between spirituality and religion, understanding grief as a model for healing, reshaping the God image, and reclaiming worship and community.” Notes that what makes for “healing for survivors is healing for churches as well. Honesty, openness, accurate information, just processes, fair disclosure, and vindication of the wrong heal both survivor and congregation.” 1 endnote.

_____. (2006). “What’s Ahead for the Victim?” Chapter 28 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 187-190.

Based on her work pastoral and advocacy-based work, i.e., non-clinical, with adult women survivors of clergy sexual abuse. While noting each survivor’s healing journey is unique, very briefly describes “remarkably consistent issues.” Identifies early phrases of recovery in which trauma is often the focus, and clinical issues are ones of “personal safety, restoration of basic function, and acute grief.” In later phrases of recovery in which trauma is not as acute, the desire is “for further theological reflection, deeper spiritual healing, and sexual and relational healing.” Very briefly notes implications for the pastoral role in these areas. Observes: “Survivors who are faithful to their recovery through the years develop remarkable strength, tenacity, and insight... Gradually the individual moves from victim to survivor to victor.” Lacks references.

_____. (2006). “What’s Ahead for the Wider Church?” Chapter 29 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 191-196.

Reflecting on her 20+ years of clergy sexual abuse intervention, observes that differences in denominational polity “did not yield substantive differences in responses to clergy misconduct.” Comments: “I discovered that despite differences in theology, organization, and understanding of mission, the one thing shared by all denominations is desire for self-protection that is based, in part, in patriarchal authority. Such authority is not specifically male...” Comments on: the need to refine and extend denominational policies and procedures regarding clergy misconduct; establishing effective response teams and clarifying the role of an advocate for a complainant;

proper assessment, treatment, and evaluation of clergy offenders; the need for churches to increase their commitments to survivors. Lacks references.

Librado, Fernando, Harrington, John, & Hudson, Travis (Ed). (1979; 1980). Breath of the Sun: Life in Early California as Told by a Chumash Indian, Fernando Librado, to John P. Harrington. Banning, CA: Malki Museum Press, 178 pp.

Librado (*Kitsepawit*) (?-1915) was a Chumash, a Native American tribe in southern California which was settled in the Northern Channel Islands before being displaced by colonization. He was born into the 19th century California Mission culture – a series of missions governed by Roman Catholics of the Franciscan Order from Spain which were established in the 18th century and were secularized in the 1830s. Harrington (1884-1961) was a linguist and field ethnologist for the Bureau of American Ethnology, Smithsonian Institution, Washington, D. C. Based on Harrington's notes of his interviews with Librado from 1912 to 1915. As editor, Hudson took Harrington's notes and created a first-person narrative as told by Librado: "In short, the Indian account rendered here is in the words of Fernando Librado as he told it to Harrington, expressing the events, people, places, pride, suffering, love, death, humor, and all such things which give meaning to the word 'life'." Chapter 1 includes Librado's brief description of the dependency of the Chumash on the Catholic priests for rations of food and material for clothing. Chapter 2 describes a whipping post at Mission San Buenaventura, which was used by the mission to administer corporal punishment. Chapter 3 further describes the forms of punishment at San Buenaventura, including a jail, wooden stocks, and shackles. Chapter 5 describes the priests' custom at Mission San Buenaventura regarding marriage: "...girls, after they had arrived at the age of thirteen or fourteen, were put in a convent under the care of Mother Superior." Hudson describes the convent as part of the mission system's division of Chumash families into separate housing, with "a dormitory for girls [over age 8] and unmarried women," as "locked up each night to protect the girls' virtue," and headed, not by a Catholic woman religious, but "a woman of Spanish or Mexican birth." In Chapter 7, Librado states: "Mission life regulated worship, labor, meals, rest, and play." Librado recounts a story from a man who, while not a relative, called Librado his nephew, regarding a priest, Fr. Jiménez, possibly spelled Fr. Jimeno, who sexualized his relationship to a Chumash woman. Librado also reports the priest's actions against the same woman at Mission Santa Barbara. Librado also recounts a story from "Old Lucas, the Indian sacristan at Mission San Buenaventura," regarding an unnamed priest who used his role and authority to enter the convent/dormitory at night, "select the girl he wanted, [and] carry out his desires... In this way the priest had sex with all of them, from the superior all the way down the line... The priest's will was law. Indians would lie right down if the priest said so." Hudson reports it is likely that the priest was Fr. Blas Ordaz "whose fondness for women carried him into several scandals." [See also this bibliography, this section: Geiger, Maynard. (1969). "Ordaz, Blas (1792-1850)." Entry in Franciscan Missionaries in Hispanic California 1769-1848: A Biographical Dictionary. San Marino, CA: The Huntington Library, pp. 171-173.] Chapter footnotes.

Liebhardt, Hubert, & Zollner, Hans. (2012). "Centre for Child Protection of the Institute of Psychology, Pontifical Gregorian University, Rome." Chapter 11 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 155-158.

From a book of presentations at the Roman Catholic Church's International Symposium Against Child Abuse, the theme of which was "Toward Healing and Renewal," that was held at the Church's Pontifical Gregorian University, Rome, Italy, February 6-9, 2012." This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the 'open wound' of [sexual] abuse [of minors]." An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Marx, a cardinal in Germany, is general secretary, German Bishop's Conference, and vice-president, Episcopal Commission of the European Community. An address to the Symposium. Liebhardt is director, Centre for Child Protection, Institute of Psychology, Pontifical Gregorian University, Rome, Italy. Zollner, a Jesuit priest, is academic vice rector of the University, and director of the University's Institute of Psychology. A

Symposium workshop paper. Very briefly describes the Centre, which was “founded as a cooperative venture between the Institute of Psychology of the Pontifical Gregorian University (Rome, Italy), the Department for the Child and Adolescent Psychiatry and Psychotherapy of Ulm University Hospital (Germany), and the Archdiocese of Munich and Freising (Germany).” The principal purpose is to create “a global e-learning training institute to provide academic resources for the pastoral professions as a response to the sexual abuse of minors. This purpose will take into account multilingual and intercultural issues.” The 2012-2014 phrase will develop and implement a 30-hour e-learning program, offered in 4 languages, in 8 countries. It will later be opened to the Church worldwide and to non-Catholics. The structure and infrastructure is described in 2 paragraphs. The curriculum and instructional design is described in 3 paragraphs. Learning options include stand-alone self-study and blended-learning, i.e., a self-study and classroom combination. Lacks references.

Liebrich, Karen. (2004). Fallen Order: Intrigue, Heresy, and Scandal in the Rome of Galileo and Caravaggio. New York, NY: Grove Press, 336 pp.

Liebreich has “worked as cultural assistant for the French Institute in London, and has been a television documentary researcher and producer for the BBC and the History Channel.” Based on her examination of the Roman Catholic Church’s Piarist Order’s manuscripts, documents, and correspondence in the Order’s archives and libraries, and the Vatican’s Secret Archive Apostolic Library, and its Inquisition Archive in Rome, Italy. A history of the Piarist Order (the Scolopi) in the 17th century. The Piarists are credited with establishing the first free schools for Italian children, beginning in 1600. The Order was concentrated in Italy, Spain, and Central Europe. It was founded by José de Calasanz (1557-1648), a Spaniard who became a priest in 1575. For his work with the Order, Calasanz was canonized by the Church in 1767 and in 1948, “the pope made [him] the patron saint of all Christian schools.” When Pope Gregory XV elevated Calasanz’s network of schools and teachers to the rank of a religious order, the Order of Clerics Regular of the Pious Schools of the Poor of the Mother of God (Scolopi, or Piarist, for short), Calasanz became the self-appointed Father General. The Order educated Goya, Haydn, Mozart, Schubert, Bruckner, Victor Hugo, and Gregor Mendel. Chapter 4 describes tensions in the Order regarding F. Melchiorre Alacchi, a priest who as the novice master was responsible for training those who joined the novitiate, including some as young as 15-years-old. The allegations against him included sexually fondling a religious brother over whom he had authority. Based on her research, Liebreich concludes: “...it is impossible to consider him completely innocent of having indulged in some way – certainly in his imagination, and most probably in reality.” Calasanz responded by sending Allachi on a pilgrimage on favorable terms that was contradictory to the opinion of his advisers. Chapter 5 introduces Fr. Stefano Cherubini who was from a wealthy and ecclesiastically and politically well-connected family in Rome that included papal lawyers. Chapter 6 describes a 1629 letter from Calasanz telling Cherubini that his activities, which Liebrich interprets as sexual abuse of pupils while he was a headmaster, have been discovered. She quotes from Cherubini’s replies which contain protestations of innocence and warn that the Order’s image would be besmirched if allegations became public. Calasanz took no action, but reports of Cherubini’s misconduct persisted, and in 1630, he extended a major promotion to Cherubini in order to occupy him administratively and keep him away from young boys. Calasanz assigned a priest to conduct an investigation of Cherubini’s school, and to interrogate the children and adolescents. Calasanz described his plan: “I want you to know that your Reverence’s sole aim is to cover up [*cuprir*] this great shame in order that it does not come to the notice of our superiors, otherwise our organization which has enjoyed a great reputation until now, would lose greatly.” Calasanz wrote other letters that reiterated his purpose and ordered the priest to burn any incriminating paperwork. The priest completed an apparently thorough report and sent it to Calasanz, but before it was received, it was turned over to Cherubini. Cherubini, knowing the names of his accusers, confronted Calasanz: “...faced with threats of physical violence and legal action against all concerned, Calasanz caved in. Father Stefano was to receive a brief absolving him of all crimes, and all stain against his honour; in return he agreed to restrain his vengeance against the tale-bearers.” Chapter 10 briefly describes events related to Brother Ignazio Buarnotto di Giesù, 33-years-old, while he was teaching the third grammar class at Naples, Italy, in 1638. He was reported by an Order priest to Calasanz for permitting boys to touch each other in class and

encouraging boys to allow it, and for attempting to kiss a boy. The allegations were supported by another priest, a brother, and parents of the children. The accused brother was transferred to Genoa, ordained as a priest, and continued to teach. The chapter also briefly discusses events in 1639 related to Brother Stefano di San Giuseppe Battista who was accused by a student's father that the son was "'provoked to evil'" by Brother Giuseppe. Calasanz responded by acting to keep the matter secret and pacify the father. He order the provincial: "'See that this business does not become public, but is covered up as far as possible... ..even if in private we find [Brother Giuseppe's] failing to be real.'" Chapter 11 briefly describes events involving a Piarist priest, Fr. Mario Sozzi, who in 1640, heard a confession from "a young girl from the local orphanage" in Naples, Italy, who told him that a Florentine priest, Fr. Pandolfo Ricasoli, and a wealthy widow, Faustina Mainardi, were "renting out their wards for sex to local noblemen...", and that Ricasoli used theological rationalization to reassure the girls that they were not committing sin. Sozzi reported this to the inquisitor general, and it led to a trial. Liebreich observes: "Ironically, Ricasoli would be primarily accused of 'stinking heresy' for his cunning explanation of permissive fondling, whilst his negligence towards the young orphans entrusted to his care came a very distant second." Chapter 14 describes the appointment of Fr. Sozzi to the position of Tuscan provincial, placing him in charge of all area schools. Next, he was promoted by Cardinal Barberini to be assessor at the Holy Office in Rome. Chapter 17 describes Sozzi elevating Cherubini, his friend and the identified abuser in Chapter 5, to provincial and headmaster of Rome, and reappointing him as procurator general. Liebreich also briefly describes events related to Fr. Nicolò Maria Gavotti del Rosario, appointed by Sozzi as a visitor who inspected schools. Serious complaints of unspecified nature were made against the priest in October, 1641, but Liebreich concludes it involved sexual relations with students. She also reports complaints against Fr. Gioachino Gallo, headmaster of the school at Bisignano, Italy, who "had been frequently accused of 'wicked practices with a youth.'" Sozzi ignored the complaints. Cherubini removed the provincial who was complaining about, and planning to try, Gallo. Chapter 18 reports that following Sozzi's death in 1643, Calasanz appointed Cherubini to replace him as universal superior. Controversy within the Order ensued over Cherubini's promotion, and in 1644, Calasanz wrote a deposition that admitted that he was aware of the wicked practices [*cattiva prattica*] of Cherubini 15 years before when he was headmaster of the Pious Schools of Duchesca, and Calasanz transferred him from Naples to Rome "'to avoid the scandal..." However, a Cardinal's commission expressed no reaction to the deposition and Cherubini remained in place. Chapter 19 reports that in 1646, agents acting on behalf of Pope Innocent X took steps against the Order's chaos, and it "was reduced to the state of a congregation... ..no new novices could be accepted, and even the current ones would be unable to finish their noviciate..." This is followed in Chapter 20 by Cherubini applying to the pope for permission to leave the Piarists and become a secular priest, which was promptly granted. Cherubini was still at Nazareth College "in charge of the seminary for young noblemen..." In July, 1646, a victim of his abuse at the college reported it, the responsible authority investigated, and "Cherubini was exiled to the Frascati school..." which was near the Vatican. Soon after, he was allowed to return to the college by the new headmaster. Chapter 21 contains her conclusions: "But if Father Calasanz had dealt with the initial accusation of child abuse when it was first made in Naples in 1629, by disciplining or expelling [Cherubini], instead of promoting him, it is possible that the course of events leading to the closure of the order would not have taken place... Other potential child abuse scandals were also covered up and in each instance Calasanz's first priority was always the reputation of the order and the father concerned. This created a destabilizing secret at the heart of the order." She also notes similar patterns in the Roman Catholic Church by citing numerous contemporary instances of priest sexual abuse of minors and the leadership's failure to take corrective action. She summarizes: "The scandal was initially covered up to protect the reputation of an important cleric with influential family connections, but with the full knowledge of the pope the priest was raised to the overall governorship of a teaching order responsible solely for the education of children. The patron saint of Catholic schools covered up for the child abusers. It was only when the scandal became public and began to irritate the authorities too greatly that the order was suppressed..." The Order was re-established after several decades. Extensive bibliography; numerous footnotes.

Lief, Harold I. (1992). "Sexual Transgressions of Clergy." Chapter in Green, Ronald. (Ed.). Religion and Sexual Health: Ethical, Theological and Clinical Perspectives. [Vol. 1 in a series entitled Theology and Medicine.] Dordrecht, The Netherlands: Kluwer Academic Publishers, pp. 167-186.

Lief is a physician, emeritus professor of psychiatry, University of Pennsylvania, and a psychiatrist emeritus, Pennsylvania Hospital, Philadelphia, Pennsylvania. An essay based on his experience in the 1980s as a psychiatrist and sexologist consultant for the Episcopal Church, U.S.A. He reports on 18 male priests whom he saw as a consultant, 17 of whom were referred by the Office of Pastoral Development, Episcopal House of Bishops. The referrals were precipitated by a crisis situation. Of the 18, 4 committed and another was accused of heterosexual adultery, and 3 had paraphiliac behavior, 1 of which was pedophilia. Briefly describes general methodology of the process that he and co-consultant, Julian Slowinski, a clinical psychologist, used: multi-axial diagnosis using Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) criteria; clinical interviews and psychological tests; confidentiality; report and recommendations. Differentiates between 2 types of sexual abuse: as violation of conventional morality, and as abuse of the pastoral role. The latter "involves an abuse of the power of the priest or clergyman invested in him by the parishioner and the failure to maintain boundaries between his professional and personal roles." Notes the symbolism of clergy who represent the church, faith, and God, a factor which magnifies the power and authority of the role. These higher social expectations result in a greater sense of violation when role boundaries are crossed. Discusses in varying detail the 4 priests who committed adultery and 1 who was accused. All were married, the 4 had relationships with parishioners, and 3 were multiple offenders. Describes in detail the priest who was a pedophile and molested girls between 10-to-16-years-old. The priest reported that he had been molesting for 20+ years and estimated that he had between 50-60 victims. Despite detection on 2 occasions, he had not been removed from his duties. Describes the case of one priest who over 30 years had relationships with 100+ women, most of whom were connected to the church. Lief assessed him as sexually addicted with voyeurism and fetishism. Makes comparative references to the research of A. W. Richard Sipe regarding Roman Catholic priests. Identifies a set of issues to be addressed that concern: screening and selection of candidates for priesthood; revision of seminary curricula; early detection of clergy at risk; recognizing sexual abuse of church members; providing support and counseling for victims; providing therapy for clergy with fixed patterns of sexual transgression; sexism in the church and the church's need to change its attitude and teaching; administrative obligations in response to detection of clergy sexual abuse; adoption of a code of ethics and a self-governing disciplinary code. References.

Lifton, Robert Jay. (1987). "Cults: Religious Totalism and Civil Liberties." Chapter 15 in The Future of Immortality and Other Essays for a Nuclear Age. New York, NY: Basic Books, Inc., 208-219.

Lifton, a psychiatrist, was a research professor at Yale University, New Haven, Connecticut, 1967-1984, a founder of the field of psychohistory, an author, and is currently a distinguished professor of psychology and psychiatry, John Jay College of Criminal Justice and the Graduate School University Center, City University of New York, New York, New York. The text of Chapter 15 was delivered originally at a conference on New Religious Movements at the Graduate Theological Union, Berkeley, California [possibly in 1982]. He applies his concept of *ideological totalism*, approached through psychohistory to trace "shared themes in certain groups in relation to particular historical currents and events," to some cult situations. States: "I tend to speak of cults in terms of a cluster of groups that, for the sake of definition, have certain characteristics: First, a charismatic leader who, as in the case of Jim Jones and the People's Temple, increasingly becomes the object of worship. Spiritual ideas of a more general kind are likely to give way to worship of the person of the leader. Second, a series of processes that can be associated with what has been called 'coercive persuasion' or 'thought reform.' A third characteristic of what I am calling cults has to do with the tendency toward manipulation from above (by the leader of the ruling coterie), with exploitation – economic, sexual, or other – of often genuine seekers who bring idealism from below (as ordinary supplicants or recruits)." Very briefly describes *ideological totalism* as characterized by: 1.) "...imposition of intense milieu control..."; 2.) systemic process of "mystical manipulation" or "planned spontaneity" managed by leadership; 3.) demand for purity within the environment and within adherents; 4.) patterned process of

confession “with an active and dynamic thrust toward personal change”; 5.) “sacred science” with simplifies the world and offers security; 6.) “loading the language,” which is literalized, simplified language to reduce complexity and difficulty; 7.) primacy of doctrine over one’s experience and thought; 8.) denial of the right to exist of those not part of the group. 4 endnotes.

_____. (1999). Destroying the World to Save It: Aum Shinrikyo, Apocalyptic Violence, and the New Global Terrorism. New York, NY: Henry Holt and Co., 374 pp.

Lifton is a distinguished professor of psychology and psychiatry, John Jay College and the Graduate Center of the City University of New York, New York, New York. A psychiatrist’s study of Aum Shinrikyo, a Japanese religious cult that, on March 20, 1995, released sarin, a deadly nerve gas, in the Tokyo subway system. Eleven people were killed and up to 5,000 injured in an action on behalf of the cult’s guru, Shoko Asagara, née Chizuo Matsumoto, and his apocalyptic plan for human salvation through the use of biological and chemical weapons of mass destruction to hasten the end of the world. This was a public culmination of the cult’s history of producing illegal drugs, committing blackmail, extortion, fraud, medical malfeasance, kidnappings, bombings, and murders. Lifton’s analysis is that Aum echoes other 20th century phenomena, specifically totalistic belief systems and environments, and end-of-the-world aspirations that appeal to those overwhelmed by society and will seek collective action, however, extreme or violent, as restorative. He “focused on the inner life of Aum members and above all on the extraordinary ramifications of the guru-disciple relationship... One can understand little about Aum without probing the extremity of what can be called its guruism...” It was Asahara’s extremism, e.g., a doctrine of altruistic murder, that led to the extreme behavior of his disciples. Lifton intentionally uses the term ‘cult’ to refer to groups that display three characteristics: “totalistic or thought-reform-like practices, a shift from worship of spiritual principles to worship of the person of the guru or leader, and a combination of spiritual quest from below and exploitation, usually economic or sexual, from above.” The rise of Asahara to guru status corresponds to the emergence of Aum and its extreme guruism: “the extreme cultic process... became of a version of collective megalomania.” As part of his syncretic spiritual and scientific beliefs and practices, Asahara taught sexual abstinence to his followers while retaining sexual privileges, including sexualizing long-term relationships with and providing sexual initiations, or transfers of energy, with female followers. Lifton’s psychohistory analysis sets Aum in the context of Japanese culture, and also draws parallels to the U.S. cultic phenomena of the Charles Manson Family, Jim Jones’s Peoples Temple, and Marshall Heff Applewhite’s Heaven’s Gate. Extensive footnotes.

LIKHAAN, Child Justice League, & Catholics for a Free Choice. (2004, December). The Holy See and the Convention on the Rights of the Child in the Republic of the Philippines: NGO Report on How the Holy See’s Laws Impact the Philippines’ Compliance with the Convention, 27 pp. [Accessed 06/03/13 at: <http://www.catholicsforchoice.org/topics/international/documents/2005shadowreportphilippines.pdf>]

LIKHAAN [Linangan ng Kababaihan, Inc. (Center for Women’s Development)] is a women’s health organization, Quezon City, Philippines. Child Justice League, Inc. (CJLI), is “an organization of lawyers providing free legal assistance to child abuse victims and children in conflict with the law,” Quezon City, Philippines. Catholics for a Free Choice (CFFC) is a non-governmental organization (NGO), Washington, D.C., U.S.A. After CFFC submitted a report on the “worldwide problem of sexual abuse of children and adolescents by [Roman] Catholic clergy and religious” to the United Nations Committee on the Rights of the Child, it was invited to submit more detailed information. CFFC invited LIKHAAN and CJLI to participate in preparing this report. Descriptions and analyses of context include: 1.) the Roman Catholic Church’s presence and significant social and political influence in the Philippines, particularly through the Catholic Bishops’ Conference of the Philippines – “The Philippine Roman Catholic church is a major political player that wields power and influence.” 2.) the Convention on the Rights of the Child (CRC), which has been “ratified by 187 countries – now considered to be one of the ratified of international conventions... As member and non member states to the [United Nations] that ratified the CRC, both the Philippines and the Holy See are therefore bound by provisions of the CRC that requires States Parties to take all appropriate legislative, administrative, social and

educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in care of parent(s), legal guardian(s) or any other person who has the care of the child.” 3.) policies of the CBCP regarding its policies contained in its document, Pastoral Guidelines on Sexual Abuses and Misconduct by the Clergy (2003). Criticizes the provision that it does not belong to the pastoral office of a bishop or religious superior “to denounce a priest to civil authorities,” noting that while some bishops may choose to report an offending priest to civil or secular authorities, the document lacks “compulsory reporting in the interest of the victims of sexual abuse.” 4.) laws in the Philippines related to the protection of children. Notes: “...the Philippines has still been found lacking in the political will and the resources to implement these laws,” and that the laws “unfortunately fall short of the standards that the Convention on the Rights of the Child (CRC) is promoting.” After reviewing the contexts, the section on “Legal Implications” states: “The inadequacy of the Philippines’ law becomes more disturbing when seen in light of the church’s seemingly selective application and acceptance of these laws. There appears to be a distinct separation of ecclesiastical obligation and civil obligation for the Catholic church in the Philippines, especially in cases involving clergy sexual abuse. The church seems to accept laws that benefit the institution and uphold its dogmas, yet civil and criminal laws seem to be willfully disregarded when possible liabilities may rise. Instead clergy or religious have asserted their exclusive reliance on church laws, with the caveat that only such laws could govern them. Higher authorities within the church not only seem to tolerate this but have actually established guidelines that impede application of civil laws.” Cites the Apostolic Letter of 2001 by Pope John Paul II, *Sacramentorum sanctitatis tutela*, as a guideline that impedes application of civil laws. Based on the secrecy requirements of the letter, which violate the reporting requirements of Article 44 of the Convention, concludes that the Holy See is unwilling to comply with the Convention. States: “The inevitable conclusion that could be reached is that the church participates in civil activities when laws governing secular activity benefits them. Otherwise, they ignore these laws with impunity. Such arbitrary stance definitely runs counter to the Convention on the Rights of the Child and undermines the Philippine government’s compliance to the Convention.” Makes recommendations to the Philippine government, Committee on the Rights of the Child, Holy See, Roman Catholic Church in the Philippines, and the Philippine NGOs on children’s rights. Appendix A includes cases of priests who committed sexual abuse of minors in the Philippines. Bibliography. 55 footnotes.

Likoudis, Paul A. (2002). Amchurch Comes Out: The U.S. Bishops, Pedophile Scandals and the Homosexual Agenda. Petersburg, IL: Roman Catholic Faithful, Inc., 260 pp.

By a lay, Roman Catholic journalist for *The Wanderer*, an independent, lay-operated Roman Catholic newspaper in the U.S.A. Based on his articles since 1987. His premise is “between 1957 and 1966... homosexuals, pedophiles and other perverse persons in the [Roman Catholic] priesthood rose to prominence in the Church, certainly in the U.S. and Canada, and began carefully plotting and promoting a sexual liberation agenda...” To support his theory, he reports on the specifics of numerous cases of child sexual abuse committed by priests, primarily in North America, based on media coverage. Use of citations is partial and inconsistent; lacks references.

Linden, Matthew. (2006). “Managing Situations that Might Never Be Good.” Chapter 26 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 172-178.

By a United Methodist Pastor, Greater New Jersey Annual Conference, who served as an afterpastor. Discusses “the dynamics afterpastors experience in situations where it seems unlikely that a congregation will ever recover.” Identifies “systemic conditions that are both the result of and a contributing factor to clergy misconduct. ...(1) an erosion of appropriate professional boundaries, (2) regression on the part of congregational leaders that severely impedes their ability to make thoughtful, nonreactive decisions, and (3) perhaps most importantly, the replacement of official structures by informal networks for both disseminating information and making decisions.” Names common mistakes committed by afterpastors. Lacks references.

Linnane, Brian F. (1999). "Celibacy and Sexual Malpractice: Dimensions of Power and Powerlessness in Patriarchal Society." Chapter in Macy, Gary. (Ed.). Theology and the New Histories. [Annual publication of the College Theology Society, Vol. 44.] Maryknoll, NY: Orbis, pp. 227-244.

Linnane, a Jesuit priest in the Roman Catholic Church, is an assistant professor of religious studies, College of the Holy Cross, Worcester, Massachusetts. An essay that suggests that clerical sexual malpractice in the Roman Catholic Church "...may also reflect the way that power relations are structured in the Catholic church rather than simply the immoral and unprofessional behavior of individuals." Briefly reviews how postmodern theories of sexuality, especially the work of Michel Foucault and of feminists, alerted Christian ethicists to the dynamics of power, including abuse and manipulation in gender relationships. When he considers the systemic dimension of patriarchy and hierarchy in the church, he writes: "The roots of [clerical sexual malpractice] are to be found... in the power structure of this church, which is patriarchal and hierarchical... What sexual malpractice by members of the clergy does, then, is expose the pattern of dominance and submission that characterizes the sexual relations of men and women generally..." He continues: "...sexual abuse of adult women by members of the clergy is simply a blatant example of the destructive logic of patriarchy." Concludes with a call for conversion and renewal for Catholic Christianity based on New Testament sexual ethics, especially using the work of Lisa Sowle Cahill, and feminist ecclesiologies. Notes.

_____. (2007). "The Sexual Abuse Scandal in the Catholic Church: Implications for Sexual Ethics." Chapter 9 in Ryan, Maura A., & Linnane, Brian F. (Eds.). A Just and True Love: Feminism at the Frontiers of Theological Ethics: Essays in Honor of Margaret A. Farley. Notre Dame, IN: University of Notre Dame Press, pp. 273-302.

Linnane, a Jesuit priest in the Roman Catholic Church, is president, Loyola University Maryland, Baltimore, Maryland. Prompted by "what is arguably the gravest crisis" in the history of the Roman Catholic Church in the U.S., the sexual abuse of minors by clergy and the pattern of the hierarchy "of avoidance and cover-up aimed at preventing scandal and preserving the good name of the Catholic Church." Refers to the crisis as a *scandal*, "a particular, technical understanding" that refers to an attitude or behavior that leads another to do evil or sin, or raises an obstacle to faith: "The sexual abuse crisis can be understood as a scandal insofar as it has undermined the faith and trust of many Catholics in the Church and its leaders as sources of moral and spiritual insight. ...this paper will argue that the moral vacuum created by the crisis is acute... There is a need, then, for a renewed and morally compelling Catholic sexual ethic... This essay will suggest that some essential elements for this ethic can be found in the work of Margaret Farley." 68 endnotes.

Lipner, Asher. (2010). "Community Responsibility to Confront Abusers." Chapter in Eidensohn, Daniel, with Shulen, Baruch. (2010). Child & Domestic Abuse: Torah, Psychology, & Law Perspectives, Vol. I (Daas Torah Series). Jerusalem, Israel: Emunah Press, pp. 132-167.

Lipner is a Jewish Orthodox rabbi and psychologist who "has worked as a psychotherapist in the Orthodox community specializing in providing clinical services for survivors of sexual abuse and their families." He is a survivor of rabbinic sexual abuse. Numerous topics are addressed, some more extensively than others, including: definition of child sexual abuse (CSA); the psychological impact of CSA, including responses to trauma; impact of CSA on survivors' religion, including Orthodox Jewish (OJ) survivors; intensification of the impact of CSA due to the abuser being a rabbi or religious teacher; OJ survivors' confusion as a result of their experiences of CSA, including the OJ community's responses to their abuse, which are contradicted by OJ values and precepts regarding matters of sexuality. Provides a clinical understanding of how the response to a trauma creates a barrier to the survivor's disclosure, stating: "In cases where the caregiver, or a respected teacher, counselor or rabbi who is felt to be a parental figure is the abuser, the trauma is exacerbated by the sense of betrayal by someone that is loved and admired by the child, and whose protection the child feels is necessary for survival." Notes specific OJ factors which contribute to guilt and shame: "...women and girls are taught that by the way they dress and act around men they bear responsibility for men's sexual reactions."; generally, "sexual discussions of any nature are usually considered dangerously immodest..."; use of religious rationalizations as the basis for

non-disclosure; children lacking language to describe acts of abuse due to not being “taught what to call their private body parts.” Regarding the importance of CSA being disclosed for the sake of the survivor’s healing, notes the clinical relevance of “all sexual abuse as involving three parties: the abuser, the abused and the social context. Trauma in general has come to be viewed by psychologists as a phenomenon that cannot be fully described and understood in and of itself, but needs to be seen as experience that takes place in a social context that both creates the environment in which it occurs as well as the environment in which the survivor continues to live.” Briefly addresses the results of confronting the abuser through the secular criminal justice system can benefit survivors, which include safety, validation, overcoming stigma, and justice. Describes ways the OJ community’s responses to survivors’ disclosure can intensify the adverse psychological effects of CSA. States unequivocally: “There are simply not enough outlets for survivors to be heard and validated in our community.” Discusses some issues related to clinical treatment and legal punishment of those commit CSA in relation to outcomes of prevention and the community’s protection, accountability of the offenders, justice for victims, and behavioral changes of the offenders. Briefly comments on resistance in the OJ community to cooperate with secular law enforcement officials. Identifies factors necessary for treating and supervising non-incarcerated offenders, including the standards and guidelines of the Association for the Treatment of Sexual Abusers. Very briefly identifies a number of topics pertaining to the clinical treatment of offenders, including those who are adolescent offenders. Concludes by stating: “Now that we are learning to understand that sexual abuse exists in our society, it is clear that the Torah obligates us all to confront it any way we can.” 63 footnotes.

Lisauckis, Raymond, Sherwood, Carol A., & Davis, David. (2002). “A Tale of Too Many Relationships: Bonds, Boundaries, and Borders.” Chapter 16 in Scales, T. Laine, Wolfer, Terry A., Sherwood, David A., Garland, Diana R., Huguen, Beryl, & Pittman, Sharon Weaver. (Eds.). Spirituality and Religion in Social Work Practice. Alexandria, VA: Council on Social Work Education, pp. 146-152.

Lisauckis is a program coordinator and direct service provider, Department of Veterans’ Affairs, Central Texas Health Care System. Sherwood is a psychiatric mental health nurse and nursing faculty member, McLennan Community College, Waco, Texas. Davis is a counselor and program director, Advocacy Center for Crime Victims and Children, Waco, Texas. From a casebook about spirituality and religion in social work practice. Pages 146-148 present a clinical case intended for Masters of Social Work-level courses. The case is from the perspective of a social worker in private mental health practice who discovers that her client “had been having an affair” with the client’s pastor who was the social worker’s friend and former colleague, and the counselor who had originally referred the client to the social worker. The client was best friends with her pastor’s wife, and had lived with them “while she recovered from the emotional strain of past sexual abuse.” The case is designed to involve spiritual and religious issues related to: clergy sexual misconduct; professional boundaries; multiple relationships involving colleagues and clients; legal, moral, ethical, and clinical issues; ethical obligation to report professional misconduct; confidentiality versus protection of others. Pages 149-152 are a teaching resource topically organized, including discussion questions and teaching suggestions. Lacks references.

Llewellyn, John R. (2004). Polygamy Under Attack: From Tom Green to Brian David Mitchell. Scottsdale, AZ: Agreka Books LLC, 177 pp.

“John R. Llewellyn, retired Salt Lake County [in Utah] Sheriff’s Lieutenant, specialized in sex crime investigation that included polygamy complaints.” He “was converted to Mormonism, and then Mormon Fundamentalism,” becoming a member for 20 years of the Apostolic United Brethren (AUB), during which time he had 3 wives. He eventually “summarily disassociated himself” from the AUB. From the introduction: “This book will examine how what is a sacred belief [i.e., polygamy as taught and practiced by Joseph Smith] to many people has been criminalized by some of the men within the Fundamentalist Groups [sic],” which are separate from The Church of Jesus Christ of Latter-day Saints (LDS) due to the LDS having “abandoned polygamy a century ago.” States: “It is my hope that this book will enlighten society so that the abuses within these groups can be targeted for action, in particular the young girls forced into a plural marriage with men old enough to be their father. In one group, incest is encouraged to

‘keep a pure blood line.’” Chapter 1 is a very brief history of what he terms the Mormon Fundamentalist world, i.e., religious groups that practice polygamy, or plural marriage, according to the teachings of Joseph Smith. Traces the development of Mormon Fundamentalism beginning in the 1920s in the U.S.A. States: “Fundamentalists believe that only those who live polygamy will get to the highest degree,” i.e., a belief that of 3 heavens in which life continues after death, the celestial heaven is the highest. Emphasizes the importance of understanding the role of *priesthood authority*, which gives one man, “the prophet, seer and revelator... the authority to collect tithing, seal plural marriages for time and all eternity, and give the endowment (a temple ritual). Money, marriage, and temple are the foundation or power of Mormon Fundamentalism.” He estimates that “there are no more than 30 thousand polygamists in the Utah region. Calls plural marriage “the axis around which the fundamentalist world revolves.” Chapter 2 is a series of brief profiles of incorporated and unincorporated Fundamentalist groups, and a very brief overview of “Independent Mormon Fundamentalists” and non-Mormon “Christian Polygamists.” Chapter 3 is a 4-pg. profile of anti- and pro-polygamy movements. Chapter 4 sketches the history of a 1997 civil suit against the Apostolic United Brethren (AUB), which it lost. Calls the fraud involved as typifying a form of corruption “perpetrated on a regular basis in the secret enclaves of organized fundamentalism.” Chapter 5 focuses on James D. Harmston who founded The True & Living Church of Jesus Christ of Saints of the Last Days (TLC), based in Manti, Utah. Describes a civil suit filed against Harmston in 1998 by 2 women, including Kaziah May Hancock who was born and raised in the Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS) prior to joining the TLC. At age 15, the FLDS priesthood leader “gave her as a plural wife to a man old enough to be her grandpa. As a plural wife she was nothing more than maid servant and sex object.” Describes Harmston’s use of religious doctrine to obtain his followers’ financial resources. Concludes the chapter by asking: “Does the religion encourage the committing of crime, or does the criminal wrongly use religion to commit a crime? When the same religion, Mormon Fundamentalism, is used by four different polygamist groups to commit crime, what does that say about the religion?” Chapter 6 regards Tom Green who joined The Righteous Branch of the Church of Jesus Christ of Latter-Day Saints and then became a follower of Ross Wesley LeBaron whose family headed the Church of the Firstborn of the Fullness of Times. States that following Ross LeBaron’s death, Green “claims to be the only one holding the patriarchal keys in the Church...” Reports Green as having a number of wives, some of whom he married legally, and some of whom he married “spiritually,” i.e., non-legally. Gives the ages of some at the time Green married them: Linda Kunz, 14; Shirley Beagley, 16; Allison Ryan, 16; Lee Ann Beagley, 16; Cari Bjorkman, 15; Hannah Leigh Bjorkman, 14. States that all his wives “came from extremely humble circumstances,” and that he “had convinced them that they were the instruments that God would use to show the world that polygamy was a workable alternative form of marriage and that all the polygamists in Utah and Arizona would be eternally in their debt.” In 2002, Green was convicted in Utah of child rape for engaging Linda Kunz in sexual intercourse when was 13-years-old, and sent to prison. Chapter 7 describes ways that polygamists “deliberately plunder state and federal welfare,” a practice called “bleeding the beast.” Also describes how the FLDS manipulates state and federal funds that come to municipalities controlled by officials who are FLDS members. Chapter 8 very briefly describes the structure of marriage in “the theocratic chain of command” of Mormon Fundamentalism: “The prophet stands in the place of God. The priesthood is his power – his army, the muscle that enforces the priesthood edicts. The muscle trickles down to the husband who reins supreme over the wife. It is the wife’s lot to obey the husband, who obeys the priesthood, who obeys the prophet.” Chapter 9 identifies 4 attitudes of people in Utah and Arizona regarding polygamy: sympathy, envy, embarrassment, and outrage. Chapter 10 discusses various attempts “to combat abuse among the polygamists,” which have included state legislation, civil suits, and administrative actions by a state attorney general. Reports various ideas that have been proposed, including decriminalizing plural marriage between consenting adults on the rationale that criminalizing polygamists “drives them underground where women and children are more apt to be abused.” His analysis is that the oppression of women in a specific polygamous group is directly proportional to the power of the prophet of that group. Chapter 11 very briefly discusses the legal tension between the First Amendment of the Constitution of the U.S.A., with its protection of religious freedom, and the legal right of minors to be protected from harmful actions conducted in the name of religion. Chapter 12 is a very short

rationale for decriminalizing polygamy as a way to reduce the abuse of women and minors. Chapter 13 draws on his experience in law enforcement to describe “the full dynamics behind the brainwashing and mind control process” of young females who are sexually victimized by Mormon Fundamentalists. Chapter 14 discusses the potential for violence in Mormon Fundamentalism, emphasizing that power is the driving force of polygamist leadership. Concludes with a very short personal statement and call for action. 27 endnotes.

Llewellyn, Russ. (2002). “Sanity and Sanctity: The Counselor and Multiple Relationships in the Church.” Chapter 20 in Lazarus, Arnold A., & Zur, Ofer. (Eds.). Dual Relationships and Psychotherapy. New York, NY: Springer Publishing Company, pp. 298-314.

“This chapter illustrates that dual role relationships are not only unavoidable in pastoral counseling, but in fact are essential and crucial. They provide an incredible richness and depth to the therapeutic process, benefiting counselees, pastoral counselors, and the spiritual communities in which they take place.” First person writing style. Cites anecdotal examples from his professional and personal life to support his position. One section, ‘The Ethics of Pastoral Counseling,’ discusses professional codes of ethics, both religious and secular. Offers “principles that can be helpful in the application of ethical and productive dual relationships in pastoral counseling.” Does not discuss sexual boundary violations, but endorses “avoid sexual involvement with the client” as part of “the uniform ethical position of all major codes of ethics.” References.

Llorente, D. Juan Antonio. (1827). “Of the Conduct of the Holy Office Towards Those Priests Who Abused the Sacrament of Confession.” Chapter 25 in The History of the Inquisition of Spain, from the Time of Its Establishment to the Reign of Ferdinand VII. Composed from the Original Documents of the Archives of the Supreme Council, and from Those of Subordinate Tribunals of the Holy Office. Abridged and Translated from the Original Works of D. Juan Antonio Llorente, 2nd ed. London, England: William Clowes, pp. 355-357.

On the title page, Llorente is identified as “formerly secretary of the Inquisition, chancellor of the University of Toledo, Knight of the Order of Charles III.” The preface states that he was secretary of the Roman Catholic Church’s Inquisition at Madrid, Spain, 1789-1791, and that the volume draws upon archival documents, including unpublished materials. Chapter 25 begins: “While the Inquisition was occupied in persecuting the peaceable Lutherans, they were obliged to take measures to punish Catholic priests, who abused the ministry of confessions, by seducing their penitents. The inquisitors were compelled to act with great reserve and caution in this affair, that they might not furnish the Lutherans with new arguments against auricular confession, and the Catholics with a motive for employing it less frequently.” States: “This [ecclesiastical] crime is never punished in a public *auto-de-fé*, because it might prevent the faithful from confessing themselves.”

Loftus, John Allan. (1989). Sexual Abuse in the Church: A Quest for Understanding. Aurora, Ontario, Canada: Emmanuel Convalescent Foundation, 26 pp.

Loftus is a Jesuit priest and executive, director, Southdown, a treatment center in Canada for Roman Catholic men and women in ministry. Booklet format. Presents his preliminary ideas about “sexual impropriety” by Roman Catholic priests and brothers in the Catholic Church of Canada. Based on his clinical experiences at Southdown. Organized as brief, non-technical responses to questions. Why Has “The Church” Done Nothing?” While conceding “that insensitivity, narrowmindedness, fear, and plain stupidity have been conspicuously present in some responses,” he asserts that the “church can be justifiably proud of [its] tradition of care and concrete compassion towards its own ministers.” Is This a “New” Problem?” “Increased sensitivity to the whole arena of sexual exploitation is probably the key to understanding the apparent rise in incidence.” Why Do People Behave This Way? “We have impressions and anecdotal material to provide the basis for individual treatment [of offenders], but no systematic, empirically-based data for analysis.” Differentiates between legal pedophilia and psychiatric pedophilia, using Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) criteria, and between pedophilia and ephebophilia. Suggests that a continuum of clinical explanations should lead to a continuum of treatments. Can These People Be Treated

Successfully? His answer “is a decided yes!” Offers his position on what success means. He is optimistic about the initial results of Southdown’s treatment program. Is This Part of a Growing Homosexual Problem? “The situation presently confronting the church is not the direct result of an increased homosexual population within our ranks.” Is Mandatory Celibacy the Problem? States that celibacy may be a causal factor, among others, in some circumstances, but that evidence is inconclusive. What Do We Do To Prevent This From Ever Happening Again? “...our best hope for long-term prevention remains an uncompromising commitment to vigorous understanding and reasoned analysis.” References listed, but lacks detailed citations.

_____. (1994; 1996). Understanding Sexual Misconduct by Clergy: A Handbook for Ministers. Washington, D.C.: Pastoral Press, 61 pp.

Loftus, a Jesuit priest, is a professor of psychology, St. Jerome’s College, University of Waterloo, Waterloo, Ontario, Canada. Intended as a brief, topically-limited introduction oriented to clergy. Based on workshops that he conducted for Roman Catholic priests and deacons in Boston, Massachusetts. Topics include: identifying feelings; problems of defining professional sexual misconduct; examples of misconduct; themes common to perpetrators, including loneliness and multiple incidents of boundary violations over time; starting points for establishing boundaries include self-awareness and awareness of personal needs intruding into pastoral activities. Counsels against denial. With the exception of his remarks about children as victims, in numerous places his conversational tone fails to confront misconduct as morally wrong. At points, the rationale underlying his presentation is more pragmatic than moral, and more descriptive than analytical. Lacks citations; brief annotated reference list.

_____. (2004). “What Have We Learned? Implications for Future Research and Formation.” Chapter 8 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 85-96.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” Loftus is a licensed psychologist and professor of psychology and the psychology of religion, University of Toronto, Ontario, Canada. Notes that responses to the “priest sex scandal” have typically been ideological critiques by those who call for a return to orthodoxy and fidelity to Church doctrine, on the one hand, and those who call for progressive reforms, on the other hand. Emphasizes that neither side can defend its position based on high quality research regarding priests who commit offenses, the etiology of their behaviors, treatment, or prevention: “...there is a paucity of empirical research into specifically clerical sexual offenders... As regards the sexual misconduct of priests, we have plenty of theories, lots of anecdotal, therapeutic explanations, but very little fact... What we do not have for priests are empirically grounded, carefully designed, scientifically reliable, peer-reviewed, ‘hard’ data...” Briefly notes implications for the preparation of seminarians. Calls for “the Church to break its silence about sexuality – in all its myriad forms” and for it to engage in dialogue and openness regarding sexuality. 38 references.

London, H.B., Jr., & Wiseman, Neil B. (1993). Pastors at Risk: Help for Pastors, Hope for the Church. Wheaton, IL: Victor.

This book is included in this bibliography only because page 22 contains an erroneous report of a survey attributed as 1991 by the Fuller Institute of Church Growth and in which respondents who were pastors reported that 37% had been involved in inappropriate sexual misconduct with a person in the church. However, this misreports the year, source, and percentages for the survey: the original source was Richard A. Blackmon’s 1984 doctoral dissertation at Fuller Theological Seminary, referenced in this bibliography, Section IX. In short, the London and Wiseman reference is erroneous and should not be quoted.

London, H.B., Jr., & Wiseman, Neil B. (Eds.). (2003). Pastors at Greater Risk. Ventura, CA: Gospel Light, 334 pp.

A revised edition of the previous entry. States in the introduction that “risks in ministry are greater than ever... in a world that’s more corrupt” since the original book was published. Section 1 explores risks in ministry. Section 2 concerns risks pastors face in family life. Section 3 focuses on “the risks confronting pastors in their inner, personal lives.” Chapter 2 very briefly lists 20 hazards facing clergy. The 12th is sexual temptation and infidelity. States that pastors “are especially vulnerable to outside emotional support during seasons of fatigue, frustration and hopelessness.” Calls for pastors to renew their marriages, and states renewal is “a thousand times more sensible and pure than participating in a scandalous fling.” Endnotes.

Longworth, T. Clifton. (1936?). The Devil a Monk Would Be: A Survey of Sex and Celibacy in Religion. Longdon, England: Herbert Joseph Limited, 143 pp.

Longworth is not identified. Examines “sex ideas and sex symbolism” in religion to support his strong critique of priestly celibacy in Roman Catholicism. In Chapter 11, “The Darkest Side of Clerical Celibacy,” he describes a carving at Ely Cathedral in Cambridgeshire, England, [Diocese of Ely, Church of England], that he says depicts 2 Roman Catholic monks, 1 older and 1 younger, with the Devil approving their sexualized relationship. Speculates the younger could be a novice, or possibly a woman, citing The Decameron [see this bibliography, Section VIII: Boccaccio, Giovanni. (1972).] as a source of examples of monks’ sexualized relationships with women. States: “This much is certain, whether the group represents a monk and a woman, or two monks, the artist has driven home the point that their association is such that the Devil has come in person to signify his approval of their friendship – and this surely an amazing subject to flaunt publicly in a material which will endure for centuries.” Chapter 12, “Women Under Celibacy,” discusses Roman Catholic nunneries. States: “...the greatest peril to the chastity of female celibates was caused by the special temptations to which they subjected by their confessors... It was [the duty of the nuns’ priest] to confess each of the inmates, alone and in private, and if, as often happened, he was but a Don Juan in clerical attire, how easy were conquests!” Describes a carving among the choir stalls at Ely Cathedral, once the church of a nunnery, “which vividly depicts the seduction of a nun by a cleric, who was probably her confessor.” Chapter 14, “Clerical Celibacy and the Confessional,” cites numerous sources from different countries and time periods regarding incidents of Roman Catholic priests who used the hearing of penitents’ confessions as occasion to sexualize the relationship. Complete information for references is not provided.

Lothstein, Leslie M. (1990). “Psychological Theories of Pedophilia and Ephebophilia.” Chapter in Rossetti, Stephen J. (Ed.). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, pp. 19-43.

From an interdisciplinary collection of essays that addresses a set of questions: “1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church’s] responsibility in the process of healing?” Lothstein is director of psychology, Institute for Living, Hartford, Connecticut, and associate professor of psychology, Connecticut Health Services Center. Presents a clinical perspective on pedophilia/ephebophilia that utilizes the 4 factor approach – emotional congruence, sexual arousal, blockage, and disinhibition – of a 1985 review article by S. Arajia and D. Finkelhor, and the regressed-fixated typology in a 1982 book edited by N. Groth, W. Hobson, and T. Gary. Presents 5 case vignettes that “highlight the distinction between the regressed pedophile or ephebophile.” One case is of a Protestant minister who used his ministerial credentials to procure delinquent adolescent males through his serving as a foster care provider. He then coerced and sexually engaged the teenagers. One case is of a Roman Catholic, diocesan priest who sexually abused 24+ adolescent males whom he met through his church work. Considers the 2 basic causes of pedophilia/ephebophilia: 1.) Reviews psychological theories that include psychic, social, and environmental factors; 2.) Reviews hypothesized biological substrata. The psychological theories are independent of organic causes. He uses multiple perspectives, e.g., psychoanalysis, social learning theory, and family systems, and recommends an integrative approach. Uses the case of a Roman Catholic priest who was abused by priests as a minor and

who as a priest abused adolescent males to illustrate psychoanalytic theory. His review of research on a biological basis for deviant sexual behaviors concludes: "In sum, there seems to be a relationship between 1) male hormone and hyper/deviant sexuality, and 2) brain pathology and hyper/deviant sexuality... While it is not currently possible to answer the questions of whether or not biological factors organize the pedophile's behavior, it is possible to say that they help to activate those behaviors." Presents a profile of the pedophile and of the ephebophile to differentiate the motivation for sexual involvement with either children or teenagers, and briefly itemizes some of their characteristics. Concludes that pedophilia and ephebophilia are heterogeneous disorders that require multiple perspectives to explain them. Clinical references.

_____. (1999). "Neuropsychological Findings in Clergy Who Sexually Abuse." Chapter 5 in Plante, Thomas G. (Ed.). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CT: Praeger, pp. 59-85.

Lothstein, a licensed psychologist, is director of psychology, Institute of Living, Hartford, Connecticut. In order to understand "the breadth of sexual problems presented by clergy," he draws from "a growing body of evidence [that] suggest[s] that a biological substrate to sexually deviant behavior may be found to explain some variance in sexual psychopathology." Notes that while current psychiatric nosology, i.e., 1994 Diagnostic and Statistical Manual of Mental Disorders (4th edition), does not provide definitive answers regarding the etiology and pathophysiology of sexual disorders, there is a suspected relationship between cerebral dysfunction and deviant sexuality, but that studies mostly focus on populations that do not include high-functioning professionals and clergy as subjects: "Currently, there are no reliable actuarial studies on the prevalence, incidence, and ratio of sex offenders (especially child or adolescent molesters) among the major religious denominations in the United States." Drawing upon a database of approximately 400 clergy, the majority of whom are Roman Catholic, who were evaluated at the Institute of Living for psychiatric disorders and /or sexual impulsivity, reports on three small studies. Two, with Ns of 8 and 17, produced preliminary results that somewhat "support the hypothesis of bilateral fronto-temporal EEG abnormalities in a group of heterogeneous clergy paraphiles." A third study, an archival one with an N of 23, of Roman Catholic priests produced results that "provide additional support for a possible link between brain abnormality and deviant sexuality." Offers practical guidelines for clinicians who evaluate clergy with a history of hard or soft neurological signs, "who are suspected of having sexually offended, are sexually disinhibited and impulsive, or who exhibit both unusual levels of aggression and atypical patterns of sexual acting out." Calls for increased funding in order to conduct further clinical studies. Extensive clinical references.

_____. (2004). "The Relationship Between the Treatment Facilities and the Church Hierarchy: Forensic Issues and Future Considerations." Chapter 12 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 123-137.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, "in order to work together in a collaborative effort to help fine-tune one another's thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem..." Lothstein is director of psychology, The Institute of Living, Hartford Hospital's Mental Health Network, Hartford, Connecticut. Discusses institutional relationships between the Catholic Church and clinics, residential centers, hospitals, and other entities to which the Church has referred "clergy with alcohol abuse, substance abuse, angry and disruptive behaviors, or sexually errant behavior problems [so that they] could be evaluated, treated, and returned to ministry." States that prior to the 2002 meeting of the U.S. Catholic bishops in Dallas, Texas, and "the publicity of Cardinal [Bernard] Law's deceptions," that the bishops' "primary aim was to prevent scandal while obtaining therapy for the errant priests/religious." Identifies "some of the major forensic issues facing the Church hierarchy and the treatment facilities... [as]: (1) the different ways confidentiality and privacy issues are handled

by Church-sponsored versus secular treatment facilities; (2) how dual agency and conflict of interest affect fiduciary and professional relationships and can buy influence and power when priests are sent for treatment; (3) how the type of evaluation provided (psychiatric evaluation versus risk assessment or fitness-for-duty may be driven by nonprofessional issues; and (4) how the various goals delineated by the bishop/religious superiors and the treatment facilities may be at odds with one another.” Regarding Church-owned and operated institutions and the ethical problem of and dual agency and conflict of interest, his position is that “In Church-sponsored treatment facilities, the potential ethical, professional, and legal conflicts that arise around issues of privacy, confidentiality, and limits of self disclosure are compelling.” Cites examples. Addresses the problem of clinical evaluations by treatment centers, lack of full disclosure of relevant circumstances by referring bishops, recommendations about “risk assessment and fitness-for-duty evaluation,” and liability for post-treatment offenses. Discusses tensions between treatment facilities and the Church regarding “management of the information flow from the diocese (bishop) to the treatment facilities,” recommendations regarding placement of sexually abusive priests, liability, and the proper role of treatment providers. Concludes with general recommendations directed to both treatment providers and the Church, and comments: “Perhaps it is a healthy outcome that the treatment centers and the Church hierarchy are at loggerheads. It is only through healthy conflict that new paradigms may arise that will allow a more ethical and professional relationship to develop...” 24 references.

Lovelace, Marian E. (1996). Remembering and Recovering: One Clergy Abuse Survivor’s Pathway to Spiritual Renewal. Las Vegas, NV: Writing Unlimited Publishers, 137 pp.

Lovelace is a retired social worker, Las Vegas, Nevada. [Note: Lovelace wrote the chapter, “Repairing the Damage of a Shepherd,” in Nancy Werking Poling (1999) Victim to Survivor, see this bibliography, this section. On August 22, 2000, she died by suicide.] Presents her story of abuse and recovery as an act of telling the truth and to help other survivors. She was physically and sexually abused by her alcoholic father while growing up in Oklahoma, the only African American child in her small town. After his death, she entrusted her story of incest to Fr. Daniel C. Keohane, a priest in the Roman Catholic Diocese of Oklahoma. Through his influence and support, at 17 she was baptized by him and joined the Roman Catholic Church. He used her vulnerability to fondle, molest, and rape her. He used religious language and symbols to manipulate her spiritually and silence her. Uses Elisabeth Kübler-Ross’s 5 stages of death and dying as the framework for her treatise. In response to her father’s abuse, she developed Multiple Personality Disorder and dissociation, which were intensified by Keohane’s abuse. She experienced depression, psychiatric hospitalization, and suicidal periods. Includes numerous selections of her poetry, drawings, and collages; a report of what activities and treatments helped her recover; blank spaces for the reader’s reflections in the manner of a journal; Survivor’s Voluntary Statement of Abusive Incidents; Survivor and/or Victim Statement; bibliography.

Lowe, Scott. (1994). “The Strange Case of Franklin Jones.” Chapter 2 in Lane, David. Exposing Cults: When the Skeptical Mind Confronts the Mystical. New York, NY: Garland Publishing, Inc., pp. 51-90.

Lowe is professor of religious studies, University of North Dakota, Grand Forks, North Dakota. This is a companion chapter to: Lane, David Christopher. (1994), this bibliography, this section. Presents a “straightforward, albeit impressionistic, account” of his brief period in 1974 as a member of the community centered around a guru, née Franklin Jones, known as Da Free John. Lane describes himself at the time as “an alienated, naive spiritual seeker...” Based on his observations and discussions with others in the community, he states that Da Free John sexually engaged a large number of women followers. This occurred in the context of undermining attachments between individuals, e.g., separating couples and dissolving marriages, in order that followers’ ultimate allegiance would be to the guru alone. States that the degree of devotion and obedience required of followers placed Da Free John at the extreme end of acceptable practice for gurus by norms of India. Concludes: “The only individuals who could possibly curb Da Free John’s excesses are those who most believed in his divinity, and they blame themselves for their lack of behavior when his behavior seems unreasonable.” 50 footnotes.

Luepker, Ellen Thompson. (1995). "Helping Direct and Associate Victims to Restore Connections After Practitioner Sexual Misconduct." Chapter 12 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 112-128.

Luepker is a licensed psychologist and clinical social worker who is an independent psychotherapist, consultant, trainer, and supervisor. A clinician's examination of the effect of practitioner sexual misconduct on associate victims and "the roles of [associate] victims in their own and the direct victims' healing processes." A topic rarely discussed in the literature. While the essay is not specific to clergy sexual exploitation, the analysis and recommendations are very transferable. Examines relational attachments to understand the damage to the self and the isolating disconnections from important others, including: effects on the partner; problems post-disclosure; effects of mothers' behaviors on children; children's reactions; families of origin. Discusses treatment strategies and goals. Takes into account the context of the treatment of the direct victim. Lacks citations.

Lurtzer, Erwin W. (1987). "The Fallen: How Can We Reach Out and Restore?" Chapter 19 in Pastor to Pastor: Tackling Problems of the Pulpit. Chicago, IL: Moody Press, pp. 129-133.

By the senior pastor, Moody Memorial Church, Chicago, Illinois. A volume of 20 brief, topical reflections. Discussing clergy who "fall into immorality," he writes that "sexual sin" is "usually accompanied by other sins. A person who commits adultery breaks at least five of the Ten Commandments. He puts his desires above God, steals, covets, bears false witness, and breaks the explicit commandment. 'You shall not commit adultery.'" Based on New Testament scripture, he argues for the possibility of restoring the "fallen brother," at least to "fellowship" and possibly "to serve the Lord again in a different capacity." Lacks references.

Lynch, Gordon. (1999). "Dual Relationships in Pastoral Counselling." Chapter 6 in Lynch, Gordon. (Ed.). Clinical Counselling in Pastoral Settings. London, England: Routledge, pp. 79-93.

Lynch "lectures in counselling within the Department of Health and Community Studies at, University College Chester," Riverside Campus, Chester, England. In the introduction, states: "The issues explored in this book have been chosen in the belief that the practice of pastoral counselling is influenced by the interaction of three different factors. These are the cultural context in which the pastoral counselling takes place, the religious tradition that informs the work of the pastoral counsellor, and contemporary understanding of the therapeutic process and of the appropriate structure of the counselling relationship." Chapter 6 continues a prior chapter on the topic of *therapeutic frame* "by examining in more detail the specific issue of dual relationships in pastoral counselling." Defines *dual relationships* as "situations in which the pastoral counsellor has another kind of relationship with the client – for example, either as their minister or as a fellow member of the same congregation." His interest is broader than those "situations in which the counsellor intentionally develops an exploitative sexual or non-sexual relationship with their client to meet their own physical, psychological or financial needs." Begins by identifying reasons to address the topic, including "the ethical difficulties inherent in dual relationships between counsellors and clients, and the frequency of dual relationships in counselling in pastoral settings." Identifies 5 "particular areas of difficulty," including transference, risks to boundaries of confidentiality, behavior appropriate to settings outside of pastoral counseling that influence the counseling inappropriately, client's knowledge of the pastoral counselor gained apart from the counseling relationship, and the potential for pastoral counselors to use clients to meet their own emotional needs. Notes that all 5 "are present simultaneously whenever a pastoral counsellor engages in a dual relationship with a client." Cites 3 difficulties in an absolute prohibition on dual relationships in pastoral counseling settings. Calls for maintaining a reflective approach on the tensions. States: "It is essential, then, for pastoral counsellors to be able to reflect critically on how the terms on which they provide counselling may affect their clients, rather than assume good intentions on their part, or even positive reports from their clients, are sure signs of ethical and appropriate practice." Addresses clarity about the role the pastoral practitioner is working in as necessary to clarity about appropriate practice. Notes 3 factors regarding dual relationships as likely to be more problematic: greater degree of incompatibility about expectations of the roles;

greater degree of incompatibility of the obligations and rights of the roles; greater power and prestige associated with the pastor/pastoral counselor's role. Cites as an essential resource in facilitating ethical decision making as "appropriate and skilled supervision." Ends by stating that he has "a basic presumption against the usefulness of [dual] relationships in pastoral counselling." 13 references.

Lytton, Timothy D. (2008). Holding Bishops Accountable: How Lawsuits Helped the Catholic Church Confront Clergy Sexual Abuse. Cambridge, MA: Harvard University Press, 286 pp.

By a professor of law, Albany Law School, Albany, New York. Written to describe how thousands of civil lawsuits against the Roman Catholic Church in the U.S.A. related to sexual abuse of minors by priests and the subsequent actions of Church officials "have played a central role in shaping policy responses to clergy sexual abuse. The book demonstrates that litigation was essential in bringing the scandal to light in the first place, focusing attention on the need for institutional reform, and spurring church leaders and public officials into action. It reveals how pleadings, discovery documents, and depositions provided most of the information underlying media coverage of the scandal. It shows how the litigation strategy of plaintiffs' lawyers gave rise to a widespread belief that the real problem was not the actions of individual priests but rather the Church's institutional failure. And it documents how policymakers responded to the problem of clergy sexual abuse under pressure created by private lawsuits." Analyzes: how in these cases, which he calls "an enormously complex phenomenon," tort litigation "uncovers hidden information, frames problems, and influences policy agendas;" "ways in [these cases] which pleading, discovery, and trial influence policymaking;" how this body of litigation complements other forms of regulation: "This book presents tort litigation as one of several institutional venues in which policy responses to clergy sexual abuse were forged." Also considers the "significant financial and human costs" of clergy sexual abuse litigation. Part 1 is a 3-chapter overview of the Church in the U.S. and: sexual abuse litigation from 1984 to 2007 in the U.S., including landmark civil and criminal cases; statistics of clergy sexual abuse from 1950 to 2006, and more limited data concerning clergy sexual abuse litigation; and, key legal issues. Cites available data that "suggest[s] that the number of clergy sexual abuse victims seeking legal assistance and the amount of litigation-related activity rose dramatically following the [Fr. Gilbert] Gauthe, [Fr. James] Porter, and [Fr. John] Geoghan cases." Chapter 3 "examines claims and defenses, settlement practices, the transformation of clergy sexual abuse into a mass tort, and the hidden role of insurance coverage." Part 2 is a 3-chapter analysis of the "distinct mechanisms by which clergy sexual abuse litigation influenced policymaking" in the Church, law enforcement, and state legislatures. "Chapter 4 argues that litigation framed clergy sexual abuse as a problem of institutional failure on the part of church officials." Cites case proceedings as support: "...plaintiffs' framing of clergy sexual abuse in the Gauthe case came not only to dominate local, regional, and national press coverage of that particular case, but of the whole nationwide phenomenon of clergy sexual abuse." Drawing upon empirical data, Chapter 5 describes the role of litigation and media coverage in placing clergy sexual abuse on the institutional agendas of church and government policymakers in law enforcement and state legislatures. Chapter 6 "asserts that litigation generated [hidden or hard to access] information [through the discovery process and settlement negotiations] that has been essential to understanding the nature and scope of the problem." Part 3 is a two-chapter defense of the value of the litigation in the context of clergy sexual abuse. Chapter 7 identifies significant benefits of the litigation: "They include victim compensation, church policies designed to prevent future abuse, greater willingness among law enforcement officials to investigate allegations and prosecute where appropriate, and the therapeutic value of public disclosure." Noting that negative assessments of consequences are a matter of perspective, discusses demoralization and internal division in the Church, impaired pastoral capacity due to lack of trust, and loss of institutional prestige, among others. Appendixes. 40+ pages of endnotes.

Maaga, Mary McCormick. (1998). Hearing the Voices of Jonestown. Syracuse, NY: Syracuse University Press, 187 pp.

Maaga “serves as pastor of a United Methodist Church in New Jersey” and “has taught in the Religious Studies Department of the University of Stirling, Scotland.” “The book is an attempt to restore the humanity of the individuals who were a part of Peoples Temple,” founded and headed by Rev. Jim Jones, which ended in 1978 in the deaths by suicide and murder of 920+ people in the Jonestown community in Guyana. Uses a methodology of deconstruction to challenge the theoretical framework academicians have used to analyze Jones, Peoples Temple, and Jonestown, and scholarship on women and *new religious movements*. Among various women who were part of Peoples Temple and involved sexually with Jones, focuses on Carolyn Moore Layton “because she embodies the tension between the gendered ideological schema within interpretations of Jonestown and the reality of life in Peoples Temple.” Terms the schema a triple erasure of women by the sociology of *new religious movements*: due to membership in a cult, including “the madman-brainwashed victim schema;” due to “sexual exploitation of the female follower by the male charismatic leader;” due to the women’s death by suicide, which entails a construct of mental illness. She “suggest[s] that sexuality and love in the People Temple were expressions of love and commitment between the women in leadership and Jones, who represented Peoples Temple and the hope for a just world, *and* were the foundation for Jones’ authority in the movement through the power these women exercised as conduits, information officers, and managers of the various tasks in which Peoples Temple was engaged.” Draws upon archival material and interviews with members of Peoples Temple and family of members. References; footnotes.

MacFarlane, Peter. (1996). “Negligence, Undue Influence and Defamation.” Chapter 5 in MacFarlane, Peter, & Fisher, Simon. Churches, Clergy and the Law. Sydney, New South Wales, Australia: The Federation Press, pp. 167-185.

MacFarlane is a barrister-at-law, and a senior lecturer in law and member, Centre for Commercial and Property Law, Faculty of Law, Queensland University of Technology, Brisbane, Queensland, Australia. The book’s purpose is “to provide an account of how the Australian legal system interacts with the church [in Australia]; trying as much as possible to make the legal material accessible and comprehensible to the lay reader.” Chapter 5 briefly examines the topic of negligence, among others, noting that “most of the litigation in the civil area these days involves actions in negligence for the recovery of damages (a sum of money) for loss suffered as a result of the failure on the part of another to exercise reasonable care to fulfil [*sic*] a duty of care which the law recognises or imposes. ...in some cases, liability for negligence might be directly attributed to the church, which would be liable as a separate entity, while in other cases the church might be held vicariously liable on the basis of the negligence of its employees or agents.” Describes 3 elements to establish in an action alleging negligence: duty of care owed by the defendant to the plaintiff; breach of duty of care; damage which is caused by the breach. Regarding direct and vicarious liability for an incorporated entity, states: “An example of direct liability would be a failure on the part of a church to exercise reasonable care in respect of church premises, plant, equipment and staffing. Concerning staffing there have been an increasing number of cases involving the sexual abuse of children where it has been argued that the church superiors were negligent in not protecting children, for example choirboys from reasonably foreseeable harm. Much will depend upon the care that was taken in appointing and supervising the defendant.” Footnotes.

Mackay, Robert E. (2016). “The Nexus Between Rights and Restorative Justice: Using a Case Example of an Organization ‘C’ – the Right – or Moral and Spiritual Claim – to Recognition.” Chapter 6 in Gavrielides, Theo, & Artinopoulou, Vasso. (Eds.). Reconstructing Restorative Justice Philosophy. New York, NY: Routledge, pp. 107-130.

Mackay “is a mediator, family dispute resolution practitioner, social worker, researcher and qualified higher education teacher,” Newcastle, New South Wales, Australia. He addresses 2 questions: “The first is theoretical: what is the relationship between rights and restorative justice? This question has both empirical and normative components. Examination of this question leads to the second question, which is pragmatic: can we pursue restorative aims when access to redress has been limited or denied?” He calls this “engaging in an exercise of applied ethics,” an approach which “uses moral theory to examine practical questions.” Pp. 107-115 are devoted to

the theoretical question. Pp. 115-128 are devoted to the pragmatic question. He uses the example “of the Roman Catholic Church and the clergy sex abuse scandal” as a case to function as “the locus for consideration. The particularities of this case reveal further levels of complexity for restorative practitioners.” He adapts a version of social philosopher Alex Honneth’s theory of recognition and moral injury “as a benchmark to undertake an ethical evaluation of candidate restorative practices for responses to the issues raised in the case example.” [Honneth, a critical theorist, is director, Institut für Sozialforschung (Institute for Social Research), University of Frankfurt, Frankfurt, Germany.] Presents a model of Honneth’s theory, which “align[s] the different modes of self-relation with different levels of moral injury.” To Honneth’s examples, he adds “examples relevant to the case of the [Catholic Church internationally].” To Honneth’s 3 levels, he adds a 4th “to broaden the category of level of moral injury to include spiritual injury.” Calls this construct “a type of ethical auditing” by which restorative justice, “a sociolegal ethical principle,” is tested. He identifies 5 “areas in which a restorative approach may be relevant” to the case of the Church, calling the 5 “a comprehensive restorative and indeed a peacemaking approach.” He very briefly identifies pros and cons in specific practices, and very briefly assesses whether the practices address Honneth’s criteria. 16 footnotes; 33 references; appendix.

Mackenzie, Vicki. (1998). Cave in the Snow: Tenzin Palmo’s Quest for Enlightenment. New York, NY: Bloomsbury Publishing, 210 pp.

Mackenzie is a journalist and writer, Australia and England. A biography of Tenzin Palmo (née Dianne Perry), who in 1964 was “one of the first Westerners to be ordained as a Buddhist nun.” Chapter 3 describes her early pursuit to explore Tibetan Buddhism, and at 19-years-old, meeting “the brilliant, charismatic and latterly notorious Chogyam Trungpa,” a Tibetan lama who established “the first British Tibetan retreat and mediation centre, ‘Samye Ling,’ in Scotland” before he relocated to the U.S.A. Describes him putting his hand “up my skirt” at their first meeting, and despite “presenting himself as a pure monk” and being the first to teach her meditation, “‘He was always suggesting I sleep with him.’” Reports her thoughts included that she “was not going to be the cause of any monk losing his vows. I didn’t want anything to damage Mahayana Buddhism.” Chapter 15 discusses the challenge of disclosures of “sexual scandals” involving gurus and Western students, briefly citing unreferenced accounts.

Mackey, Virginia. (1990). Restorative Justice: Toward Nonviolence. A Discussion Paper on Crime and Justice. Louisville, KY: Presbyterian Criminal Justice Program, Social Justice and Peacemaking Ministry Unit, Presbyterian Church (U.S.A.).

Excellent overview of restorative versus retributive models of justice. Pp. 22-23 describe the Biblical roots of discipline as a concept and relate it to the Preamble of the Rules of Discipline, Book of Order, of the Presbyterian constitution. [Included in this bibliography because the model is seen by some as an alternative to the standard disciplinary processes of denominations for cases of clergy sexual abuse.]

Madden, Andrew. (2003). Altar Boy: A Story of Life After Abuse. Dublin, Ireland: Penguin Ireland Ltd., 212 pp.

First person account by a survivor who was sexually abused by a Roman Catholic priest in his home parish in Cabra, a suburb of Dublin, Ireland. The account begins in the 1970s when he is an active altar boy: “I was only eleven but I was really interested in the priests as they said Mass... At home I wrapped myself in sheets off my bed and played at being a priest in front of my dressing-table... I couldn’t wait to do it for real.” At 13, “already I knew all I wanted was to be a priest.” In 1977, his parents separated and his father moved out of the house. A North American priest, Fr. Ivan Payne, was assigned to the parish as a chaplain in addition to his full-time assignment with the Archbishop’s House, a position that made him more important to Madden. Payne took a personal interest in Madden, then 12-years-old, and arranged for him to assist at Payne’s masses, come to Payne’s house for meals and leisure, ride in Payne’s attractive car, and receive pay for doing chores at Payne’s house. Payne used the opportunities to use Madden sexually for his gratification. Although Madden admired Payne as a priest and enjoyed his attention, he hated what Payne did to him: “Stopping what was going on meant having to face it.

The best I could do was pretend it wasn't happening... I felt guilty because I wanted to be a priest... I felt bad that I wasn't able to say no. That made me feel helpless... I felt I looked as different as I knew I was. I got on with people but I wasn't one of them. There was something about me that was wrong. I knew what it was but tried not to think about it." At 15, Madden refused any longer to accept Payne's sexual behaviors. Glad that it had ended, he also felt confused, sad, and depressed. Distressed, a year later he reported to Ken Duggan, the guidance counselor of his secondary school, what Payne had done. Duggan believed him and informed a priest who worked in the Archbishop's House who was unbelieving, but promised to inform a bishop in Dublin. After never receiving an update, Duggan contacted the bishop directly who told Duggan he had talked with Payne, that Payne admitted what he had done, and that the archdiocese would deal with it. In 1982, Payne was reassigned to a parish in Sutton, and Madden's application to enter seminary was denied without explanation. Madden turned to heavy consumption of alcohol as a way to cope, and incurred debts he could not repay. From 1987-89, he lived in London, England, and was uncertain about his sexuality, unable to find intimacy, anxious with people, depressed, drinking heavily, and expressing suicidal ideation. He returned to Dublin and contacted the bishop to whom Duggan had spoken, concerned that Payne could be abusing others and informed the bishop how "Payne's actions were playing havoc with my life as an adult." He returned to London in 1990, anxious, insecure, and lacking self-esteem – problems he attributed to Payne. Since "the Church had shown no regard for what had happened to me and my suffering was continuing," he contacted a law firm in 1991 to seek compensation, "society's way of making amends to someone who had been hurt or damaged." Although the statute of limitations had expired, in 1992, the firm wrote a letter to Payne to seek compensation for damages and loss. Madden states: "I wanted my suffering acknowledged and those responsible brought to account..." Madden was sent to a psychiatrist for a clinical assessment that concluded: "...the sexual abuse I had experienced as a child was a significant factor in my difficulties in adulthood." In 1993, frustrated with delays by lawyers for the Church who represented Payne, Madden wrote the archbishop. Soon after, he accepted a settlement offer of 27,500 pounds. He completed a program to stop drinking, but after 6 months of sobriety, he resumed abusing alcohol, feeling depressed and expressing suicidal ideation. In 1994 and 1995, he cooperated with reporters from 2 newspapers that published stories about his case without identifying him or Payne. Later in 1995: Madden was interviewed on a Dublin radio program without being named; the *Sunday Times* newspaper published an article he wrote in his name about the case; the media discover 2 other males who were abused as adolescents by Payne in Cabra; RTÉ (Irish television) named Payne as "the subject of a Gardaí investigation as a result of allegations that he had abused children." In 1998, Payne pleaded guilty in 2 cases, 1 on an assault charge against Madden, and 1 on charges against 8 other boys, committed 1967-1987. Payne had abused children since his early 20s when he was a curate. He was sentenced to what amounted to 6 years in prison, and was released in 2002 after serving 4. In the concluding chapter, Madden reflects on the lifelong consequences of Payne's actions against him. Madden is described as the first person in Ireland to speak in public by name about being sexually abused as a minor by a Catholic priest.

Madley, Benjamin. (2016). "California Indians Before 1846." Chapter 1 in *An American Genocide: The United States and the California Indian Catastrophe, 1846-1873*. New Haven, CT: Yale University Press, pp. 16-41.

Madley is an assistant professor of history, University of California, Los Angeles, Los Angeles, California. From the introduction: The book "is the first year-by-year recounting of genocide [against indigenous peoples] in California under US rule between 1846 and 1873." His analysis of *genocide* is informed by the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide. For various reasons, he "relies primarily on non-Indian perpetrator and bystander accounts..." Also uses printed eyewitness testimonials and oral histories from "California Indians." Chapter 1, which sets the context, describes the treatment of the California Indians by Spain's colonialist soldiers and Roman Catholic Church missionaries from the Franciscan order. Describes the Franciscan view of the Indians as "pagans and *gente sin razón*, or people without reason, to be treated as children," and to be transformed "by replacing indigenous religions, cultures, and traditions with Hispanic ones." The Franciscans' treatment is characterized as: often managed by force; cruel; forced labor and *de factor* slavery; creating a 2-

tier legal system in which California Indians were of the lowest status; physically punishing; very harsh; using whips, shackles, and stocks; using lashings and floggings. Reports:

“Sexual violence against California Indians was apparently routine as some times and in some places under Spanish rule... The Chumash man Kitsepawit, or Fernando Librado, described the routine rape of females at Mission San Buenaventura, as recounted by Woqoch, or Old Lucas, who had been the Indian sacristan there: ‘They took all the best-looking Indian looking girls... and they put them in the nunnery [*monjeri6*]; the priest had an appointed hour to go there. When he got to the nunnery, all were in bed in the big dormitory. The priest would pass by the bed of the superior [*maestra*] and tap her on the shoulder, and she would commence singing. All of the girls would join in, which... had the effect of drowning out any other sounds.’ Then, ‘While the singing was going on, the priest would have time to select the girl he wanted [and] carry out his desires.’

According to Woqoch, ‘In this way the priest had sex with all of them, from the superior all the way down the line... The priest’s will was law.’”

59 book endnotes for the chapter.

_____. (2010). “A Church Disgraced.” Chapter 2 in Littleton, John, & Maher, Eamon. (Eds.). The Dublin/Murphy Report: A Watershed for Irish Catholicism? Blackrock, Co. Dublin, Ireland: The Columba Press, pp. 29-36.

From a collection of responses to Commission of Investigation: Report into the Catholic Archdiocese of Dublin (2009, July), chaired by Yvonne Murphy, a Circuit Court judge in Ireland, popularly known at the *Murphy Report*, an investigation commissioned by the government of Ireland to examine how the Roman Catholic Church and government authorities responded to “complaints, suspicions and knowledge of child sexual abuse” in Ireland, 1975-2004, by Roman Catholic priests. It concluded: “‘The Dublin Archdiocese’s pre-occupations in dealing with cases of child sexual abuse, at least until the mid 1990s, were the maintenance of secrecy, the avoidance of scandal, the protection of the reputation of the Church, and the preservation of its assets. All other considerations, including the welfare of children and justice for victims, were subordinated to these priorities. The Archdiocese did not implement its own canon law rules and did its best to avoid any application of the law of the State.’” From the book’s introduction: “...the kernel of what is at issue here: the betrayal by priests and bishops of Christ’s example of love and selflessness in an attempt to cling on to power and prestige. This book will examine the implications of this betrayal for the future of the Catholic Church in Ireland.” Madden “was sexually abused as a child by Catholic priest Ivan Payne in Dublin in the mid 1970s... [and wrote] Altar Boy: A Story of Life after Abuse (2003).” Begins by describing his initial reactions to the Murphy Report and its account of his case, how the Dublin archdiocese responded when his report of the abuse was communicated to it, and how the Payne was permitted to continue as priest, which allowed him to continue sexually abusing children. Describes his reactions to the responses of Church officials and government officials to the *Report*. Concludes by stating the changes in the relationship between the Church and the government that he would like to see.

Maes, Yvonne (with Slunder, Bonita). (1999). The Cannibal’s Wife: A Memoir. New York, NY: Herodias, 265 pp.

Maes, who lives in Vancouver, British Columbia, Canada, was a Roman Catholic nun for 37 years. She taught in Manitoba, was a headmistress in Maeru, Lesotho, and was a sexual abuse counselor at Labrador Correctional Centre, Happy Valley-Goose Bay, Labrador. An intensely honest and intimate memoir of her sexual exploitation in a fiduciary relationship by a priest. Presents the cognitive, emotional, religious, and sociological dimensions of her experiences. Remarkably detailed account uses direct quotes from correspondence and journal entries. 1st half traces her gradual movement from comprehending the ongoing relationship as an affair to seeing it as abuse: nonconsensual, power imbalance, secrecy, breach of fiduciary duty, cognitive and emotional manipulation. 2nd part begins with her reporting the priest to his superior. Requests for investigation and redress are met with resistance by Church hierarchy. A disappointing formal ecclesiastical hearing leaves her more distressed by the Church’s behavior than the original abuse.

A Reading Group Guide is available from the publisher. [Among the most complete personal accounts of clergy sexual abuse from a survivor's perspective that has been published.]

Magalit, Isabelo F., & Ganibe Josue D. (1994). Restoring the Fallen: The Practice of Church Discipline. Manila, Philippines: OMF Literature, Inc., 76 pp.

Magalit is president, Asian Theological Seminary, Manila, Philippines. Ganibe is associate professor, pastoral theology, and dean, student affairs, Asian Theological Seminary, and is active in the Wesleyan Churches of the Philippines. Focus is Filipino churches. Part 1 by Ganibe addresses the context of Filipino culture, including its positive and negative elements related to Christian faith and behavior, particularly the application of church discipline. 8 bibliographic sources. Part 2 by Magalit presents a biblical perspective on church discipline, citing numerous New Testament passages. 18 bibliographic sources. Part 3 by Ganibe presents for reflection 10 case studies regarding discipline in Filipino churches. While several cases involve sexual behaviors, it is unclear whether any constitute the sexual abuse of power by a person in a superior role relationship. [Included in this bibliography because it contributes to an understanding of a country and church culture rarely found in the literature.]

Magida, Arthur J. (2003). The Rabbi and the Hit Man: A True Tale of Murder, Passion, and the Shattered Faith of a Congregation. New York, NY: HarperCollins Publishers, Inc., 295 pp.

By a writer. Presents the story of Fred Neulander, founder and senior rabbi of M'kor Shalom, Cherry Hill, New Jersey, the largest Reform synagogue in the area, who was convicted on retrial in 2002 for arranging for the murder of Carol Neulander, his wife of 28 years in 1994. He was sentenced to life in prison. Profiles Neulander: "Without the authority of the pulpit, he would have been just a regular guy. But his air of rabbinic wisdom and the power and authority that came with being a clergyman created a certain mystique." During the police investigations, he was determined to have sexualized relationships with 4 women in congregation. One relationship is described as beginning when the woman came to Neulander to convert to Judaism and he became her sponsor. During the counseling related to converting, she confided in him about difficulties in her marriage and fears of losing her adopted child. During this period of vulnerability, Neulander began to sexualize his relationship to her. Another woman met him for the first time in the hospital room of her husband on the night of his death. He had gone there as a rabbi, recommended to her by a friend as one to officiate at her husband's funeral. Within a week of calling on her to console her after the funeral, he had sexualized the relationship. 6 months later, she converted to Judaism and joined the synagogue. Referring to the relationships, Magida uses the terms of *girlfriends*, *mistresses*, *infidelity*, and *adultery*. Reports that Neulander was one of the first rabbis to be suspended under the sexual misconduct code of the Central Conference of American Rabbis (CCAR), occurring after he resigned from the synagogue in 1995. He eventually "would be among the few rabbis ever expelled by the CCAR." Uses pseudonyms for some individuals. Frequent reliance on unnamed or unidentified sources for his depictions of dialogue, and for his unsupported assertions and conclusions. Lacks references.

Mahlberg, Arden F., & Nesson Craig L. (2016). The Integrity of the Body of Christ: Boundary Keeping as Shared Responsibility. Eugene, OR: Cascade Books (imprint of Wipf and Stock Publishers), 223 pp.

Mahlberg, a psychologist, is director, The Integrated Psychology Center, Madison, Wisconsin. Nesson is professor, contextual theology and ethics, and academic dean, Wartburg Theological Seminary, Dubuque, Iowa. From the introduction: The book is written as a comprehensive resource on boundaries and boundary-keeping in congregational life and functions. They address the broadest possible set of relationships "because it is the health of the entire system that best shapes the health of the individual parts," which includes sexual boundaries. They note the need to create an "informal culture of high ethical standards" which supports formal codes of conduct. Chapter footnotes draw upon secular social science, including psychology and behavioral ethics, to support a "conscious, rational process of ethical thinking with awareness of our own urges and desires." [The religious context reflects Protestant settings, with occasional reference to Lutheran contexts.] Each chapter begins with a scenario. Pp. 197-205 are a set of questions and/or statements which function as a guide for reflection and discussion for the chapters. 9 chapters are

divided into 3 parts. The 3 chapters in part 1 address the need to define and protect “the integrity of the church’s core mission” through boundaries. Chapter 1 is a general discussion of boundaries in relation to establishing and respecting identity: personal, role-related, and the mission of the church. The consequence of boundary violations, they state, is to “put at risk the integrity of persons, the proper use of holy things, the core identity of the church, and the church’s mission.” Regarding church leaders, they state: “Without expecting Christian perfectionism, pastors and lay professionals represent with integrity the reality of God’s own ministry in the world.” Chapter 2 “discuss[es] boundaries in relation to the matter of entrustment: the imperative that the church be a safe place for us to be in Christian community together.” They describe *entrustment* as “a process of placing something in another’s care,” and that it is predicated on attending to boundaries. Chapter 3, “Role Integrity,” pp. 45-62, is that which most directly addresses sexual boundaries. Pp. 48-53 trace a pastor/congregant relationship and themes of primary role, “personal intimacy needs or interests,” and role integrity. Regarding personal boundaries, Chapter 5 identifies 7 types: identity, physical, will, emotional, mental, resource, and spiritual. Chapter 9 lists best practices in relation to the types of boundaries. Scattered among these are those which pertain to sexual boundaries in a faith community.

Malony, H. Newton, Needham, Thomas L., & Southard, Samuel. (Eds.). (1986). Clergy Malpractice. Philadelphia, PA: Westminster Press, 185 pp.

Malony is a clinical psychologist, United Methodist minister, and professor, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Needham is a marriage counselor, Baptist minister, and director, Needham Institute, Encino, California. Southard is a pastoral counselor, Southern Baptist minister, and professor, School of Theology, Fuller Theological Seminary, Pasadena, California. Written in response to the landmark legal case of *Nally v. Grace Community Church of the Valley* that established a precedent for ‘clergy malpractice’ in the U.S.A. legal system. There are only several passing references to clergy sexual abuse. Appendix contains several professional codes of ethics. Lacks an index.

Manchester, William Raymond. (1992). “The Shattering.” Part II in A World Lit Only by Fire: The Medieval Mind and the Renaissance: Portrait of an Age. Boston, MA: Little, Brown & Co., pp. 31-219.

Manchester is an author, and adjunct professor of history and writer-in-residence, Wesleyan University, Middletown, Connecticut. A non-academic history of the period identified in the title. Based entirely on secondary sources; references for incidents and quotations are identified infrequently. Briefly describes Rodrigo Lanzol y Borgia, made a Roman Catholic cardinal in 1456, and later named Pope Alexander VI. Reports that his sexual preferences included women who were married, “particularly if he had presided at her wedding.” Very briefly describes a wedding that he as a priest conducted, and afterwards arranged for the groom to leave the site while he sexualized his relationship to the bride: “...thenceforth Borgia’s new bedmate was known throughout Italy as *sposa di Cristo*, the bride of Christ.” Lacks references.

Mandel, David. (2011). “A Community Plan to Respond to Sexual Abuse.” Chapter 5 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 97-117.

From the editors’ introduction: “This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community.” Mandel is chief executive officer, OHEL Children’s Home and Family Services, “which has been serving the Jewish community of New York City and the Metropolitan area since 1969.” He describes the contemporary context: “With a history of hundreds and thousands of instances of indecent and sexual acts perpetrated against children in our community, coupled with a relatively small number

of arrests and convictions, and only a handful jailed and thus required to be registered as a sex offender, how can a community protect itself?" Presents a framework for a community plan that can be adopted throughout the full spectrum of communities," the 1-16-13 model (1 child, 6 core elements, 13 principles), which "focuses on a communal response to sex offenders in the Jewish community." Core elements are: Prevention, Community Education, Emotional Support, Specialized Services, Accountability, and Monitoring. The core elements are based on the concepts of a culture of prevention (principles 1-7) and a culture of response (principles of 8-13), both of which are necessary for an effective safety plan. A premise is that when the incarceration of an offender is not an option, "one of the most effective means" of protection is "keeping a known perpetrator within the general [Jewish] community where he is recognized, rather than expelling him thus forcing him to move elsewhere... By keeping a known perpetrator within the community, restricting his 'time and space' under a strict watchful eye, and providing supervision that includes requirements to actively participate in treatment lasting several years, we increase the likelihood that this perpetrator will not harm again." 10 endnotes.

Manktelow, Emily J. (2018). Gender, Power and Sexual Abuse in the Pacific: Rev. Simpson's 'Improper Liberties.' London, England: Bloomsbury Academic, 243 pp.

Manktelow is a lecturer in British Imperial History, University of Kent, Kent, England. From the prologue: as a "feminist colonial historian," she examines the 19th century case of Rev. Alexander Simpson who was accused of sexually violating minor females aged 11-17 who, as residents and students, were under his authority and care as the superintendent of the South Seas Academy (SSA) on the island of Moorea, near the island of Tahiti in the Oceania region. The SSA was a residential school for the children of missionaries of the South Seas Mission (SSM), part of the London Missionary Society (LMS), based in London, England. Draws upon extensive archival records. States that the case "can be used to think in detail about the nature of European involvement in the Pacific region, the history of the missions and colonialism, and indeed the history of gender, sexuality and abuse in the nineteenth century... This book's mission is to give voice to the 'young ladies' in this case – to allow them, and their perspective, to shape the truth of their experience..." Chapter 1 presents the case by tracing Simpson's history. Ordained as a missionary in 1827, he and his wife sailed to Tahiti that year and in 1831 became heads of the SSA. In 1843, he was accused of "instances of serious sexual assault" and "'improper liberties,'" actions which he denied in a 2-days hearing conducted by the SSM's Committee of Examination. Manktelow notes: "Sexual purity was cultural commodity for missionary women, and admitting their abuse [at the time as minors at SSA] would have perilously endangered the future prospects of the young women involved." 6 of Simpson's former students testified against by submitting letters, but were not allowed to participate in person. Manktelow states: "[Simpson's] authority, gender and professionalism held him to a high standard, but also shielded him from community members with less cultural capital." The Committee censured Simpson for his conduct, but found that there was not enough evidence to establish guilt of "attempted rape and sexual assault." Complaints about the proceeding were sent to the board of the LMS. Its reply in 1844 expressed dismay at the handling of the proceeding, concurred that guilt had not been established, and affirmed that Simpson's censure was merited. In 1845, it refused requests for further consideration of the case. Chapter 2 describes Manktelow's historical methodologies – microhistory, feminist history, history of child sexual abuse, history of sexual violence – for pursuing the question of how "Simpson was able to fashion and fossilize 'The Truth' at the expense of those individuals he and his society and culture silence, marginalized, and victimized." States: "This book is steeped in the blend of gender, identity, culture, postcolonial and literary histories that have influenced and shaped the New Imperial History and critical colonial studies." Notes that "[w]hile the truth or falsity of the accusations cannot truly be known, the structures that bolstered his authority and diminished his victims' plausibility can be traced, identified and hopefully rejected in the modern world." Chapter 3 sets the contexts – "the Oceanic world, Imperial Britain" and "the Christian Missionary movement" – for understanding dynamics of the case. States: "...missionaries may not have always been imperial, but they were certainly *colonial* [italics in original], and an integral part of the colonial world." Chapter 4 is a brief history of the SSM prior to the 1843 accusations against Simpson, beginning with the founding of the LMS in 1795. Explores the 1798 case of Rev. Thomas Lewis who sought to marry a woman

from Tahiti who was not converted to Christianity. Manteo calls it a foreshadow of Simpson's "pseudo-trial" over issues of sexual morality, norms of behavior, and males in position of religious authority. Lewis was excommunicated by his SSM peers. Part 3, Chapters 5-8, address the "question that animates this book [which] is how was Simpson able to essentially get away with potentially years of sexual and physical abuse without apparent consequences?" Chapter 5 examines the assertion by the SSM superintendent that "'we started the enquiry with the express understanding that [Simpson] would have the benefit of every doubt.'" 3 potential factors are identified: 1.) Through contact with indigenous people, the missionaries' children "were contaminated with their worst characteristics," rendering the children "immoral and untrustworthy." 2.) A generational and class difference within the SSM which was expressed as newer, more middle-class missionaries blaming children's "moral and social laxities" on their parents. 3.) Simpson's strong social identity and power in a "mission community structured around social, professional and gendered hierarchies" which concurrently undermined the identity of children who were female. Chapter 6, "Victim-Blaming," considers how the credulity of the females' accusations was found lacking due to the perception of "inconsistent testimonies, unbelievable accusations and unreliable narrators." Manktelo identifies the context in which the missionaries considered the testimonies as that "of exoticized discourses of sexuality" which constituted a stereotype regarding Pacific and Oceanic cultures, and which affected the missionaries' reactions to the accusers who were portrayed as having been culturally and spiritually polluted. Also "examine[s] the reasons for [the girls'] hesitation in coming forward [with their accusations] that were put forth at the time." Chapter 7 explores the role of gossip and rumor in the SSM regarding people's reputation and standing in the community, particularly that of Simpson's and also his accusers. Chapter 8 traces the aftermath of the decision by the LMS board, including another SSM family's attack on Simpson's character and integrity, and Simpson's filing of charges of defamation against the family, all of which threatened the reputation of the Mission. By 1850, Simpson's public drunkenness had divided the Mission, and he was advised to leave. By late 1850, the LMS board directed him to leave the Mission. Manktelow comments that in contrast to the private nature of the acts of sexual misconduct, Simpson's "[d]runkenness, however, and public acts of deviance, subverted colonial hierarchies, and were thus far more troubling and uncontrollable," thus threatening the mission's reputation and credibility. Part 4 consists of Chapter 9, a conclusion, which reflects on the book's themes. Pp. 189-219 are endnotes; bibliography.

Mannion, Gerard. (2004). "'A Haze of Fiction': Legitimation, Accountability, and Truthfulness." Chapter 13 in Oakley, Francis, & Russett, Bruce M. (Eds.). Governance, Accountability, and the Future of the Catholic Church. New York, NY: Continuum, pp. 161-177.

From the proceedings of a conference sponsored by St. Thomas More Chapel, Yale University, New Haven, Connecticut, March 28-30, 2003, convened in response to "the emerging revelations of sexual abuse by [Roman Catholic] priests, as well as the church's administrative response to those revelations." The conference purpose was "to open up for discussion the larger and deeper questions concerning the conditions that had permitted such a crisis to occur." Mannion is senior lecturer in systematic theology, ecclesiology, and ethics, Trinity & All Saints University College, Leeds, England. States at the outset that the Roman Catholic Church "is faced with a crisis of *legitimation*. Church leaders are increasingly perceived as no longer having any legitimate authority and leadership..." Sees the "artificially maintain gulf [that] exists between ordained church leaders and the wider people of God" as "demonstrated all too clearly by the response of church leadership to the many recent scandals and crises across the church." Focuses on the situation of the Church in Europe in the context of the hierarchy's response to discoveries of the sexual abuse of minors in the Church. Summarizes: "The story which emerges is a story of the failings of the European episcopate, and one with striking parallels to the situation in the United States. Regarding the Church in Ireland, states: "...the Irish church's standing has plummeted in recent years, in large part due to scandals of physical and sexual abuse by clergy and religious." Regarding the Church in England, traces events especially related to Cardinal Cormac Murphy-O'Connor and priests who abused children. Regarding the European continent, cites events in Germany, Austria, and France involving archbishops and bishops. Identifies themes and issues common to the Church in European and the U.S.A. Those related to transforming ecclesial

governance include: authority and authoritarianism, competence and expertise, and the interrelation of the Church's ecclesiology and ethics. Calls for "a genuine and positive 'default' response [to abuse and abusive priests]... throughout the church" and a leadership of service by developing "a true culture of accountability throughout the entire church." 52 endnotes.

Manseau, Peter. (2005). Vows: The Story of a Priest, a Nun, and Their Son. New York, NY: Free Press, 383 pp.

By a writer who lives in Charlottesville, Virginia. Partially a memoir of his parents, a spiritual memoir, and an account of his parents' ongoing relationship to the Roman Catholic Church and the Boston, Massachusetts, archdiocese. One backdrop to the various narratives is "a church ruled by the systemic sexual dysfunction" as extensively disclosed in U.S. media reports in 2002. His father, William Joseph Manseau, was raised in Lowell, Massachusetts and ordained as a priest in the Boston archdiocese in the 1960s. His mother, Mary Doherty Manseau, was raised in Dorchester, Massachusetts, and in 1961 took her vows as a nun in the Congregation of the Sisters of St. Joseph, an order of women religious. In 1969, they were married. Tells the story of William Manseau's involvement as an adolescent with his parish church, and the actions of Fr. Thomas Sennott, the parish priest, who sexually molested him while concurrently mentoring him. Tells the story of Mary Manseau's involvement as an adolescent with her parish church, and the actions of Fr. Gerard E. Creighton, the parish priest, who sexually molested her while concurrently guiding her vocational decisions. Includes an account of her as an adult confronting Creighton. Also tells the story of accusations of sexual molestation of a minor in 2002 against Fr. Dominic George Spagnolia, a Boston archdiocesan priest who was a friend of his parents. Manseau reports that that more than 100 men who attended his father's seminary were accused of sexual abuse in their role as priests: "Ultimately 7 percent of the men who attended St. John's with my father would be implicated."

Marberry, M. Marion. (1947). The Golden Voice: A Biography of Isaac Kalloch. New York, NY: Farrar, Straus and Company, 376 pp.

A biography of Isaac Smith Kalloch who was born in Maine in 1831 and became a child prodigy who preached in churches at 16. In 1855, he was called as pastor by Tremont Temple Baptist Church, Boston, Massachusetts, the largest church in the U.S.A. He was regarded as an engaging speaker and outspoken abolitionist. In 1857, Kalloch was charged with adultery, and a public trial in secular court was conducted, accompanied by extensive and divisive newspaper and trial pamphlet coverage. The trial resulted in a hung jury. In 1858, he left Tremont to start a new ministry in Kansas. Tremont recalled him, and shortly after his return, new allegations of adultery with a congregant were made. He went back to Kansas where new rumors of sexual misconduct surfaced. He started newspapers, founded a college, invested in saloons, hotels, and the railroad, and was elected to the Kansas legislature. He went on to San Francisco, California, where he founded a church, and while running for mayor, survived an assassination attempt by the local newspaper publisher who later was murdered by Kalloch's son. After his election, he was impeached and acquitted. References; lacks citations.

Margolin, Alida. (2000). "Sexual Temptation and the Pastoral Counselor." Chapter 6 in Ahlskog, Gary, & Sands, Harry. (Eds.). The Guide to Pastoral Counseling and Care. Madison, CT: Psychosocial Press, pp. 209-239.

By a psychoanalyst in private practice, New York and East Hampton, New York. Her clinical orientation to her discussion of sexuality is based on the work of Sigmund Freud. Addresses pastoral counselors regarding psychosocial intimacy in counseling situations. Presents a predictable pattern for the sequence – prelude, beginning, middle, end – of a counseling relationship that becomes sexualized. Follows with a discussion, including the psychodynamic terms containment and countertransference, the topic of clergy dating congregants, prevention, and an ethical prescription. 10 references.

Markham, Donna J., & Mikail, Samuel F. (2004). "Perpetrators of Clergy Abuse of Minors: Insights from Attachment Theory." Chapter 10 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by

Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 101-114. [The chapter is reprinted from: 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.]

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” Markham is a clinical psychologist, an Adrian Dominican sister, and is special assistant to the president and director for leadership initiatives, Georgetown University, Washington, D.C. Mikail is a clinical psychologist and clinical director, Southdown Institute, a residential treatment facility that provides mental health services to church personnel, Ontario Province, Canada. Utilizes “insights from research on adult attachment [theory]” to consider issues related to “the nature of the action, treatment outcome, and prognosis or likelihood of harming anyone again.” Chooses attachment theory because the research findings correspond to their experience with clergy sex abusers. Briefly reviews styles of attachment behavior – secure, dismissive, preoccupied, fearful – in relation to priest abusers, including predictions of recidivism and indices of treatment responsiveness. In relation to attachment theory, describes three cases of priests who went through treatment. Concludes that clergy sex offenders are not a homogeneous group, and that “the path that led a priest to engage in this criminal activity varies considerably depending on attachment history and personality organization. This suggests the need for careful consideration regarding the potential for rehabilitation and subsequent risk to the community.” Calls for longitudinal research. 13 references.

Maris, Margo E., & McDonough, Kevin M. (1995). “How Churches Respond to the Victims and Offenders of Clergy Sexual Misconduct.” Chapter 25 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 348-367.

Maris is an Episcopal priest and canon to the ordinary, Diocese of Minnesota. McDonough is a Roman Catholic priest, vicar general, and moderator for the *curia*, Archdiocese of St. Paul and Minnesota. Maris wrote the first section, “Responding to Those Harmed by Clergy Sexual Abuse.” Uses an outline format to discuss topics including: definitions based on Minnesota law; functions and role of an ecclesiastically-designated victims’ advocate; disclosure to a congregation. McDonough wrote the 2nd section, “Responding to Offenders.” Based on case experiences, describes the majority of complaints about offenders as: reporting behaviors occurring more than 5 years before the complaint; involving a male clergy who had pastoral responsibility for an adult woman congregant; using an incest- or familial-type of relationship to the victim, as opposed to explicit violence, e.g., rape. Based on circumstances of the majority of cases, describes a sequence for dealing with an accused offender that begins with confrontation, and includes: ensuring due process safeguards; obtaining cooperation of the accused in a psychological assessment; deciding whether to impose temporary restrictions on the accused person’s ministry. Assessment focuses on an initial, multi-axis assessment with therapeutic recommendations., followed by primary therapy that is often longterm, outpatient, and uses eclectic modalities. Transition to aftercare is preceded by a 2nd assessment, aftercare plan, and process for monitoring. Briefly identifies factors relative to offenders regarding decisions about reassignment to ministry. Briefly presents reasons to disclose to a congregation. Lacks citations.

Marsden, Andrew P. (1993). Confidentiality in Christian Ministry. Bramcote, Nottingham, England: Grove Books Limited, 25 pp.

Marsden is assistant curate, St. John the Baptist (Church of England), Newport, Isle of Wight, England. Booklet format. Addressed to clergy and “others who have a recognized role within church life which has a pastoral dimension.” Does not define *pastoral*, but names as examples the role of youth leader and house group leader. Addresses “the ethics of confidentiality itself,” rather than present “some guidelines about the exercise of confidentiality in pastoral ministry.” Includes scriptural and theological contexts. States that he attempts “to give an ethical and theological

framework within which to set individual cases which are encountered in pastoral ministry.” Chapter 1 discusses secrecy and very briefly describes 3 types identified by moral theologians: natural, promised, and entrusted (or committed). Discusses the *professional secret* as the category “which applies most directly to the Christian minister,” including conditions under which it is binding, its scope, and persons bound by it. Chapter 2 very briefly examines arguments “to justify confidentiality in ethical terms.” Deontological arguments include “the need to respect the autonomy of the individual,” and “the need to preserve the character of human relationships.” Those arguments are supported by a promise, or pledge, of secrecy, or silence. Notes that “questions still arise about whether it was right to make the promise in the first place, and right to accept it; whether the promise is binding, and even if it is, what circumstances might justify overriding it.” Also cites the consequentialist arguments of the professional’s prior contract with the client, and the necessity of the proper functioning of professions that benefit society as a whole. Chapter 3 very briefly argues that revelation of a secret is justified if either or both of the original grounds for keeping it – protection of individual autonomy and protection of human relationships – are no longer valid. Limits to individual autonomy include the capacity of the individual to give consent and comprehend the consequences of actions. Limits to human relationships include circumstances in which “an innocent person from whom the secret is kept runs serious risks” of being harmed. States: “This is certainly the case where serious physical or emotional harm to another person has either taken place or is likely to take place. A clear example would be that of child abuse. Here an innocent part has been harmed, and there is the likelihood that other children may be harmed in the future as well. Under these circumstances the abuser does not retain the right to his secret. This is all the more the case since the person concerned is a child who cannot easily defend herself. The OT prophets make it very clear that we have a particular duty to protect the weak and vulnerable in society, those who cannot help themselves.” Also discusses limits to professional secrecy, which include an invalid contract, i.e., a secret “directed towards an evil purpose” or “a future immoral end” or when “[t]he benefit obtained by revelation of the secret should be greater than the damage caused to the owner.” States that in the case of a child abuser, “the counsellor or minister would be an indirect accomplice in any future abuse and no contract of confidentiality can be valid under such circumstances.” Another limit to professional secrecy includes “the grounds that it is necessary to the proper functioning of certain professions which benefit society as a whole.” Offers 3 guidelines based on Roman Catholic moral theology regarding how a secret should be revealed. Chapter 4 very briefly considers 2 theological factors “which lend extra weight to the obligation to secrecy and the position that asserts the confidentiality of the confession of sins: to protect the individual’s relationship with God, and to reflect God’s forgiveness. Examines possible limits to the seal of confession, which can include circumstances in which “the person concerned comes with absolutely no intention of seeking reconciliation and forgiveness,” or does not intend to change the sinful behavior. He gives the example of a penitent who confesses to child abuse and seeks God’s forgiveness, but may sin again due to “his own weaknesses.” Marsden states: “Even the risk to children does not free the confessor from his obligation to silence in this case.” Adds that the confessor “must also take the possible risk to innocent third parties, and insist that the person receives some form of counselling or spiritual direction in order to help him not to sin again. The seal of confession is not an excuse for either penitent or confessor to ignore the social dimension of sin.” [Does not consider the efficacy of this position in preventing harm to third parties.] Some citations are referenced.

Marshall, Joretta. (2013). “Pastoral Care and Sexual Ethics.” Chapter 9 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 101-111.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Marshall is executive vice president, dean, and professor, pastoral theology and pastoral care and counseling, Brite Divinity School, Texas Christian University, Fort Worth, Texas. Her assumption is that “the

purpose of conversations about clergy sexual ethics is to create a holier and healthier community of faith that embodies its care in ways that are trustworthy.” Discusses 3 ways pastoral care intersects with issues of clergy sexual ethics. 1.) “...the practice of pastoral care sets in place dynamics that contribute to the potential for healing *and* for damage. The crossing of emotional, physical, or sexual lines can often begin in the context of pastoral care.” 2.) “...pastoral care requires a willingness to wrestle with the nuances of sexual ethics, relying less on ‘rules’ and more on a thoughtful response to the messy boundaries inevitably involved.” 3.) “...pastoral care intersects with sexual ethics once an alleged offense has been named... The layers of pastoral care at these moments require integrated and complicated strategies.” Differentiates between caregivers (including clergy, lay leaders, advisors, chaplains, and others designated as care representatives of a congregation) “who find themselves in a precarious place because of situational stressors or other dynamics,” and those who are “more habitual or chronic offenders who are adept at boundary-crossing over time and with multiple victims.” She addresses the category of caregivers. Presents cases that “offer insights into how the dynamics that lead to healing can also lead to potential harm, while also suggesting some strategies for pastoral care that respect healthy sexual ethics.” Among topics very briefly addressed are: intimacy needs of the caregiver in contrast to the intimacy needs of the person receiving care, and differences in vulnerability; caregivers, particularly clergy, “who often work in isolation,” a pattern which increases risks, in contrast to “recognizing that the ministry of care belongs to the church as a whole.”; clergy in dual role relationships, clergy collegiality, and secrecy versus disclosure; “...the intersection of oppressions in the context of care and sexual ethics and the difficulty of seeking justice on behalf of sexualized minorities,” stating that “there are countless untold stories of parishioners who have experienced clergy sexual misconduct and not reported it because of the personal risk of outing themselves.” Concludes with “directives for pastoral caregivers, congregations, judicatories, and denominations.”: 1.) “...nurture open and honest conversation about sexual ethics... within local congregations.” 2.) “...pastoral caregivers are always at risk of inappropriately crossing emotional, physical, or sexual boundaries in the context of pastoral care... Caregivers must be vigilant about the power they carry into ministry, as well as proactive about caring for their own needs for friendship, support, and intimacy.” 3.) “...every pastoral caregiver needs a trusted colleague, friend outside of the church, pastoral counselor, or other professional with whom they can have conversations about the dynamics that merge in the context of pastoral care.” Discussion questions and 7 recommended readings; 5 footnotes.

Marshall, William L. (2004). “Cognitive-Behavioural Treatment of Child Molesters.” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 97-112.

The book consists of edited versions of presentations at the symposium in the book’s title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon.” Marshall is professor emeritus, Departments of Psychology and Psychiatry, Queen’s University, Kingston, Ontario, Canada, and director, Millhaven Institution Sexual Offenders’ Prepartory Program, Millhaven, Ontario, and director, Bath Institution Sexual Offenders’ Program, Bath Ontario. Describes the use of cognitive behavioral therapy (CBT) as a clinical treatment for sexual offenders, citing meta-analyses in the clinical literature that CBT is the only theoretical approach to effectively reduce long-term recidivism. Very briefly discusses social learning theory as the basis of CBT. States at the outset that “[f]ailing to treat priests or religious

who have offended represents a clear abdication of responsibility [by the Church] that places innocent children (whether Catholics or not) at risk.” Regarding CBT treatment format, states that most all programs are group-based. While the literature describes 2 programs that have been conducted “that fits the distinctive features of [priest and religious] offenders,” notes “that there is little research that illuminates the unique features of this group of offenders. There is a clear need for extensive research on priests and religious who sexually offend in order to provide the bases upon which specific treatment programs can be designed.” Very briefly describes each of 12 treatment targets typically addressed in CBT programs, noting that a spiritual component should be added to the treatment priests and religious. Does not describe such a component other than to state that a relationship to God “should be integrated within a spiritual model.” Regarding release/discharge preparation, states that, where possible, priests and religious should be continued in Church employment “in circumstances where contact with children is not possible.” Regarding post-release planning for priests and religious not under probation orders and who remain in the Church, states that the Church “should establish a monitoring system that is supportive but does not ignore the potential emergence of problems.” Very briefly discusses treatment outcome and recidivism rates regarding the effectiveness of CBT. Concludes: “CBT programs for child molesters represent a well-integrated and comprehensive treatment approach.” Recommends that treatment programs for priests and religious offenders “be based on the CBT model, with an additional spiritual component.” 54 references. Pp. 113-114 summarize participants’ discussion following the presentation, including Marshall’s opposition to a zero tolerance policy that dismisses from ministry every offending cleric.

_____. (2011). “The Prevention and Treatment of Child Molestation by Catholic Clergy.” Chapter 24 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 555-584. [Originally published as: Marshall, William L. (2007). A proposal for the prevention and treatment of child molestation by Catholic clergy. *Seminary Journal*, 13(3, Winter):20-36.]

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” William L. Marshall is: director, Rockwood Psychological Services, which provides treatment to sexual offenders in 2 Canadian federal prison; director, Groups and Evaluations, Secure Treatment Unit, St Lawrence Valley Correctional and Treatment Center, a 100-bed maximum security unit for mentally disordered offenders; professor emeritus of psychology and psychiatry, Queen’s University, Kingston, Ontario Province, Canada. The chapter uses the term “clergy” to refer to priests and male members of religious orders. Describes 4 of his proposals that are “aimed at preventing the likelihood of offending by priests and religious and to deal with offenders once they are identified.” He presented them as an invited participant at a 2003 meeting at the Church’s Vatican in Rome, Italy, which was organized by the Pontifical Academy for Life. 3 proposals are preventive strategies to reduce the likelihood of offending by clergy. 1.) Selection of candidates for seminary, which focuses on identifying clinical features “amenable to an acceptable screenplay process.” Recommends interviews and specific psychological tests to screen for specific psychiatric disorders, deviant attitudes, and relationship issues. 2.) Training in “seminaries that focuses on overcoming, or avoiding, potential risks.” Suggested topics include: celibacy as requiring a set of skills, knowledge, and attitudes; personal development; relationships of intimacy and non-sexual bonds; sex education, including normative sexual functioning, boundary issues, unacceptable behaviors, and damaging consequences to a sexual abuse victim; self-care and self-fulfillment; seminarians’ access to an independent and confidential counselor. 3.) Monitoring, supervising, and support during priesthood, including access to independent and confidential counseling. The 4th proposal regards the Church’s response to identified offenders. While

endorsing that child sexual offenders “should receive punishment [by civil authorities] commensurate with the crime,” he states that “eventually offenders who are incarcerated will be released and need to be managed in the community in a way that maximally reduces their risk to re-offend against another innocent child.” States that permanent removal from ministry may increase a clergy offender’s risk factors for re-offending. Advocates for “find[ing] a role for the offending clergy to play within the Church that does not involve contact with children and that allows their behaviour to be monitored very carefully.” Very briefly discusses aspects of treating sex offenders, centering on cognitive-behavioral therapy, spiritual counseling, and personality disorder therapy. 86 footnotes.

Marsico, Katie. (2012). The Texas Polygamist Raid: Religious Freedom versus Child Welfare. Tarrytown, NY: Marshall Cavendish Benchmark, 128 pp.

Marsico is an author of reference books for children and young adults. The book is classified by librarians as a book for young adults. Discusses issues involving the protection of religious liberties under the First Amendment of the U.S. Constitution in relation to conflict with issues involving the safety and welfare of minors. The context is the Fundamental Church of Jesus Christ of Latter-Day Saints (FLDS), and, in particular, events in 2008 at the FLDS Yearning for Zion Ranch (YFZ) in Eldorado, Texas, where 439 minors were removed from their FLDS families by law enforcement and child welfare authorities, and placed in temporary state custody. Chapter 1 describes the FLDS practice of polygamy, or plural marriages, in which a man takes multiples wives, observing that “the most notable scandals involving the FLDS... were rooted in cases of underage marriage or the sexual exploitation of minors.” Very briefly describes the criminal conviction in 2007 of Warren Jeffs, head of the FLDS, as an accomplice to rape based on his using “his influence as a church leader to coerce a fourteen-year-old girl into consummating a spiritual marriage to her nineteen-year-old cousin.” Chapter 2 describes the 2008 raid on YFZ, removal of minors, legal hearings, and FLDS reactions. While describing legal hearings after the raid, Chapter 3 presents the viewpoint of those who supported the Texas authorities’ actions, including Carolyn Jessop, a former FLDS member who left an abusive polygamist marriage [See this bibliography, this section: Jessop, Carolyn (with Palmer, Laura). (2007).]. Chapter 4 reports the FLDS viewpoint on the raid, and the positions of some independent legal organizations on the issues. Chapter 5 very briefly reports the legal resolution of the case, and considers long-term implications, including how other U.S. states relate to the FLDS, and the prosecutions in Texas of FLDS males on sexual abuse charges. Chapter 6 is a brief overview of the post-2008 situation in Texas. Timeline; endnotes; resources; bibliography.

Martin, Craig. (2003). “A Victim Speaks Out.” Chapter 15 in Gerdes, Louise I. (Ed.). Child Sexual Abuse in the Catholic Church. San Diego, CA: Greenhaven Press, Inc., pp. 84-89. [Reprinted from: Martin, Craig. (2002). Sexual abuse victims address the bishops: Craig Martin. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):117-119.]

For description, see the annotation for the article in this bibliography, Section IIa.

Martin, James. (2007). “How Could It Happen? An Analysis of the Catholic Sexual Abuse Scandal.” Chapter 10 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 139-146.

Martin “is a Jesuit priest and Associate Editor of *America*, a national [Roman] Catholic magazine.” Chapter in a book that is “an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization... [particularly] the [Roman] Catholic [Church] sexual abuse scandal,” especially in the U.S.A. Briefly discusses “some of the underlying causes of the [Roman] Catholic [Church in the U.S.A.] scandal” by “draw[ing] on the work of the National Review Board, a group of lay people appointed by the United States Conference of Catholic Bishops, who researches the reasons for the crisis and reported their findings in early 2003. ...we must unearth and evaluate causal factors in order to ensure that we never again generate a crisis like this one.” Summarizes the Board’s identification of 2 primary factors for “the incidence of sexual abuse in the Catholic priesthood” – improper screening and

poor formation or training of candidates. Summarizes the Board's analysis of how bishops dealt so poorly with the issue, if they dealt with it at all – lack of understanding “about the common occurrence or the long-term consequences of sexual abuse”; putting institutional concerns first; adapting an adversarial stance in relation to potential litigation; failing to comprehend the harm suffered by victims; over reliance on psychiatrists, psychologists, and lawyers; avoiding confrontation with abusive priests; putting the interests of priests above those of victims; and, cumbersome canon law procedures. To those, he adds other reasons: discomfort with any sexual topic; fear of change; lack of accountability; and, contempt for the media. Lacks references.

Marx, Reinhard. (2012). “Church, Abuse, and Pastoral Leadership.” Chapter 10 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 139-151.

From a book of presentations at the Roman Catholic Church's International Symposium Against Child Abuse, the theme of which was “Toward Healing and Renewal,” that was held at the Church's Pontifical Gregorian University, Rome, Italy, February 6-9, 2012.” This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the ‘open wound’ of [sexual] abuse [of minors].” An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Marx, a cardinal in Germany, is general secretary, German Bishop's Conference, and vice-president, Episcopal Commission of the European Community. A Symposium workshop paper. Organized around 7 topics. 1. *The Discrepancy between Appearance and Reality*. Addresses implications for the Church's credibility. 2. *The Social Context of the Shock: The Church in the Midst of the World*. A 1-paragraph comment “that the Church can never be considered in isolation from its social environment... She is a historical reality, visible and concrete.” 3. *The Public and the Media*. Rather than “rail[ing] against the media or condemn[ing] public opinion,” he calls for the Church to “be openly and persuasively taking a stand through exemplary action, through conversations, and through clarifications in the media.” States that there can “be no substitute for openness, transparency, and truthfulness.” 4. *The Rule of Law and the Relationship between Church and State*. States that “it must be clear in principle that the Church and state work together closely on these issues wherever possible...” 5. *What Course of Action Does This Present to the Bishop? Comments on the insight that “the mysterious character of the Church does not sublimate her social character,”* which “has implications for the actions of a bishop as a leader.” Discusses particular administrative functions of a bishop in relation to lessons learned, and calls for a focus on pastoral ministry. 6. *Experience of the Archdiocese of Munich and Freising*. Describes lessons from his experiences. 7. *The Crisis as an Opportunity for Spiritual Renewal*. Calls the events related to “the sexual abuse of children and adolescents” as offering a spiritual basis for “a major impetus towards conversion and renewal and so towards rebuilding credibility, step by step.” 1 chapter endnote.

Massa, Mark S. (2003). “Betrayal in Boston.” Chapter 10 in Anti-Catholicism in America: The Last Acceptable Prejudice. New York, NY: The Crossroad Publishing Company, pp. 165-192.

Massa is a Jesuit priest in the Roman Catholic Church, and is affiliated with Fordham University, Bronx, New York. The book explores prejudice in the U.S.A. toward Roman Catholics, both as an historical “manifestation of congeries of sociological, economic, and historical fears about ‘outsiders’...” and as expressed in more contemporary “secular, and often militantly libertarian, quarters” in relation to ethical, social, and political issues. Chapter 10 analyzes what he terms the “‘clergy child molestation scandal’” in the U.S.A. by examining events in the Archdiocese of Boston, Boston, Massachusetts. His focus is “the culture of church leadership that abetted the ‘extraordinary cloak of secrecy’ at the heart of the tragedy.” Traces the story of Fr. John Geoghan, an Archdiocesan priest, and the actions of the hierarchy in relation to his violations. To set a larger context, briefly describes 2 sources of information available to Church hierarchy in the 1980s. First is the the 1985 report for the National Conference of Catholic Bishops prepared by Michael Peterson, Thomas P. Doyle, and F. Ray Mouton. The second is the “well-organized network of psychiatric centers – The Institute of Living in Hartford, Connecticut, St. Luke's [sic]

Institute in Maryland, the Southdown Institute outside of Toronto..." which offered professional reports to bishops regarding "treatment and rehabilitation of clergy with sexual abuse disorders." Observes that U.S.A. bishops were betrayed "by a tradition of church government that had served the American Catholic community well for over two centuries." Concludes: "The betrayals that resulted from this scandal were the result of complex, psychological, sociological, cultural, and religious factors and the personal decisions of bishops; they were likewise the result of the underside of the worldview that had provided the spiritual glue for U.S. Catholics in the first place." Proposes that "the chief moral of the affair is that some kinds of distrust of the Catholic Church's analogical culture is not the last prejudice in the United States, but an acceptable one is pressed by Catholics themselves for more accountability on the part of church leaders in governing their community." 46 footnotes.

Masters, William H., & Johnson, Virginia E. (1970). "Treatment Failures." Chapter 15 in Human Sexual Inadequacy. Boston, MA: Little, Brown and Company, pp. 370-391.

Masters, a gynecologist, is director, The Reproductive Biology Research Foundation, St. Louis, Missouri, and Johnson is the assistant director. The book "incorporat[es] a clinical application of the basic science disciplines of physiology and psychology" to construct a general textbook on the treatment of sexual dysfunction. The chapter, as integral to "every textbook dealing with therapeutic concepts and/or clinical techniques as methodological approaches to patient distress," makes "a considered report of experience with limitations of concepts and technique, and of methodological failure." Discusses "a category that must be listed as therapeutic malpractice. In some instances malpractice is indeed a kind word." A division of the category consists of "those therapists, male and female alike, that take gross advantage of their authoritative role to seduce their patients into sexual interchange." States: "That every therapist has the primary responsibility for protecting his patient goes without argument." Reports that during in-depth interviews with patients, "Foundation personnel frequently encounter... reports of tragic psychotherapist malpractice, that of the therapist seducing the essentially defenseless patient into mutual sexual experience... There are on record an unfortunately large number of reasonable documented cases to support the necessity for a plea for personal and professional integrity among those counseling for sexual inadequacy. ...therapists have every advantage – the extremely vulnerable patient, the forces of transference and countertransference, the subject per se, are all significant elements influencing these psychosocial tragedies." States that the Foundation has patient "histories recording direct statements of sexual exchange between patients and therapists from every conceivable level of professional discipline involved in consultation and/or treatment of a sexually inadequate individual. Listed specifically by patients are physicians of every established discipline treating sexually inadequate men or women, behaviorists (the major disciplines), theologians (the major religions), and legal advisers. Representatives of each of these disciplines have been recorded in histories as participants in a variety of sexual activity with men and women seeking their professional support." [Based on other references to religion and clergy throughout the book, it is presumed that the use of *theologians* refers to clergy in general.]

Mather, Cynthia L., & Debye, Kristina E. (2004). "You're Not Alone." Chapter 1 in How Long Does It Hurt? A Guide to Recovering From Incest and Sexual Abuse for Teenagers, Their Friends, and Their Families (Revised edition). San Francisco, CA: Jossey-Bass, pp. 3-12.

Mather "is a survivor of sexual abuse and incest." Debye, a licensed social worker, is coordinator, Baltimore County Sexual Abuse Treatment, and "maintains a private practice in Maryland." Conversational in tone. "The purpose of this book is to help you become part of the group that is healing." Chapter 1 includes simple definitions of terms, including differentiating between sexual abusers who are members of a teenager's family and those who are outside the family, including those who function as a "religious leader, such as a priest, minister, or rabbi." 4 paragraphs address the *religious leader*, referring primarily to the sexual abuse of minors by Roman Catholic priests." Lacks references.

Matthews, Cathy Ann (pseudonym). (1990). Breaking Through: No Longer a Victim of Child Abuse. Sutherland, New South Wales, Australia: Albatross Books Pty Ltd, 231 pp. [Revised edition of No Longer a Victim (1986).]

A memoir by Beth W. Jones of being abused physically, sexually, and emotionally as a child raised in Sydney, Australia. Part 1 is the story of her abuse. Refers to her father as the perpetrator and her mother as a collaborator. "He blamed me for his behaviour, saying I was wicked and evil and it was this very wickedness which drove him to these deviant activities." Part 2 is "an explanation of many of the adverse effects of abuse and shows us how to move from despair to hope." Part 3 describes 8 "practical steps" she took in her recovery, including "my struggle to come to terms with the dichotomy between my belief that God care for and loved me, and my feelings of rejection by him... I know how hard it is for victims of child abuse to trust God." [While the book is not about sexual boundary violations in a faith community, it is included in this bibliography because Jones and her book have been influential in Australia, and because it addresses the impact of sexual abuse on spirituality.]

Mazo, Gary. (2000). And the Flames Did Not Consume Us: A Rabbi's Journey Through Communal Conflict. Los Altos, CA: Rising Star Press, 158 pp.

Mazo is a rabbi, The Cape Cod Synagogue, Hyannis, Massachusetts. First person account. In 1994, he was associate rabbi at Congregation M'kor Shalom, Cherry Hill, New Jersey, a Reform Judaism congregation of 1,000 families, when Carol Neulander, wife of the senior rabbi, Fred Neulander, founder of the congregation, was brutally murdered. Within months, Neulander resigned in disgrace amidst allegations of sexual misconduct while rabbi and while under suspicion as a party to the murder. Mazo eventually was named senior rabbi. [At the time of publication, 2 men had pleaded guilty to commission of the murder, and Neulander was in a New Jersey jail awaiting a capital trial on the charge that he had hired them as hit men.] Mazo describes the book as a chronicle of "the spiritual challenge, emotional upheaval and personal journey the congregation and I experienced through this turbulent time." Among issues and events included are: police inquiries, media involvement, funeral services for Carol Neulander, Fred Neulander's resignation, synagogue leadership's non-disclosure of certain facts related to Neulander's misconduct, loss of faith and misdirected anger, healing and recovery, grand jury appearance, Neulander's arrest, and Mazo's decision to leave the synagogue. Integrates material from his sermons.

McAllister, Robert J. (1986). "Conflicts Regarding Chastity." Chapter 6 in Living the Vows: The Emotional Conflicts of Celibate Religious. San Francisco, CA: Harper & Row, pp. 68-89.

McAllister, a psychiatrist with a doctorate in psychology, "specializes in the treatment of [Roman] Catholic religious," is on staff, Taylor Manor Hospital, Ellicott City, Maryland, and teaches in the pastoral counseling program, Loyola College, Baltimore, Maryland. From the introduction: "This book is intended as a series of essays on religious life... ..it has developed from the struggle of many individual religious." Chapter 6 "consider[s] the matter of chastity from a psychological point of view." Numerous, brief case-based examples are used to introduce topics and themes. Among the cases is that of a priest whose sexual behavior expressed an underlying psychological conflict rooted in experiences before he became a priest. A priest of 15 years, he was sent to therapy by his superior. His history includes that within the 3rd year following ordination, "he became erotically involved with a married woman in the parish who had come to him for guidance." When her husband discovered the relationship, he reported it to the priest's provincial who "reprimanded [the priest] and moved him to another parish" where multiple women "succumbed to his charm, including several female religious, one of whom became pregnant and had to leave her community. The provincial finally sent [the priest] way to a renewal program with orders not to return until he solved his problem." When the underlying conflict was addressed in therapy, the sexualized behavior was resolved. McAllister does not discuss the impact of the priest's sexualized behaviors on any of the affected individuals or the Church. Concludes: "Religious who intend to keep the commitment they made in the vow of chastity must be willing to analyze their motives for and the satisfaction they gain from intimate emotional encounters and close physical contacts." Lacks references.

McBride, Trish. (1999). From the Shepherd's Mouth: A Study of Sexual Abuse in the Church. Wellington, New Zealand: Unpublished manuscript; distributed by the author, 127 pp. ISBN 9780473276300.

McBride is a counselor, writer, spiritual director, and member of The Wellington Catholic Abuse Protocol Committee, Wellington, New Zealand. First person account of “the all-pervasive effects, immediate and secondary, of sexual abuse by a member of the clergy,” and “what was even more painfully learned by the victims/survivors” who sought healing and justice from his Church. From the preface: The book is offered “to the Christian community in the hope that it will prompt further reflection on what constitutes responsibility taking, compassion, justice and healing,” to abuse victims/survivors “as a gift of encouragement to speak their truth,” to offenders “as an example of the results on the victim of such behaviour,” and to the secular community “to further develop the understanding of the dynamics and consequences of power abuse.” Presented chronologically, Part 1, The Embroiling, consists of 5 chapters and covers the period 1986-1991. After the death of her husband, McBride, who was 43-years-old and alone with 5 of her 6 children living with her, was accepted into the Inter-Church Trade and Industry Mission (ITIM), an interdenominational, national organization that trains and places industrial chaplains in designated New Zealand workplaces. The director of the Wellington program and a trainer was Rev. John Mabon, a minister of the Methodist Church of New Zealand, who recognized McBride's grief and initiated a relationship with her that she understood as bereavement counseling, including a spiritual dimension. As he violated emotional, psychological, and physical role boundaries with her, he sexualized the relationship and invoked her secrecy, stating that he would be ruined and ITIM adversely affected if others knew. As her dependency on him grew, she felt responsible to protect him and the agency. Conflicted about the relationship, the harms to her included what she describes as suicidal thoughts and depression severe enough to interfere with her work at ITIM and her solo parenting. Part 2, The Extricating, which consists of 7 chapters and an epilogue, and covers the period 1991-1997, begins after Mabon left ITIM, and she learns the concepts of transference and countertransference, realizing retrospectively the dynamics of the 4-year relationship. Through his “tripled power-base” of clergy, counselor, and employer, Mabon “had cashed in on the newly-widowed vulnerability that I knew was there, and used me for his own ends.” Among the interrelated themes in Part 2: steps in her healing process; sustained efforts to hold Mabon accountable, prevent harm to others in vulnerable circumstances, and obtain justice; the failure of ITIM and the Methodist Church to respond appropriately to the issues; the significant healing, educational, and advocacy work of Susanna Group, a New Zealand support group of women who are survivors of clergy sexual abuse; discovery of other victims of Mabon, totaling 5 over a period of 25 years; the debilitating nature of silencing people who were victimized; the deleterious effects of maintaining secrecy by third parties in positions of responsibility for, and authority over, offenders; spiritual and religious issues, including forgiveness. Topical appendices; footnotes. Includes her poetry and artwork, diary entries, correspondence, and published and unpublished writings. [Presents an eloquent and insightful analysis of the responsibility of churches to intervene and hold accountable their clergy who have offended, support and respond justly to those who were victimized both directly and indirectly, and prevent future harm.] [See the following entry.]

_____. (2005; 2007). Faith Evolving: A Patchwork Journey. Wellington, New Zealand: Self-published, 127 pp.

McBride is “chaplain to Mana Community Enterprises (Porirua), a workshop for people with long-term mental health issues. She is also a counsellor, funeral celebrant and spiritual director.” A collection of her poems and writings that trace her spiritual development over 30 years. The 2nd and 3rd sections, respectively “After That 1987-1994” and “Turangawaewae 1995-2005,” contain a number of items from her 1999 unpublished manuscript, From the Shepherd's Mouth: A Study of Sexual Abuse in the Church [see the previous entry] related to events and her experiences of being sexually abused by a minister.

McBurney, Louis. (1986). Counseling Christian Workers. Waco, TX: Word Books, 292 pp.

McBurney is a board-certified psychiatrist who, with his wife, counsels clergy and their spouses at Marble Retreat, Marble, Colorado. Part of a series of books for Christian counselors that is written from an evangelical perspective. Part 1 “examin[es] some of the unique problems that face today’s Christian workers” which include ministry role-related pressures and resistance to counseling. Part 2 “deals with symptom complexes as they are present in the life of a minister.” Part 3 “consider[s] therapeutic approaches and principles as they relate to counseling Christian workers.” In Chapter 2, “Role-Specific Pressures,” he briefly identifies specific factors that create stress in the ministry of youth workers, including *sexual seduction*. Warns single ministers to “be alert to the potential for disaster that lurks” in youth ministry and states: “The minister of youth is particularly vulnerable to the seductive behavior of the older adolescents who see themselves as more sophisticated than the peer group.” Also warns against false accusations. Presents a brief anecdote of a youth minister who sexualized his relationship to an adolescent in the church. Also in Chapter 2, he identifies specific factors that create stress in the ministry of evangelists, including being a *sexual object*, and states: “One of the serious vocational hazards of evangelism is the sexual temptations involved. His personality is powerful and winsome, his communication skills are persuasive, his dress and appearance are attractive, and the environment of emotional responsiveness in his meetings are conducive to openness and trust... Without the usual restraints of wife, family, and friends, the evangelist is free to abandon his inner moral values. His unresolved sexual conflicts may be expressed in promiscuity, homosexual encounters, pursuit of pornographic stimulation, or any of the perversions.” In Chapter 4, “Marital Maladjustment,” he discusses sexual *infidelity* committed by married clergy, and briefly identifies “aspects of the ministry that increase vulnerability...” These include: declining social restraints on sexual promiscuity; the role of the minister; a similarity between spirituality and sexuality; women who are “the angry seductress”; personal factors in the life of the minister. Appendix 1, “Avoiding the Scarlet Letter,” is a reprint of an article. See this bibliography, Section IIa: McBurney, Louis. (1985). Bibliography; footnotes.

McCabe, Joseph. (1926). The Truth About the Catholic Church. Girard, KS: Haldeman-Julius Company, 101 pp.

Joseph McCabe (1867-1955) was raised in England, entered a Franciscan monastery as a youth, and left the Roman Catholic priesthood in 1896. An author and lecturer, he promoted rationalist thinking, evolution as scientific, humanitarian reforms, and wrote numerous works critical of the Roman Catholic Church. This book is negative history and critique of the Church. In tracing the early history, he lists numerous examples of popes who had sexual relationships with Church members, but does not cite his sources. In a chapter on the confessional and indulgences, he briefly describes a time as a priest when he heard the confession of a woman concerning a fellow priest who sexualized his relationship with her when she was 16. Very briefly mentions other priests who conducted confessions in the homes of women as a pretext that allowed them to sexualize the relationships. Only occasional references are provided.

McAlinden, Anne-Marie. (2006). “Are There Limits to Restorative Justice? The Case of Child Sexual Abuse.” Chapter 20 in Sullivan, Dennis, & Tiffit, Larry. (Eds.). Handbook of Restorative Justice: A Global Perspective. Abingdon, Oxfordshire, England; Routledge, pp. 299-310.

McAlinden is a Lecturer in Law, Queen’s university, Belfast, Northern Ireland. From the book’s introduction: “It is our hope that this Handbook will act as a catalyst for moving us to tell our stories, those of failure and of success...” The chapter’s beginning section, a literature review, states: “The failure of formal criminal justice thus far with respect to [the] types of offences [which involve sexualized violence] means there is considerable scope for exploring alternative forms of justice and their potential for improving the outcome for victims, offenders, families, and communities affected by sexual offences.” States her position: “This essay hopes to show that, in carefully managed contexts, the restorative paradigm could be extended beyond the traditional and generally accepted domain of less serious forms of offending. ...it is contended that restorative justice [RJ] may represent a wider and more holistic response to child sexual abuse.” Begins by “providing an outline of the broad principles of [RJ] as well as some examples of restorative practice with sex offenders.” Sketches the *circles of support and accountability* model in Canada

which is utilized with people who were released after incarceration for sex offenses, a model which originated in the Canadian Mennonite Church. Cites 2 “obvious caveats” to the model: lack of longitudinal studies regarding the effectiveness of treatment on recidivism rates, and logistical problems in implementation. States: “The overwhelming positive aspect of these schemes, however, is the fact that they encourage and facilitate the treatment and reintegration of the offender and provide some level of engagement and truth for the parties about what has happened.” The next section responds to concerns of critics regarding the extension of RJ to “domestic violence and adult sexual offences to child sexual abuse... It ultimately argues that in fact child sexual abuse may be particularly apposite for a restorative approach.” Addresses 5 concerns: 1.) RJ may minimize sexual offenses as less than very serious criminal offenses. 2.) RJ allows for the offender to reject responsibility for the offense. 3.) RJ reproduces and reinforces the power imbalance of the sexual offense when the survivor encounters the offender, and may lead to re-victimization. 4.) RJ “may encourage victims to remain in abusive situations and cause repeat victimization.” 5.) RJ encourages vigilantism. The next section is a 5-paragraph proposal for applying RJ to cases of child sexual abuse. States in the conclusion: “Restorative programs may not be appropriate for all abusers but they may provide an effective alternative for low-to-middle risk offenders when operated on a voluntary basis.” 7 chapter endnotes; 60+ references. [While the context of sexual boundary violations in a faith community context is not addressed, the topic is relevant due to the interest of some in faith communities to apply RJ principles and practices to incidents of sexual boundary violations.]

McCafferty, Patrick. (2010). “Jesus the Risen Victim: A Response to the *Murphy Report*.” Chapter 6 in Littleton, John, & Maher, Eamon. (Eds.). The Dublin/Murphy Report: A Watershed for Irish Catholicism? Blackrock, Co. Dublin, Ireland: The Columba Press, pp. 63-73.

From a collection of responses to Commission of Investigation: Report into the Catholic Archdiocese of Dublin (2009, July), chaired by Yvonne Murphy, a Circuit Court judge in Ireland, popularly known as the *Murphy Report*, an investigation commissioned by the government of Ireland to examine how the Roman Catholic Church and government authorities responded to “complaints, suspicions and knowledge of child sexual abuse” in Ireland, 1975-2004, by Roman Catholic priests. It concluded: “The Dublin Archdiocese’s pre-occupations in dealing with cases of child sexual abuse, at least until the mid 1990s, were the maintenance of secrecy, the avoidance of scandal, the protection of the reputation of the Church, and the preservation of its assets. All other considerations, including the welfare of children and justice for victims, were subordinated to these priorities. The Archdiocese did not implement its own canon law rules and did its best to avoid any application of the law of the State.” From the book’s introduction: “...the kernel of what is at issue here: the betrayal by priests and bishops of Christ’s example of love and selflessness in an attempt to cling on to power and prestige. This book will examine the implications of this betrayal for the future of the Catholic Church in Ireland.” McCafferty “is a [Roman Catholic] priest of the Diocese of Down and Connor,” a doctoral student in Dublin, Ireland, and a survivor of sexual abuse by priest while he was seminary student at St. Peter’s College, Wexford, England. In chronological order, sketches his childhood and early adulthood experiences that shaped his response to identify with the victims of clergy sexual abuse as he “became very outspoken, as a priest, on the Church’s poor handling of these crises and non-responsiveness to those affected.” Very briefly traces his public statements. Identifies significant factors in the Church that contributed to the problems and need to be changed: clericalism and its narcissism, and justifying actions as for the good of the Church. Footnotes.

McCarthy, Sarah. (2006). “The Celibacy Requirements for Priests Fosters Child Sexual Abuse.” Chapter in Williams, Mary E. (Ed.). The Catholic Church. Detroit, MI: Greenhaven Press, pp. 92-100. [Based on: McCarthy, Sarah. (2002). Behind the vestry door. *Liberty*, 16(June):21-24.]

McCarthy is identified as a freelance writer. Written in response to reports in 2002 regarding sexual abuse of minors by Roman Catholic priests and the responses by hierarchy upon discovery. “The priest scandal raises questions about the culture of the Roman Catholic Church that is shaping and maintaining the behavior of its priests.” Asserts that mandatory celibacy for the

priesthood is a form of sexual repression and is the root problem causing sexual abuse of minors.
Lacks references.

McChesney, Kathleen L. (2004). "Pledges, Promises, and Actions." Chapter 4 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 39-45.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, "in order to work together in a collaborative effort to help fine-tune one another's thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem..." McChesney is the first executive director, Office of Child and Youth Protection, United States Conference of Catholic Bishops (USCCB). Very briefly describes USCCB's Charter for the Protection of Children and Young People that was adopted in 2002, and subsequent efforts to implement its 17 articles and the USCCB's Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons. Discusses reasons to be hopeful about the Charter, and concludes with an optimistic assessment. The Charter (Revised edition) is included as an appendix, pp. 193-202.

_____. (2011). "The Charter Report Card: Have the Bishops Lived up to the Promises Made in Dallas?" Chapter 5 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 65-78.

A chapter in a book the purpose of which "is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America." McChesney is a former executive of the U.S. Federal Bureau of Investigation, and was the first executive director of the Office of Child and Youth Protection, United States Conference of Catholic Bishops (USCCB). Explores the question embedded in the chapter title, which refers to the Charter for the Protection of Children and Young People adopted by the USCCB in 2002. Using the framework of report cards, offers her "point of view gleaned from personal experience as the first executive of the USCCB's Office of Child and Youth Protection and interactions with Catholic clergy, laity, and abuse victims and their families" as applied to 4 general promises by the bishops in the Charter: "(1) to promote healing and reconciliation with victims/survivors of sexual abuse; (2) to guarantee an effective response to allegations of sexual abuse of minors; (3) to ensure the accountability of our procedures; and (4) to protect the faithful in the future." Concludes: "By this observer's standards, the bishops have done some things quite well and some things poorly, if at all." 12 endnotes.

McChesney, Kathleen L., & Plante, Thomas G. (2011). "Beyond the Decade of Crisis." Chapter 19 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 247-251.

The concluding chapter in a book the purpose of which "is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America." McChesney is a former executive of the U.S.A. Federal Bureau of Investigation, and was the first executive director of the Office of Child and Youth Protection, United States Conference of Catholic Bishops. McChesney is a former executive of the U.S. Federal Bureau of Investigation, and was the first executive director of the Office of Child and Youth Protection, United States Conference of Catholic Bishops. Plante is professor of psychology, and director, Spirituality and Health Institute, Santa Clara University, Santa Clara, California. A very brief, nuanced commentary: "While the events and responses of the Catholic Church in the United States and, to some extent abroad, are not all good, neither are they all bad. Much progress has been made... However, as long as abuse cases can fall between the cracks and bishops can refuse to follow the guidelines outlined in the [Charter for the Protection of Children and Young People adopted in 2002 by the United States Conference of

Catholic Bishops] without corrective feedback and accountability, risks to child safety remain... Notably, there is agreement among [authors of the chapters in this book] that there is much more to be accomplished.” 6 endnotes.

McHugh, Rosemary Eileen. (2015). “Clergy Sexual Abuse in the Roman Catholic Church and the Perspective of a Family Physician Who Is Also a Victim/Survivor of Clergy Sexual Abuse.” Chapter in Murphy, Sheila M., & Seng, Michael P. (Eds.). Restorative Justice in Practice: A Holistic Approach. Lake Mary, FL: Vandeplass Publishing, LLC, pp. 278-304.

From the book’s introduction: “This book of essays explores the different ways that restorative justice can be used to solve disputes and heal wounds... Restorative justice... above all, requires solid preparation and the commitment of time and resources. Above all, it requires a personal commitment of all participants to make it work.” The chapter is in a section of the book on restorative justice in community settings. McHugh, a practicing Roman Catholic and family physician in Chicago, Illinois, writes in the first-person. The opening section is autobiographical. Raised in an observant Catholic family in Chicago by parents who were immigrants from Ireland, she was educated in Catholic schools, including college and graduate institutions. While attending medical school in Dublin, Ireland, she went to a parish to participate in confession, and met “Fr. Desmond McCaffrey, a Discalced Carmelite priest.” Following a subsequent occasion on which McCaffrey functioned as her confessor, he sexualized his role relationship to her. Her reaction was to internalize blame. Over time, she confided her story to several different priests, including to a spiritual director during a retreat in 2006; he termed her experience as a “sexual assault.” She states: “That was the first time I was able to put a name on what happened to me, in my experience with Fr. McCaffrey.” Years after her encounter with McCaffrey, she returned to Ireland in 2010 for a family wedding, and upon discovering McCaffrey was still active as a priest, contacted Fr. Diarmuid Martin, Archbishop of Dublin, who met with her. As part of Martin’s responses, McHugh was contacted by woman “who worked as a pastoral counselor on cases of clergy sexual abuse for the Church,” and who referred her case to the Dublin police. The hierarchy of McCaffrey’s order was informed, he was removed from active ministry, and she received an annual report on how he was being monitored. McCaffrey died in 2014. The next section presents themes from her research on the “clergy sexual abuse crisis” in the Catholic Church. The last section is her commentary and recommendations. Quotes from numerous individuals, reports, books, and media sources. 45 footnotes.

McClintock, Karen A. (2001). Sexual Shame: An Urgent Call to Healing. Minneapolis, MN: Fortress Press, 159 pp.

McClintock, a United Methodist minister with a PhD in clinical psychology, is a therapist, Samaritan Counseling Center of Southern Oregon, Medford, Oregon. From the preface: “This book is offered as a resource for congregational discussion and for the personal liberation of those who have experienced shame in their families or in the church.” States in Chapter 1: “Where shame is underlying process, persons are increasingly likely to act out... For four years I chaired a conference committee that handled issues of clergy sexual misconduct. I observed the damage of the painful repression of sexual passion that often lay underneath the acting out of sexual misconduct. When pastors violate their congregations’ trust by engaging in sexual flirtation or consummation with parishioners, deep wounds result. The profile of those most likely to become sexual perpetrators of misconduct includes who are themselves ashamed of sex. The pastor who denies his or her own strong erotic feelings is most likely to braid the boundaries of relationships with others.” Chapter 2 discusses the task of defining *sexual shame* as part of a healing process, primarily using a clinical framework. Chapter 5, “Sexual Sin,” states: “Whenever genital contact involves an imbalance of power, it is sinful. No adult can have genital or other sexual contact with a child without causing extreme damage... The church has participated in perpetuating sexual abuse by theologically articulating patriarchy... Our participation, theologically, in family violence contributes to the shame of victims and perpetrators alike.” Defines *sexual sin* “as that which destroys self-worth, the use of one’s body for power over another, seeing ourselves or others as only objects of pleasure, and engaging in physical acts that increase our shame or another’s shame before God.” Chapter 8, “When the Pastor is Ashamed,” is a 7-page discussion

of sexuality and the topics of: clergy and narcissism, and congregations and secrets, e.g., “Congregations whose leaders have been found to have affairs during their leadership of the congregation and are bound with sexual secrets and shame.” Endnotes.

_____. (2004). Preventing Sexual Abuse in Congregations: A Resource for Leaders. Herndon, VA: The Alban Institute, 164 pp.

McClintock is a clinical psychologist with a practice and a United Methodist Church minister. Written for members of congregations, clergy, denominational leadership, and seminarians. Style is personal, at times conversational, and non-academic. Intent is to offer underlying principles and values from which problems can be addressed, as opposed to an approach that applies rigid rules or legalistic formulas. Emphasizes the need for taking preventive acts – education, training, policies – before incidents occur. Incorporates components from her workshops with laity and clergy designed to create safer congregations. Her point of view is often oriented to mainline Protestant denominations, and her examples of specific religious resources are from United Methodist sources. Each chapter contains open-ended questions for reflection that are inserted into the text. Chapter 1, “Abuse Prevention,” very briefly identifies 5 failed approaches used by congregations to prevent sex abuse: maintaining silence, deferring to those in positions of authority, repressing sexuality and sexual issues, avoiding sexuality and sexual issues, and functioning out of shame. Chapter 2, “Family, Generation, Culture, Congregation: The Context,” encourages explorations of sexual attitudes, norms and values, and behaviors by tracing how they were learned. Her systems approach to a congregation recognizes the intergenerational and cross-cultural nature of discussions about sexual boundary issues as both difficult and potentially enriching. Advocates open, direct, and healthy communication patterns about sexuality in congregations: “Break the no-talk rule and begin the process.” Chapter 3, “Sexual Harassment: What It Is and What to Do about It,” is practically-oriented, and uses two case studies with questions to guide reflection. Chapter 4, “Educating the Congregation,” identifies establishing boundaries about physical touch as a first step in educating a congregation about harassment and abuse: “At the first sign of discomfort, at the first crossed boundary, unwanted touch can be stopped.” Demonstrates particularly sensitivity to the needs of children and adolescents, and to adults who have been sexually abused. Discusses opportunities within the context of worship to educate a congregation and promote prevention. Chapter 5, “Professional Roles and Romantic Relationships,” is intended for clergy and lay professionals, and offers guidelines on the topic. Promotes education and training as a means of risk reduction. Chapter 6, “Congregations at Risk,” very briefly discusses specific clinical conditions that create difficult conditions within a congregation: “sexual shame, sexual addiction, addiction to pornography, romantic delusion, and unhealed victims of sexual abuse who become perpetrators.” Discusses how an individual’s unresolved issue can negatively affect the life of a congregation, and offers some suggestions for how to respond. Applies her consistent theme to these difficult situations: “...shame, secrets, addictions, and abuse can be openly addressed to increase everyone’s health and safety.” Chapter 7, “Clergy at Risk,” reviews “...a number of cultural, psychological, and congregational factors that put clergy at particular risk for sexual misconduct.” Identifies the declining professional status of clergy and gender-based stereotypes about vocational roles as prevailing cultural factors. Identifies two dynamics in congregational leadership that “hold potential to erode a pastor’s wellness” and thus are risk factors: a pastor’s enmeshed relationships with the congregation which blurs emotional boundaries, and a pastor who is co-dependent. Chapter 8, “Dangers in Pastoral Counseling,” considers the risk to clergy through secondary or vicarious trauma, and through dual or multiple role relationships. Includes succinct guidelines for how clergy can maintain professional boundaries in specific occupational situations. Chapters 9 and 10 present policies that can be included in a congregation’s personnel handbook and work in conjunction with insurance policies, personnel policies, and job descriptions in order to protect the congregation as well as vulnerable individuals. Addresses ways to develop, implement, and maintain the policies. Encourages utilization of community resources in order to educate congregations. Encourages mandatory reporting by clergy based on the ethical guidelines and standards of practice of licensed therapists. Uses only a few references.

McClure, John S. (2013). "Preaching and Sexual Ethics." Chapter 14 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 157-167.

From the book's introduction: "...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader." McClure is a professor of preaching and worship, Vanderbilt Divinity School, Vanderbilt University, Nashville, Tennessee. His starting premise is that since "the pulpit is the center of the symbolic life of the church community," it "is where the core theological narrative of a congregation is negotiated in relation to authoritative texts and traditions," and thus "[t]he presence or absence of themes bearing on sexuality within this core narrative becomes an important part of the way sexual ethics is treated within a congregation." The brief section on "personal sexual ethics in relation to the pulpit" emphasizes self-awareness in one's role as clergy. The brief section on "professional sexual ethics" emphasizes that clergy are "in a fiduciary role of authority within the community of faith, and crossing sexual boundaries is an abuse of power and a violation of the sacred trust invested in that authority." Notes that there are "significant differences in how this power plays out for men and women in the church." His summary states: "...it is important that we, as preachers, learn to think as intentionally as possible about: (1) how we understand our own sexuality and sexual boundaries in relation to preaching; (2) how we understand the fiduciary trust and dynamics of power involved in preaching as a part of our ministry of preaching; and (3) the positive and proactive possibilities for developing a pastoral sexual ethic that will extend care, compassion, and the courage to change to many of our listeners." Discussion questions and 5 recommended readings; 12 footnotes.

McCormack, Win. (Ed.). (2010). The Rajneesh Chronicles: The True Story of the Cult That Sought to Kill Two-Thirds of the Human Race. Portland, OR: New Oregon Publishers Inc., 358 pp.

McCormack is publisher and editor-in-chief, Tin House magazine. The book is mostly a collection of magazine-style articles from *Oregon Magazine* about Bhagwan Shree Rajneesh and followers of the guru. Rajneesh relocated his base from an ashram in India to Rajneeshpuram, the community established near Antelope, Oregon. Pp. 120-122 by McCormack profile a former disciple who describes her experiences at the ashram in India as being "the subject of a very sophisticated program of mental manipulation while a member of Rajneesh's 'pseudo-religious, totalistic cult.'" She calls a 14-day encounter group "the capstone of her indoctrination," stating it consisted of "shocking physical violence," and "verbal abuse and orgiastic sex." States that the purpose "was to break you down completely, to destroy any remnant of self-control or self-trust you had left, any sense at all of your own integrity." Pp. 123-126 by McCormack cite commentators who attribute Rajneesh's promotion of "sexual promiscuity," in addition to "being a calculated ploy to attract followers," to this "particular cult's system of psychosocial control," by preventing pair bonding and focusing attention on him. Cites former disciples who state that "coercive psychological pressure was applied," especially on women," to enforce participation in sexually promiscuous behavior," including group-sex orgies. Cites former disciples who report the rape of women in therapeutic encounter groups that were key components of Rajneesh's operation. Pp. 187-191 by McCormack and Bill Driver cite sources who state that most of the girls, 12-14, at Rajneeshpuram were engaged by older men in sexual relationships. States that Rajneesh "has suggested in lectures that the younger age at which people become sexually knowledgeable, the sooner they will be able to overcome the sexual repressiveness of society." Pp. 195-198 by McCormack profile a young Swedish woman who joined the ashram in India in 1979. She was directed to a Tantra group in which she "was commanded to have sexual intercourse with all the men in the group in turn, in order 'to kill her ego.'" Pp. 232-240 by McCormack describe Rajneesh's sexism, including reports from former disciples that there was rampant sexual exploitation of female disciples in the therapy groups, which were conducted primarily by male leaders.

McCullough, Donald W. (2002). The Wisdom of Pelicans: A Search for Healing at the Water's Edge. New York, NY: Viking Compass, 158 pp.

Written at 52-years-old by a man who had been a Presbyterian minister, pastor of congregations in California and Washington, and recently served as president and professor of theology and preaching, San Francisco Theological Seminary, San Anselmo, California. Precipitated by events related to his sexualization of relationships in his religious role and office, including divorce, formal allegations filed against him that resulted in an investigation and ecclesiastical trial, and the loss of his job at the seminary. [See this bibliography, Section IV: Lattin, Don. (2000).] He uses pelicans and the interaction of the ocean and shoreline as metaphors to reflect on his circumstances and reactions. However brief and occasional, offers rare and strongly-worded comments from an offender's perspective on an ecclesiastical proceeding on clergy sexual abuse. Refers to his professional and religious boundary violation as *adultery*. Footnotes.

McDaniel, June. (2007). "Does Tantric Ritual Empower Women?" Chapter 9 in Pintchman, Tracy. (Ed.). Women's Lives, Women's Rituals in the Hindu Tradition. New York, NY: Oxford University Press, pp. 159-175.

McDaniel is a professor of religious studies, College of Charleston, Charleston, South Carolina. "This chapter explores the ritual practices of women active in tantric traditions in West Bengal. ...we shall explore Hindu understandings about female Shakta tantric practitioners in West Bengal... This chapter will contrast the roles for women as written in tantric texts and as lived out in women's practice. These are in many ways quite different. Tantric texts describe three major roles for women: they can be incarnations of the goddess, or consorts for sexual ritual, or female gurus." Begins with descriptions of women in tantric texts. Discusses the "most publicized role for a woman in the tantric texts [which] is the role of consort in sexual rituals," either as "within a single couple," the *lata sadhana*, or within the *kula cakra*, a group ritual practice. Notes that for both the goal "is the enrichment of the male tantrikas: the woman merely brings along the goddess within her." Regarding the group ritual, cites a text that "states that the man will gain *siddhis*, or supernatural powers. The effect of this practice on the female tantrika is not mentioned." The "idealized textual roles" of female tantrikas contrast with the reality she found in her fieldwork in West Bengal in 1983-1984 and 1993-1994 when she interview female Shakta tantrikas who described 5 roles: 1.) Celibate tantric yoginis who were lifelong celibates, and had the highest status among the women interviewed. "The goal of tantra was to gain liberation and also *shakti*, both as the goddess and as power." 2.) Holy women, *grihi sadhikas*, who had been married, but left husbands and families "to follow a religious calling... The goal of tantra was to follow the goddess's will in an ascetic setting." 3.) "Tantric wives [who] performed tantric ritual sex and worship as part of their devotion toward their husbands and gurus... Tantra was a form of service, involving obedience to husband and guru and following women's marital obligations." 4.) "Professional consorts [who] were women who performed ritual sex and worship as a way to make a living... The goal of tantra was to help the male tantrika in his practice, make money, and possibly get a permanent home and a male protector." 5.) "Celibates wives and widows [who] were householders who incorporated tantric practice as an aspect of worship... The goal of tantra was to please the goddess and gain blessings, without sexual practice." Her interviewees described the 4th role as "a very low-status" in Bengali culture, consistent with low caste status. Her description states:

"These women have come to accept their roles as consorts as their lot in life. Several were forced by poverty and hunger into these roles, and they needed money to care for their children. Often, they were bound by considerations of dharmic obligation; since their mothers were *sadhikas*, they too must follow that profession. Many of these relationships are semi-incestuous, where the man with whom the mother is sleeping is also sleeping with her daughter. However, because it is placed in a ritual context, the father figure becomes the guru, and the relationship is understood as a sort of religious apprenticeship. While the consort role is often idealized in the West, representing freedom and liberated sexuality, there are clearly problems for women in Hindu society who are forced into the role and would themselves prefer a more traditional life."

To the question, “Does tantric ritual empower women in Hindu culture?”, she answers: “It depends upon the rituals performed and the local understandings of these rituals... The notion of tantric ritual as ‘free love,’ independent of marriage or commitment, is not appropriate to the Bengali Shakta tantric tradition. In West Bengali society, tantric spiritual practices may sacralize a woman’s life and actions, or cause her to be rejected by the community, depending on the type of ritual involved.” 9 references; 22 endnotes. [Included in this bibliography because of its relevance to the phenomena of gurus who have rationalized sexual boundary violations with followers, particularly in the West, by invoking tantric teachings and practices.]

McGee, Hannah, Garavan, Rebecca, de Barra, Mairéad, Byrne, Joanne, & Conroy, Ronán. (2002). “Results of the SAVI Survey.” Chapter 4 in The SAVI Report: Sexual Abuse and Violence in Ireland. Dublin, Ireland: The Liffey Press in association with Dublin Rape Crisis Centre, pp. 55-182. [Accessed 08/04/12 at the World Wide Web site of BishopAccountability.org: http://www.bishop-accountability.org/reports/2002_04_19_McGee_SAVI_Report.pdf]

The study was initiated by the Dublin Rape Crisis Centre, Dublin, Ireland, and conducted by the Health Services Research Centre, Department of Psychology, Royal College of Surgeons in Ireland; funders included the national government’s Department of Health and Children, and the Department of Justice, Equality and Law Reform. “The main aim of the SAVI study was to estimate the prevalence of various forms of sexual violence among Irish women and men across the lifespan from childhood through adulthood. Additional aims of the study were to describe who had been abused, the perpetrators of abuse, the context in which abuse occurred and some psychological consequences of such abuse; to describe the pattern of disclosure of such abuse to others, including professionals; to document public beliefs about and perceived prevalence of sexual violence; to assess public willingness to disclose abuse to others in the event of a future experience; to document particular challenges experienced in addressing sexual violence by marginalised groups; and to make recommendations for future developments in the areas of public awareness, prevention, service delivery and policy development.” Based on 3,000+ adults in Ireland who were interviewed in 2001. In Chapter 4, which presents the results, a section, ‘Context of Abuse,’ examines the patterns of abuse situations because of the potential “implications for both the treatment and prevention of sexual violence.” A subsection reports on the role relationship of the perpetrator and the person abused. In cases of child sexual abuse, if non-family members known to the person reporting the abuse, 5 categories emerged: *neighbour*, *friend*, *boyfriend*, *authority figure*, and *acquaintance known > 24 hours*. Table 4.11 presents a profile of abusers identified as being authority figures. The most frequently mentioned distinct category was babysitter (19.7% of males reporting; 28.2% of females), followed by *religious minister* (9.1% of males; 8.5% of females), and *teacher – religious* (18.2% males; 0.0% females). Comments: “Combining religious ministers and religious teachers, they constituted the largest single category of authority figures as abusers of boys; 5.8 per cent of all boys sexually abused were abused by clergy or religious. A smaller proportion (1.4 per cent) of girls abused were abused by clergy or religious.”

McGillion, Chris. (2003). “Visions, Revisions and Scandal: A Church in Crisis.” Chapter 1 in McGillion, Chris. (Ed.). A Long Way from Rome: Why the Australian Catholic Church is in Crisis. Crows Nest, New South Wales, Australia: Allen & Unwin, pp. 1-36.

McGillion is the religious affairs columnist, *Sydney Morning Herald*, Sydney, Australia, and teaches journalism at Charles Sturt University, Bathurst campus, Australia. Chapter in a book in which the introduction states: “[Roman] Catholicism in Australia is at a crossroads. In one direction lies a less clerical, more inclusive form of Church moving judiciously with the times. In the other is a notion of Church which is closely linked to a Vatican worldview, is nostalgic and leads through dogma and discipline to the fortress Church of the pre-Second Vatican Council era.” McGillion identifies 2 issues that “have absorbed the internal energies of the Catholic Church in recent years. The first involves the Church’s institutional integrity (requirements of obedience, orthodoxy and conformity); the second involves the moral integrity of certain of its members (the scandal of clerical sexual abuse).” His analysis is that the Vatican’s concern is the 1st issue and the laity’s concern is the 2nd, and that the Vatican blames secular culture for the 2nd issue, while

laity see the 2nd issue as “proof of the need for a fundamental renewal in the Church that embraces at least some of the secular world’s standards of equity, accountability and participatory decision-making.” States that these 2 positions have clashed no more dramatically than in Australia, with damaging outcomes. Describes briefly the critiques of Vatican positions presented by Australian bishops at the Synod of Oceania in 1998. Contrasts this stance that of 13 of the 38 bishops who also in 1998 signed a document, *Statement of Conclusions*, developed by the Vatican, which supports the Vatican’s positions and was reported “as an official view of the state of the Catholic Church in Australia.” Describes “the integrity of the Australian bishops’ response to the issue of clerical sexual abuse” as an indirect casualty of the *Statement*. Describes events in 1993 and 1994, particularly in relation to the Christian Brothers order, including: the Brothers issued a public apology to child victims of physical and sexual abuse while in the order’s institutions; a class action suit against the order seeking damages for physical and sexual abuse; a police investigation into sexual abuse at a Brothers college followed by cover-ups by officials. As a result of these public events, in 1996, the Australian Church adopted recommendations to change the way the Church responded to complaints of clerical sexual abuse. McGillion states that from 1988 to 1999, the bishops’ response “evolve[d] from a virtual protection of abusive priests and religious brothers and sisters, through damage control, to a recognition of how a clerical culture itself could help produce abusive clergy. The *Statement*, however, dashed any hopes that the bishops might feel free to act on this last insight and so would fall short of a comprehensive response to the problem.” Repots that an action plan that followed from the 1996 recommendations was buried because it opposed positions in the *Statement*. Concludes: The leadership’s refusal to deal comprehensively with sexually abusive clergy has undermined the Church’s moral credibility.” 15 endnotes.

McGillion, Chris, & Damian, Grace. (2014). Reckoning: The Catholic Church and Child Sexual Abuse. Adelaide, South Australia, Australia: ATF Press, 151 pp.

McGillion teaches journalism at Charles Sturt University, Bathurst, New South Wales, Australia, is an author, and a former journalist. Grace is an author. “The book is meant as a resource for people who want to make their own well-informed assessment of the [culpability of the Roman Catholic Church in Australia] in regards to [the sexual abuse [of minors] and of the impact of this [current] investigation [by the Royal Commission into Institutional Responses to Child Sexual Abuse, created by the Australian government in 2012] on its continued standing in society... Our intention is to provide perspective on the emergence of a crisis for the Church and its sometimes puzzling responses to that crisis.” Chapter 1 is brief history since the 1980s of the emergence of cases of sexual abuse of minors by priests and religious brothers in Australia, and responses by the Church, survivors and advocates, media, and government entities, including the Royal Commission into the State of New South Wales Police Service. Chapter 2 describes events in Australia demonstrating how “the pontificate of John Paul II” had the “effect of undermining the authority of local Church officials and reducing their room for manoeuvre in pressing ahead with much-needed initiatives to address the problem” of how to respond to “the clerical sexual abuse of children.” Discusses the 1999 report, Towards Understanding: A Study of Factors Specific to the Catholic Church Which Might Lead to Sexual Abuse by Priests and Religious, which was commissioned by the Australian bishops. Concludes: “What is clear is that, by its direct and indirect actions, the Vatican demonstrated, at the very least, insensitivity to the dilemmas confronting local bishops; at worst, it had undermined the initiative, and therefore authority, of the local hierarchy to deal – and to be seen dealing – effectively with issues relating to clerical sexual abuse.” Chapter 3 briefly describes events beginning in 2002 – when renewed Australian media attention focused on actions of the hierarchy, and calls for reform were issued from within the Church – and continuing into 2012. Chapter 4 contrasts media focus on the Church with the sexual abuse of minors in a larger, societal context. Also discusses the role and influence of the Church’s canon law and Vatican documents in relation to incidents of clerical sexual abuse. States: “[The Church’s] efforts to avoid scandal were infantile and perverse, but those efforts were, nonetheless over-simplified and misunderstood by their critics.” Also states: “Victims [of clerical sexual abuse] have inadvertently become the means to furthering various agendas about the Church.” Chapter 5 discusses strategies on preventing clerical sexual abuse. States: “What will sustain the probity of the Catholic Church is not a system of external monitoring but internal renewal, much talked about for fifty years but now necessitated by the falling support of its flock, detailed in Chapter 2, and the continuing pressure of the sex abuse crisis.” The book’s final section, “Conclusion,” includes the statement: “At a collective level, there was less a culture

of cover-up [in the Catholic Church of Australia] than one of ignorance.” A large percentage the footnotes are from media sources.

McGlone, Gerard J. (2004). “The Pedophile and the Pious: Towards a New Understanding of Sexually Offending and Non-Offending Roman Catholic Priests.” Chapter in Mullings, Janet L., Marquart, James W., & Hartley, Deborah, J. (Eds.). The Victimization of Children: Emerging Issues. Binghamton, NY: The Haworth Maltreatment & Trauma Press, pp. 115-131. [Simultaneously published in *Journal of Aggression, Maltreatment and Trauma*, 8(1/2 & 3), (2003), pp. 115-131.]

McGlone is a Roman Catholic priest, Jesuit order, and a clinical and research fellow, Johns Hopkins University School of Medicine, Baltimore, Maryland. “This chapter will attempt to evaluate and add to the base of existing knowledge about the Roman Catholic priest sex offender by exploring the psychosexual and psychological profiles of this group and comparing them with priests who have no known history of sexually abusive behaviors.” Identifies his use of the terms *pedophile*, *ephebophile*, and *sex offender*. Notes the problem of obtaining reliable data for prevalence and incidence rates. Concludes that most studies show “that more than 80% of these known priest-offenders are classified as ephebophiles...” Notes some reasons for lack of knowledge about offending priests, including “the Catholic Church’s unwillingness and/or inability to sponsor and lead genuine research in this area...” Another problem includes the reliance on treatment centers for data which produces methodological flaws related to a convenience sample, and problems regarding independence from the Church which funds treatment. Addresses understanding the problem of priest sex offenders by briefly describing the unique Catholic context of historical and theological background, celibacy and the priesthood, and a psychosexual understanding of celibacy. Very briefly discusses the topics of misuse of power by clergy and the effects of abuse by priests on victims. Concludes with a call for further descriptive data regarding the interaction between an offender’s “personality makeup and a particular environment.” 59 references.

_____. (2011). “Understanding the Treatment of Clerical Sex Offenders.” Chapter 18 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 233-244.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” McGlone is executive director, Saint John Vianney Treatment Center, Downingtown, Pennsylvania, and a Roman Catholic priest, Society of Jesus (Jesuits). He begins with initial caveats that his positions, e.g., endorsing the efficacy of treatment of clerical sexual offenders, the need for a role for forgiveness, and endorsement of the question of whether to reconsider the zero-tolerance policy of the Charter for the Protection of Children and Young People, adopted in 2002 by the United States Conference of Catholic Bishops. Describes 3 important developments since the Charter’s adoption: based on research, there is “a more descriptive picture of the nature and the scope of the problem that contextualizes treatment today.”; advances in theory and models of clinical treatment of offenders; changes in risk assessment procedures and instruments, and utilization of post-treatment safety plans. Very briefly addresses the latest prevalence data, which includes new allegations of sexual abuse made against non-U.S.A. clergy serving in the U.S.A. Notes a widespread use in the Church since the Charter of a new evidentiary standard in cases of allegations against clergy: rather than reliance on the criminal standard in U.S.A. law, “‘51 percent of the evidence’ seemed or was likely to indicate that the allegation was credible,” and comments that the new standard is helpful to a treatment team’s attempt to “break through the denial process of an offender.” 30 endnotes.

_____. (2011). “The Clerical Sex Abuser: A Review of Research.” Chapter 5 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 109-140.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the

sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” McGlone is executive director, Saint John Vianney Center, Downingtown, Pennsylvania, “the oldest [clinical] treatment centre for clergy and religious in North America.” “This chapter will attempt to evaluate and summarise the data that currently exists about various categories of Roman Catholic priest sex offenders.” States: “The first key aspect in understanding this problem of clerical sexual abuse is that this issue is embedded in an ecclesiastical cultural environment. Situational factors have enormous power and influence over the individuals in the ‘abuse event’... Clerical child sexual abuse... takes place within a relationship of power, trust and dominance.” Uses the formal Diagnostic and Statistical Manual of Mental Disorders (4th edition, Text Revision) diagnostic definition of *pedophile* and the non-formal clinical classification of *epebophile*. Noting the extreme difficulty in obtaining reliable statistics for sex offenders who are Catholic clergy (i.e., priests and religious brothers), presents prevalence data from sample estimates. Discusses various studies and commentators’ estimates, noting differences. States: “Most current knowledge about priest sex offenders comes from the treatment centres or from self-report measures from the Church officials that have encountered these individuals, but data from these centres and these officials reveal a significant selection bias and lack some independence and objectivity because of the inherent flaws in using convenience samples... Little independent research has been conducted...” Presents data on clergy offenders, drawing particularly on data from the John Jay School of Criminal Justice studies that were commissioned by the United States Catholic Conference of Bishops. Briefly discusses 3 aspects of the unique Catholic context of clergy sex offenders: “(1) historical and theological background; (2) celibacy and the priesthood; and (3) psychosexual understandings.” Briefly comments on the role of the clergy and misuse of power, including by offenders and bishops upon discovery, as “crucial points in the discussion of this topic.” Cites the case of Fr. Gilbert Gauthe in Louisiana as a typical scenario in which perpetration is followed by a pattern of the hierarchy’s responses. Comments on the role of stereotypes and political agendas as presenting competing perspectives that are not based on empirical evidence. Discusses in 6 paragraphs the “enormous implications” of perpetration by priests “for the victims, especially if those victims are children.” 133 footnotes.

_____. (2012). “The Internet and Pornography.” Chapter 13 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 173-183.

From a book of presentations at the Roman Catholic Church’s International Symposium Against Child Abuse, the theme of which was “Toward Healing and Renewal,” that was held at the Church’s Pontifical Gregorian University, Rome, Italy, February 6-9, 2012.” The event was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the ‘open wound’ of [sexual] abuse [of minors].” An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. McGlone, a Jesuit priest, is executive director, Saint John Vianney Treatment Center, Downingtown, Pennsylvania. A Symposium workshop paper. Addresses “the use and misuse of the Internet and technology,” focusing on the “dark side,” e.g., “sexual text messages (sexting),” mobile pornography and sex trafficking, and particularly what he calls Internet pornography. Cites without reference “initial impressions from some other denominations” that clergy “who struggle with other additions might be more vulnerable. The most significant signs of vulnerability are issues related to loneliness and isolation, the lack of self-care, high expectations of oneself, a sense of entitlement, lack of education about this aspect of the Internet, and a significant ability to compartmentalize themselves...” Calls for prevention, emphasizing education, and early intervention. Regarding education, he includes the Church’s opportunity to empower parents to teach their children about “normal sexuality.” Offers 6 “online safety tips to share with children”: set rules, use filters, guard usage, check privacy policies, talk about dangers of email and chat, and monitor usage. 4 chapter endnotes.

McGlone, Gerard J., & Shrader, Mary (with Delgatto, Laurie). (2003). Creating Safe and Sacred Places: Identifying, Preventing, and Healing Sexual Abuse. Winona, MN: Saint Mary's Press, 159 pp.

McGlone, a Jesuit priest, Roman Catholic Church, is a clinical and research fellow, Department of Psychiatry and Behavioral Sciences, School of Medicine, Johns Hopkins University, Baltimore, Maryland. Shrader "has focused her work around youth and young adult ministry." Delgatto is a writer and "has served in the youth ministry field for more than two decades." From the preface: "This manual provides a starting point for [taking about the subject of sexual abuse and education. [It] was written with the intent to increase, in parish and school communities, awareness, understanding, skills, and resources in addressing and responding to sexual abuse." Roman Catholic context. Designed as a collaborative approach in a parish that involves members of the community to address a communal problem. Part A, "Understanding Sexual Abuse," consists of 3 chapters. Chapter 1 is an overview of sexual abuse, and identifies factors that contribute to stages of abuse, including "a relationship involving immense trust on the part of the child and parents," the child's extreme vulnerability because "he or she sees the priest as an agent of God," and secrecy that inhibits the child's disclosure. Chapter 2 covers sexual abuse and the Catholic Church, including priests who offend, and historical patterns of secrecy about abuse in the Church. Chapter 3 is a personal account by a survivor of childhood incest committed by her father. Part B, "Training, Education, and Listening Sessions," consists of 8 training sessions, with lesson plans, directed to: ministry leaders and volunteers, parents and guardians, young people, and an intergenerational session. Part C, "Resources for Parish School Staff," includes 'A Prayer Service of Reconciliation and Rededication.'

McGreevy, John T. (2004). "The Sex Abuse Crisis: The View from Recent History." Chapter 10 in Oakley, Francis, & Russett, Bruce M. (Eds.). Governance, Accountability, and the Future of the Catholic Church. New York, NY: Continuum, pp. 136-142.

From the proceedings of a conference sponsored by St. Thomas More Chapel, Yale University, New Haven, Connecticut, March 28-30, 2003, convened in response to "the emerging revelations of sexual abuse by [Roman Catholic] priests, as well as the church's administrative response to those revelations." The conference purpose was "to open up for discussion the larger and deeper questions concerning the conditions that had permitted such a crisis to occur." McGreevy is associate professor and chair of history, University of Notre Bend, South Bend, Indiana. States: "Put simply, the sustained media coverage, disillusionment, and passion aroused by the [current] sexual abuse crisis have no parallel in US [Roman] Catholic history... All told the sexual abuse crisis and its ripple effects have become the single most important event in US Catholicism since the Second Vatican Council." Attributes the intensity of the discontent – "horror of priests acting as sexual predators toward young people; horror at bishops willing to protect those priests" – as related to "a much larger well of discontent." Identifies 3 contributing factors: "a quiet anti-Catholicism in the culture forming sectors of our society, including the national media;" societal movement beginning in the 1960s toward institutional accountability, openness, transparency, and democracy; lack of "Catholic credibility" on sexual matters since the 1960s, including those related to personal experience, women, and homosexuality. 21 endnotes.

McIntosh, Gary L., & Rima, Samuel D. (1997; 2007). Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures. Grand Rapids, MI: Baker Books, 254 pp.

McIntosh is president, Church Growth Network, Temecula, California, and professor, Christian ministry and leadership, Talbot School of Theology, La Mirada, California. Rima is director, Doctor of Ministry program, Bethel Seminary, Bethel University, St. Paul, Minnesota. From the preface: The book's purpose is to assist "future [Christian church] leaders diagnose and address personal issues that may plague them in their exercise of leadership." The catalyst for the book was "[t]he proliferation of significant leadership failures within the Christian church and various other Christian organizations during the final two decades of the twentieth century [which] has been without doubt one of the most serious threats to the continued credibility and viability of Christianity in an increasingly secular and skeptical American culture." Their list of assumptions includes: "Every leader suffers from some degree of personal dysfunction varying from extremely mild to extremely acute.;" "Many leaders are not aware of the dark side of their personalities and

the personal dysfunctions that drive them.” At the end of Chapter 1, they describe “[t]he dark side [as] refer[ring] to our inner urges, compulsions, motivations, and dysfunctions that drive us toward success or undermine our accomplishments.” Throughout the book, they cite examples of ministers who committed “moral failures,” referring to sexual boundary violations committed in the context of their pastoral role. E.g., they describe the Assemblies of God denomination’s defrocking in 1987 of Jim Bakker, founder of Praise the Lord, a television evangelism program, and Heritage U.S.A., a Christian theme park, as due to “an adulterous encounter” with a woman who was his secretary, rather than describing Bakker’s asymmetrical power relationship to her that he sexualized. Endnotes.

McKay, Stan. (1995). “Healing in Communities Following an Experience of Mission as Oppression.” Chapter in Adams, Carol J., & Fortune, Marie M. (Eds.). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: The Continuum Publishing Co., pp. 404-411.

McKay, a member of the Cree Nation, was raised on Fisher River Indian Reservation, Manitoba, Canada. He is director, Dr. Jessie Saulteaux Resource Center, Beausejour, Manitoba, and a minister, United Church of Canada. Discusses healing from the “era of mission, of imperialistic, colonialistic, aggressive styles of presenting the Good News” as conducted by churches in 19th and 20th century Western Canada against “aboriginal or First Nations peoples.” States that a commission has been “established by the federal government to look into indigenous people’s issues... [including] the issue of [church-managed] residential schools [for First Nations children] and the genocidal results of the whole process.” Describes the residential school his sisters attended as an environment “where they were to suffer under malnutrition, terror, and captivity.” Reports physical beatings, sexual abuse, and degradation committed against children by school staff. Reports a legacy of “scarring and pain,” and communal self-destruction. Lacks references.

McLoughlin, Emmett. (1954). “A Corrupt Tree.” Chapter 3 in People’s Padre: An Autobiography. Boston, MA: The Beacon Press, pp. 58-97.

By a former Franciscan priest in the Roman Catholic Church who is superintendent, Memorial Hospital, Phoenix, Arizona. At 15, he entered a Franciscan seminary in Santa Barbara, California. The chapter describes part of his disillusionment with the Church, which included “the inconsistency between word and action of the Roman Catholic Church and the Franciscan Order – from their failure to put their ideals into practice.” States: “The power of a bishop over his clergy is as unlimited as that of a monarch in the Middle Ages. Only the right of capital punishment is denied him. It will come as a surprise to most Americans to know that there are institutions in the United States to which priests are sent by the bishops without any trial. One is in Oshkosh, Wisconsin, operated by the Alexian Brothers. Another, supported by the hierarchy, is in Jémez Springs, New Mexico, near Albuquerque. The ‘crimes’ for which priests are sent to those institutions are generally alcoholism, insubordination, or lapses in the realm of celibacy.” [The “lapses” include the sexual abuse of minors.]

_____. (1962). Crime and Immorality in the Catholic Church. New York, NY: Lyle Stuart, Publisher, 288 pp.

By a former Franciscan priest in the Roman Catholic Church who is superintendent, Memorial Hospital, Phoenix, Arizona. From the introduction: “[The Roman Catholic Church’s] most important produce – its reason for existence – is morality, the molding of lives that are not only good, but better than others, with a greater assurance than that of other religions that its members will far less sinful, much better emotionally adjusted throughout life and thus more certain of eternal happiness in heaven. The purpose of this book is to show that the Roman Catholic Church in its most important work is a failure.” Chapter 9, “Priests – Their Wives and Concubines in the Age of Faith,” cites examples from Charles Lea’s Historical Sketch of Sacerdotal Celibacy (1907) to document the history of “sexual unchasteness” of priests, including “their seduction of young women to the point [in a particular historical period] that Catholic men feared for the safety and virtue of their wives and daughters.” Chapter 10, “Ex-Priests – The Anonymous Legion of Decency,” discusses *solicitatio in confessione*, “solicitation in the confessional,” defined as “the sin [by a priest] of seduction in the confessional of a person confessing.” States: “This method of

seduction has plagued the Roman Catholic Church ever since it inaugurated, sometime about the fourth century, the ceremony of auricular confession and labeled it a sacrament.” Cites Lea’s A History of Auricular Confession to document historical violations. States: “Now, as in former times, the frequency of solicitation in the confessional can be judged only by the severity of the punishments in the code and the exhortations against it. The Church abhors scandal much more than it does sin. All proceedings regarding this sin are conducted in secret so as not to shock the faithful or even the other clergy.” Cites anecdotes from his experiences in Latin America, and a letter from a former priest in Austria, among other contemporary sources to report various sexual violations by priests in their role relationships. Chapter 11, “Legions of Indecency,” discusses “widespread ‘moral defections’ of the clergy,” including contemporary anecdotes of priests who sexualized relationships with parishioners. Cites the existence of Via Coeli in Jeémez Springs, New Mexico, as a place where “those guilty of flagrant violations of chastity” are “confined.” Reports anecdotes from an ex-priest that include “the rector of a seminary who indulged in homosexual relations with young students for the priesthood over a period of thirty years,” and “who promised [the students] good parishes if they succumbed to him.” Endnotes.

McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). (2009). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, 231 pp.

Reprint of articles from a double, themed issue of the *Journal of Child Sex Abuse*. Part 1 consists of 3 chapters and presents the perspectives of survivors of “clergy-perpetrated sexual abuse (CPSA)” through 2 qualitative studies and “a consideration of the impact of CPSA on the family.” Part 2 is 2 chapters that consider “CPSA in the context of religious beliefs and communities.” Part 3 consists of 3 chapters and “examines this unique form of betrayal and abuse through the lens of psychosocial theories.” Part 4 consists of 2 chapters and “presents interventions that can be applied to CPSA.” Index. Individual chapters are listed in this bibliography, this section.

McManus, Una, & Cooper, John Charles. (1976). Not for a Million Dollars. Nashville, TN: Impact Books, 182 pp.

McManus, a native of Dublin, Ireland, is identified as living in Akron, Ohio. Cooper is dean of academic affairs, Winebrenner Theological Seminary, Findlay, Ohio. A memoir of her experiences with the Children of God (CoG, or Family), an international group that she describes as a religious cult. David Brandt Berg, also known as Moses David, founded the group in the U.S.A. From the preface: “...I am attempting to show how these Christian truths were distorted by wolves in the cult’s clothing and used to further their own devious ends of enslaving and exploiting sincere young people.” In 1972, at 15, she met members of the group who were living communally in the CoG “colony” in Dublin. Of the 25, the majority were male, 16-24 years in age. Just before she turned 16, she joined the Dublin colony and began a “rigorous schedule” of basic training in the CoG understanding of the Bible and in Berg’s teachings. The CoG taught that “the ‘system’ – society outside the Family,” was “the domain of the Devil.” Members referred to each other as brother and sisters, and, based on New Testament scripture, were taught the “rejection of parents or relatives who did not agree with their doctrines.” Members took new names from the Bible “to symbolize their new life in Christ.” McManus states: “...the Family’s definition of God’s love was used to justify about anything. ...God’s love was also used to keep us in subjection... We were to submit ourselves body and soul to our leaders. Implicit obedience and belief without question were demanded and received... Doubts about the teachings were the voice of the Devil and were to be suppressed.” Berg instructed followers “to regard critical or analytical thinking as the tools of the devil...” He taught that followers could be healed miraculously of physical injuries and illness if they had enough faith, and that failure to heal was due to lack of faith. Later, communications from Berg, called letters, were regarded “as having just as much divine inspiration and authority as the Bible.” Describes the Family as “stratified, with a strict hierarchy.” Membership privileges were extended in gradations that depended upon loyalty and zealotry. Based on scripture, Berg taught that a woman “was an appendage, a helpmeet to her husband and under his authority in everything, particularly in bed. [Berg] threatened to force reluctant wives to perform sex before the colony if they refused to comply with their husbands’ wishes in private.” He taught that God would soon destroy the unrighteous,

wicked world and spare the CoG, stating that “God had revealed to [him] that [he] was to be the great and final endtime prophet.” McManus was sent to serve colonies in Ireland, England, Sweden, and Norway. In 1973, the CoG united her and a male member in a non-legal marriage, which the couple later legalized. Berg did not permit birth control, and McManus soon gave birth to 2 children. On a day’s notice, leaders separated McManus from her husband by reassigning her to another colony because she had more leadership potential, but they were later reunited. Chapter 15, “Flirty Fishing,” quotes Berg’s directives and justifications regarding the practice of *Flirty Fishing*, which he initiated: CoG members, particularly women, were to offer themselves sexually to potential recruits as a means to convert them. In the book’s glossary, she defines *Flirty Fishing* as “religious prostitution.” “...in obedience to the [Berg] directive,” she had sexual relations with her husband’s brother in a recruiting attempt. States: “I was at the mercy of a religious madman who wanted to control my mind and use my body for prostitution; who ruthlessly exploited my fear of the unknown, dangling it over my head like a sword suspended by the barest of threads; convincing me that those threads would snap if I became a dissenter.” After 5 years with the CoG, McManus discovered works of Berg in which he “advocated child sex,” including sexual activity between children and “relations between adults and children,” citing his childhood experiences as a basis. Due to Berg’s teachings on *Flirty Fishing* and children, including unrealistic and harsh methods of discipline, she decided to withdraw from the CoG. Chapters 18-22 describe her recovery process, beginning with her critical analysis of the CoG as a cult: “Their love was a charade masking dominance, cruelty, subservience, and immorality.” As part of recovery, she successfully obtained a court order in the U.S.A. to gain custody of her children from her husband who remained in the CoG and whom she later divorced. She also filed a civil suit against the CoG and Berg for alienation of her husband’s affection and misrepresentation of CoG ideals; she was awarded \$1 million in compensatory damages and \$500,000. in punitive damages. The final chapter, written by Cooper, is a short commentary on religious fanaticism in the 20th century. Identifies 8 major elements of religious cults. States as the 6th element: “Members are subjected to personal and economic exploitation – they must give up all their possessions and solicit funds from the public.” He cites sexual exploitation as a form of personal exploitation.

McMenamin, Robert W. (1986). Clergy Malpractice. Buffalo, NY: William S. Hein Co., 150 pp.
 McMenamin is not identified. Extremely brief, and not helpful, mention of problems of clergy sexual abuse. Pages 80-81 discuss Roman Catholic canon law in relation to priests who commit sexual offenses subject to church sanctions.

McMenamin, Robert W., & Kralovec, William P. (1989). Clergy and Teacher Malpractice: Recognition and Prevention. Portland, OR: Jormac Publishing Inc., 238 pp.
 McMenamin is a lawyer, Portland, Oregon, whose expertise is clergy malpractice. Kralovec is a lawyer with McMenamin & Associates. The book is not helpful: the chapter on child abuse, including pedophilia, is three pages long, pp. 39-41.

McNamara, Jo Ann Kay. (1996). Sisters in Arms: Catholic Nuns through Two Millennia. Cambridge, MA: Harvard University Press, 751 pp.

McNamara is professor of history, Hunter College and the Graduate Center of the City University of New York, New York, New York. A scholar’s history of Roman Catholic women religious from the time of the Roman Empire to the contemporary modern era. Part 3 traces the latter Middle Ages period. Chapter 11, “Disordered Women,” notes reforms in the Roman Catholic Church in the 12th and 13th centuries that affected the women religious: “The Second Lateran Council in 1139 required all monastic houses to adopt either the Augustinian or the Benedictine rule and sought to subject them all to the authority of bishops and ultimately the pope... Religious women shared the subordination of monastic houses as a whole to bishops and papal control but were confined to lay status, equating them with a strictly subordinate class of male religious.” These directives not only established the women in structural relationships to male supervisors, but also in functional relationships, specifically male confessors and spiritual directors. Chapter 13, “The Tears of the Magdalene,” discusses the complexity of nuns’ relationships to males in this period in Europe, including sexual encounters. Cites literary and ecclesiastical records that

document “that the vast majority of the nuns’ sexual partners were priests.” Reports on incidence of sexual coercion and harassment of nuns that were committed by males in ecclesiastical roles, including supervising bishops and chaplains who provided sacraments. Notes: “Confessors emphasized scrupulosity in order to promote penitence in more hardened souls. Unscrupulous confessors could easily play a woman’s fear of her own unworthiness. One of Yvetta of Huy’s companions was seduced out of her cloister by her confessor, who convinced her that her reputation for unstained chastity had snared her in the deadly sin of pride. The late Middle Ages were characterized by extravaganzas of guilt and penitence associated with the plague and other social crises.” Extensive bibliography; numerous footnotes.

McNeill, John T., & Gamer, Helena M. (Eds.). (1938). Medieval Handbooks of Penance: A Translation of the Principal *Libri Poenitentiales* and Selections from Related Documents. New York, NY: Columbia University Press, 476 pp.

McNeill (1885-1975), who was from Canada, was a theological historian and Presbyterian minister. Gamer (1900-1966) was a professor of Germanic languages and chair, Committee on Medieval Studies, University of Chicago, Chicago, Illinois. The book presents English language translations of selected Medieval penitentials of the Roman Catholic Church. From the preface: “The translation has been made with the primary aim of faithfulness to the intention of the original and is in general literal, or nearly so.” The opening section is an introduction to penance in the Church, the development of the penitentials, and the texts. The documents sections consists of 11 units of multiple documents, the organization of which includes constructs of geography (e.g., early Irish, early Welsh, and Anglo-Saxon), time period, and Church synodical decisions and ecclesiastical opinions. Among many texts specifically related to sexual boundary violations are the following: ▪ penitential of Columban (ca. 600 C.E.), capital offenses, #4, p. 252: “If a monk or deacon commits fornication with women “but does not beget a child, and it does not come to the notice of men” [sic], he shall do penance for 5 years; if he is a priest, 7 years; if a bishop, 12 years. ▪ penitentials of the Anglo-Saxon Church, tentatively ascribed by Albers to Bede (possibly 8th century C.E.), capital sins, #3, p. 226: “If a monk commits fornication with a handmaiden of God, he shall do penance for seven [years].” ▪ penitentials of the Anglo-Saxon Church, Penitential of Theodore (668-690 C.E.), various failing of the servants of God, #6, p. 192: “A monk or a holy virgin who commits fornication shall do penance for seven years.” ▪ early Irish penitentials, Penitential of Cummean (ca. 650 C.E.), of fornication, #1, p. 102, and #17, p. 104: “A bishop who commits fornication shall be degraded and shall do penance for twelve years.” “A cleric who commits fornication once shall do penance for one year on bread and water; if he begets a son he shall do penance for seven years as an exile; so also a virgin.” ▪ later penitentials, Abridgement of the Milan Penitential (ca. 1700 C.E.), on the Sixth Commandment, #8, p. 367: “If a priest is intimate with his own spiritual daughter, that is, one who he has baptized or who has confessed to him, he ought to do penance for twelve years; and if the offense is publicly known, he ought to be deposed and do penance for twelve years on pilgrimage, and thereafter enter a monastery to remain there throughout his life.” ▪ early Welsh penitentials, Preface of Gildas on Penance (6th century C.E.), #1 and #2, pp. 174-175: “A presbyter or a deacon committing natural fornication or sodomy who has previously taken the monastic vow shall do penance for three years. He shall seek pardon every hour and keep a special fast once every week... IF any monk of lower rank does this, he shall do penance for three years...” ▪ early Welsh penitentials, Book of David (ca. 500-525 C.E.), #7, p. 173: “A bishop who willfully commits murder or any kind of fornication or fraud shall do penance for thirteen years...” ▪ Frankish and Visigoth penitentials, Paris Penitential (ca. 750 C.E.), #60, p. 280: “Moreover, concerning the capital sins, that is, homicide[,] adultery, perjury, fornication, impurity, laymen shall do penance for three years; clerics, five; subdeacons, six; deacons, seven; presbyters, ten; bishops, twelve.” ▪ Frankish and Visigothic penitentials, Burgundian Penitential (ca. 700-725 C.E.), #11, p. 274: “If anyone commits fornication with a woman, if a cleric, he shall do penance for three years; if a monk or a deacon, five years; if a priest, five [years].” ▪ penitential elements in Medieval public law, from Frankish and Visigothic law, Capitulary of Carloman, following a synod under Boniface (742 C.E.), #6, pp. 388-389: “... when any one of the servants of God or handmaidens of Christ has fallen into the crime of fornication, he [or she] shall do penance in prison on bread and water. And if [the offender] is an

ordained presbyter he shall remain two years in prison, and beforehand he shall appear whipped and scourged and afterward the bishop shall add [to this penalty]. But if a cleric or a monk falls into this sin, after three whippings he shall be put in prison and shall do penance there during the course of a year. Likewise veiled nuns shall be restrained with the same penance, and all the hair of their heads shall be shorn.” [While not explicitly related to sexual boundary violations, note the implications of the following: penitentials of the Anglo-Saxon Church, Penitential of Theodore (668-690 C.E.), of the 3 principal orders of the Church, #9, p. 200: “A presbyter must not reveal the sin of a bishop, since he is set over him.” Appendices, bibliography, index. Extensive footnotes.

McPherson, Lori. (2013). “Step Forward in Faith.” Chapter 18 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 113-116.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 3, Churches Addressing Clergy Misconduct. McPherson is a minister, Metropolitan Community Church, Washington, D.C., and as an attorney has for the last 5 years “worked on the national and international level addressing online child sexual exploitation and sex offender registration.” A “brief essay” that addresses why it is “so important that clergy and church leaders have the motivation and ability to care and protect” people in a congregation and community from the harms of “emotional, physical, sexual, or spiritual abuse.” Topics include: prevalence of sexual assaults and domestic violence, and incidence “of sexual harassment [“of female parishioners] at the hands of their pastors.”; the need to provide competent pastoral care “to those who have suffered from these abuses.”; the necessity of clergy attending first to their own needs – experiences of having been abused, continuing to abuse others – becoming trained in domestic violence, sexual violence, and child abuse; ensuring that the local church is a place “where it is publicly known that abuse – of any kind – will not be tolerated” which makes it “a place where a victim will feel safer, and a potential abuser could even be deterred from engaging in predatory conduct at the church.”

Melbourne Victims’ Collective. (2008, June). Towards Justice: The Charter of the Melbourne Victims’ Collective Australia: Acting against Abuses from Clergy, Religious and Lay Personnel in the Melbourne Catholic Archdiocese. Melbourne, Australia, 7 pp. [Accessed 07/29/11 at the World Wide Web site of In Good Faith and Associates: <http://www.igfa.com.au/pdf/Charter.pdf>]

5 pages of text including authors’ names/signatures. The Charter “is an initiative of the Melbourne Victims’ Collective, comprising more than 30 people. Members of this Collective have experienced the consequences of primary, secondary, tertiary and/or systemic abuses by clergy, religious and lay personnel within the Melbourne [Roman] Catholic Archdiocese,” approximately 1948-2008. The Charter “is based on case materials from numerous victims... Our aims are to raise Church and public awareness about the mistreatment and ongoing trauma of victims, and to open avenues for dialogue, review and change through processes of restorative justice.” Critiques the 1996 position statement of the Archdiocese of Melbourne, Sexual Abuse: Melbourne Archdiocese Response, as “an inequitable system that from a victim’s viewpoint, places the public, legal and financial interests of the Melbourne Catholic Archdiocese over those of the victims.” Identifies 12 structural flaws in the Response. Proposes a framework, goals, and practical measures for how the Church can better respond.

Mellody, Pia. (1989). “Spiritual Abuse.” Chapter 14 in Facing Codependence. New York, NY: HarperCollins Publishers.

By a consultant, The Meadows, an addictions treatment center, Wickenburg, Arizona. From the perspective of one outside ecclesiastical communities. In a subsection, ‘Physical, Sexual, or Emotional Abuse from a Religious Representative,’ she validates the incidence of sexual abuse

committed by religious leaders, its harmful impact on victims, and the spiritual nature of the harm: “...based on my experiences with many survivors, physical, emotional, and spiritual abuse at the hands of a spiritual leader lead to the very, very serious consequences of denial, delusion, and repression. But sexual abuse by them is even more severe and harder to treat.”

Mellum, Loren D. (2006). “Lay Leaders: Taking Responsibility.” Chapter 12 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 81-86.

By the senior pastor, Trinity Lutheran Church, North Branch, Minnesota. Discusses issues facing leaders of a congregation following disclosure of clergy misconduct. Identifies an overfunctioning style of pastoral leadership as a likely factor in the misconduct, and pairs this style with a congregation’s underfunctioning. Calls for identifying these dynamics to allow a congregation to assess what it expects of its pastor. States that the transformation of the unhealthy dynamics begins with the afterpastor, and allows laity to take greater responsibility for governance. Notes the difficulty of leaving behind the unhealthy patterns because they were known and familiar, and the new patterns are not yet in place. 12 endnotes.

Melton, J. Gordon. (1994). “Sexuality and the Maturation of The Family.” Chapter 6 in Lewis, James R., & Melton, J. Gordon. (Eds.). Sex, Slander, and Salvation: Investigating the Family/Children of God. Stanford, CA: Center for Academic Publication, pp. 71-95 and footnotes, pp. 273-277.

Melton is director, Institute for the Study of American Religion, University of California at Santa Barbara, Santa Barbara, California. A paper from a sympathetic point of view on “The Family, an international Christian communal group founded some 25 years ago as the Children of God” by Father David, née David Berg. Draws from interviews with members and former members. Describes 3 stages that the group has gone through in its teachings and behavior regarding sex: 1970-1978, a doctrine of positive sexuality that was given “practical application through the practice of flirty fishing,” an evangelistic technique devised by Berg that directed female members to use sexual intercourse as a means to recruit new members; 1978-1983, “radical freedom in which extramarital sexual contact between adults within the [group] became common”; 1983-present, restraints placed on sexual activity. He describes this as a process of maturation that moved from an “antinomian situation at the beginnings of the 1980s to their relatively conservative stance at present...” Subtopics include children and sexuality, use of homemade sex videos, sexual contact between adults and minors, problems with venereal disease, sexual behavior of adolescents, and criticism and allegations of abuse by former members. 56 footnotes.

Melton, Joy Thornburg. (1998; 2000; 2008). Safe Sanctuaries: Reducing the Risk of Abuse in the Church for Children and Youth. Nashville, TN: Discipleship Resources, 160 pp.

By a minister, The United Methodist Church, Christian educator, and lawyer. At the time of the 2008 edition, she was chief resource officer, The United Methodist Property and Casualty Trust, Atlanta, Georgia. While the context is United Methodist, the content is applicable to other denominations. Intended to help church groups implement the steps in “Reducing the Risk of Child Sexual Abuse in the Church,” a resolution adopted by the 1996 General Conference of The United Methodist Church. [In the 2008 edition, the chapter titles in the table of contents don’t always correspond to the titles in the text.] The chapter at pp. 13-23, “Recruiting, Screening, and Hiring Workers,” is an overview. Part 2 focuses on children, and consists of 2 chapters, “The Scope of the Problem” and “Basic Procedures for Safe Ministry with Children.” Part 3 focuses on youth, and consists of 2 chapters, “The Scope of the Problem” and “Basic Procedures for Safe Ministry with Youth.” Part 4 is 1 chapter, “Safe Sanctuaries for Senior and Vulnerable Adults.” Part 5, Sample Forms & Resources, is 6 chapters: “Developing a Congregational Plan for Responding to Allegations of Abuse,” “Implementation Strategies for the Congregation,” “A Model for Training Workers,” “After Abuse, Then What?,” “Sample Forms,” and “Other Sources and Resources.” [Does not address social media, forms of World Wide Web interactions, or cell phone communications.]

Melton, Joy Thornburg, & Foster, Michelle L. (2014). Safe Sanctuaries in a Virtual World. Nashville, TN: Discipleship Resources, 111 pp.

Melton is an attorney and an ordained minister, The United Methodist Church, and a found partner of Hindson & Melton, LLC, Atlanta, Georgia. Foster is an ordained deacon, The United Methodist Church, and serves on the clergy team of a congregation in High Point, North Carolina. Context is The United Methodist Church. Chapter 1, an introduction, states: “This book addresses the ministry challenges that have arisen and will arise as we embrace the reality of the changing face of ministry in our twenty-first technological age... This resource is developed intentionally for clergy, church staff (paid and unpaid), and Safe Sanctuaries Leadership Teams [in The United Methodist Church].” The book’s foundation is that ethics in regard to technology is a matter of: ecclesiology, based on scripture; theology, based on United Methodism; covenantal relationship, based on multiple concepts; civil liability of a church when harm occurs. Identifies “[t]wo of the biggest problems facing the church today in the area of technology [as] (1) online sexualized behavior; and (2) the use and abuse of pornography found online.” Presents their definitions of *sexual misconduct*, *sexual harassment*, *sexual abuse*, and *sexualized behavior*. Chapter 2 discusses the application of civil law to church actions, and includes a hypothetical case of a lawsuit against a pastor and church for negligent hiring and negligent supervision of an associate pastor who sexually abused his role relationship with a parishioner. Discusses legal implications and best practices for minimizing negligent supervision liability. Chapter 3 begins with a scenario of a minister on the staff of a church who, in his assignment as youth minister, sexualizes his role relationship with a minor in the church, is arrested, and charged with criminal violations, including “sexting.” Very briefly discusses a number of topics, including: cell phone usage and best practices; preventive education in a congregation; self-care by ministry leaders; power in ministry; personal boundaries; social media in ministry and best preventive practices. Chapter 4 is an 11-page consideration of pornography and obscenity. Among the topics very briefly discussed are: addiction to pornography; pornography as “such a problem for our clergy.”; *pornography* and *obscenity* in a legal context; best practices for self-care by spiritual leaders. Chapter 5 is a 9-page consideration of specific ministry topics. Among those very briefly discussed are: camping and retreat contexts; campus ministries; pre-school and after-school programs; sports and leisure programs; clergy and social media. Chapter 6 presents: an educational model of misconduct prevention for use with church staff and leaders; a model for responding to “any ethical violations, abuse, or immoral behavior that affects the faith community.” Includes 5 brief sample policies for: social media and church employees; social media and volunteers; youth ministry leadership covenant; authorization form for photo and video usage; pastoral ministry covenant for use of social media. The book concludes with a list of sources and resources. 32 endnotes.

Mendelsohn, Michaela, Herman, Judith Lewis, Schatzow, Emily, Coco, Melissa, Kallivayalil, Diya, & Levitan, Jocelyn. (2011). The Trauma Recovery Group: A Guide for Practitioners. New York, NY: The Guilford Press, 193 pp.

Mendelsohn “is a psychologist in private practice in Cambridge and Wellesley, Massachusetts, with a specialty in the treatment of trauma-related disorders,” and a faculty member, Department of Psychiatry, Harvard Medical School, Harvard University, Cambridge, Massachusetts. Herman is clinical professor of psychiatry, Harvard Medical School, and director of training, Victims of Violence (VOV) Program, Cambridge Health Alliance (CHA), Somerville, Massachusetts. Schatzow “is a psychotherapist in private practice in Cambridge, Massachusetts, and a trainer and senior consultant for VISIONS, Inc., a nonprofit organization advising public and private institutions on workplace diversity,” is a lecturer in psychiatry, Harvard Medical School, and is a research associate in the VOV Program. Coco “is a senior clinician and supervisor at the VOV Program and the Outpatient Psychiatry Department at the CHA,” and a faculty member, Department of Psychiatry, Harvard Medical School. Kallivayalil is a staff psychologist, Outpatient Psychiatry Department at the CHA, and a faculty member, Department of Psychiatry, Harvard Medical School. Levitan is a doctoral student, Counseling, Clinical and School Psychology Program, University of California, Santa Barbara, Santa Barbara, California. From the preface: the book’s primary purpose is to describe the key elements of conducting a trauma-

recovery group. “The impetus to document the TRG [Trauma Recovery Group program started by Herman and Schatzow] came from repeated positive feedback from both clients and clinicians about the helpful and rewarding experience of group participation and a growing view within the program that group therapy should be a treatment of choice for survivors of interpersonal trauma... Our collective experience with implementing this group treatment approach has been primarily with women survivors of interpersonal trauma... ..this model has also been successfully applied in mixed-gender groups and is certainly suitable for implementation in a men’s group.” Includes clinical material from case descriptions and transcripts from clients. Chapter 1 is “an overview of the prevalence and impact of interpersonal violence,” and locates the TRG approach within a framework of current psychosocial treatments. Notes their application of feminist principles to trauma recovery. Describes the stage-based model to group treatment, which derives from Herman’s work. General goals include: relieving shame; reducing isolation; promoting mastery; promoting empowerment; modeling healthy relationships; integrating past and present, memory and affect; providing a future orientation. The 6 key elements include: focus on trauma; time-limited duration; goal-oriented; a supportive process with emphasis on learning; co-leadership. Chapter 2 describes the format and structure of the group, and each session. Chapter 3 is a detailed description of preparing to conduct a group. Chapters 4-6 “describe in depth the implementation of the group model in the introductory, goal work, and concluding phases, respectively.” Chapter 7 is a guide for supervision of group leaders. Chapter 8 “outlines considerations in adapting this group model to other settings and populations,” and describes examples of adaptations. Chapter 9, “Outcome Research on the Trauma Recovery Group,” “presents preliminary treatment outcome data from quantitative and qualitative research studies of TRG implementation.” Quantitative and qualitative outcome data are described. In Chapter 8, “Adaptations and Applications,” a section, ‘Faith-Based Healing Group,’ pp. 135-138, describe the adaptation of the TRG in the VOV Program – “a secular group is adapted to address issues within a particular religious community.” Citing the published literature, notes that “[t]wo common sequelae of trauma are disruptions in one’s personal spiritual life and loss of connection to a religious or spiritual community. These consequences seem to be particularly evident among those who were abused in childhood by parents or other trusted authority figures... This loss is compounded when members of the clergy are themselves implicated in crimes of violence or when religious authorities appear to condone or excuse such crimes. A faith-based group may afford some participants an opportunity to repair this kind of disconnection and to reclaim their membership in a functioning religious community.” The adaptation described was called the Jewish Healing Group. “The group was formed in response to requests from a number of Jewish women survivors who felt that their spiritual needs or longings were not adequately shared or understood in a secular psychotherapy group. The purpose of the group was to help members understand the impact of the traumas that they had suffered on their spiritual life and/or their practice of Judaism.” Pp. 175-185 are references.

Mennonite Central Committee U.S. Women’s Concerns, MCC Canada Women’s Concerns & Mennonite Conciliation Service. (2000). Crossing the Boundary: Sexual Abuse by Professionals. [packet] [Available from: MCC U.S., Women’s Concerns, Box 500, Akron, PA 17501-0500 (717) 859-3389.]

Compiled by Jennifer Ulrich. Primarily oriented to Anabaptist churches, especially Mennonite and Brethren in Christ denominations. Framework is that “professional sexual abuse misuses trust and power.” A compilation of numerous resources, articles, and reprints from a variety of sources, many of which are of high quality. Organized into 5 categories: Stories and Reflections; Introduction to Professional Abuse; Responding to Victims and Offenders of Professional Abuse; Prevention; Resources.

Mercer, Joyce Ann. (2013). “Pornography and Abuse of Social Media.” Chapter 17 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 193-203.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in

it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Mercer is a professor of practical theology, Virginia Theological Seminary, Alexandria, Virginia. In the context of churches and “digital technologies,” including the World Wide Web, very briefly “explore[s] five areas of concern” related to professional sexual ethics: relaxing of professional boundaries; confusion from the collapse of distinctions between real and virtual worlds; absence of privacy, anonymity, and confidentiality; intensification of intimacy and disinhibition in social networking; the challenge posed for clergy self-care. Analyzes the scenario of a minister who conducted a “cybersex relationship” with a person from a church where he previously served. States: “The minister is always the one responsible for maintaining appropriate professional boundaries.” Among her “guidelines specific to digital technologies and professional sexual ethics for ministry are... • Taking into account the power imbalance in ministerial relationships.” Discussion questions and 7 recommended readings; 10 footnotes.

Mercado, Cynthia Calkins, Terry, Karen, & Perillo, Anthony D. (2011). “Sexual Abuse in the Catholic Church and Other Youth-Serving Organizations.” Chapter 28 in Boer, Douglas Peter, Eher, Reinhard, Craig, Leam A., Miner, Michael H., & Pfäfflin, Friedemann. (Eds). International Perspectives on the Assessment and Treatment of Sexual Offenders: Theory, Practice, and Research. Chichester, England: John Wiley & Sons, Ltd., pp. 525-541.

Mercado is with the Department of Psychology, John Jay College of Criminal Justice, New York, New York. Terry is with the Department of Law and Police Science, John Jay College of Criminal Justice, New York, New York. Perillo is with CUNY Graduate Center, New York, New York. Presents an overview of empiric knowledge based on research about the sexual abuse of minors in faith communities. Observes “that the existing body of research on sexual abuse may be too narrow in scope, as little data are available on offenders who have abused children for whom they are professionally responsible for protecting. Though child sexual abuse is a serious and significant public health problem, few researchers have examined its prevalence in youth-serving organizations.” Notes that “this form of abuse may be especially traumatizing, given the inherent betrayal and exploitation by someone in a position of trust.” Based on their literature review, states that “no studies have yet systematically examined abuse in faith communities other than the [Roman] Catholic Church” in the U.S.A. and Canada, and that “[t]he extent to which these findings generalize to areas outside of North America and to other religious institutions and youth-serving organizations remains unknown.” In a short review of research on sexual abuse in the Catholic Church prior to 2002, notes that “the data were not methodologically sound enough to be used in drawing firm conclusions about the true prevalence of sexual abuse in the Church.” Summarizes findings from major studies of the Church, noting limitations. Reviews the limited knowledge “about the causes of sexual abuse in faith communities *specifically*, though some general correlates of sexual violence perpetration have been identified.” States: “As yet, very little research has attempted to uncover the developmental, individual, or contextual factors that play some role in the perpetration of abuse in faith-based or institutional settings. Moreover, the little research that has been done in this area has uncovered few correlates of offending unique to cleric abusers.” Reviews known characteristics of clergy abusers, summarizing that “though few individual level differences have been found between cleric sexual abusers and community sex abusers,” the current understanding of what “ultimately foster[s] clergy sexual abuse” is superficial because it is limited to North American contexts, and because “no research has yet examined the causes and context of abuse in cleric populations.” Also notes “that sexual abuse in institutional settings – such as faith communities, schools, childcare settings, and scouting organizations – is a serious and understudied problem.” Recommends topics for further research. 62 references.

Merz, Michael R. (2011). “Was Archimedes an Insider or an Outsider?” Chapter 6 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 79-88.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Merz, a trial judge in Ohio, served on the

National Review Board of the United States Catholic Conference (USCCB) from 2004-2009, was its chair for 2 years, and continues as a consultant. He was nominated to the Board after his archbishop learned that Merz had been “abuse[d] as a teenager by a parish employee.” The Board was created in 2002 by the Charter for the Protection of Children and Young People, adopted by the USCCB. The Board is to be a consultative body to the USCCB, oversee the USCCB’s Office of Child and Youth Protection, review annual audits of dioceses’ compliance with the Charter, and complete 2 studies. States that Board members “have debated among themselves and with others” how best to change the Church in relation to the Board’s charge “[to help] the Catholic Church in America grow out of the child abuse crisis and prevent its recurrence... They have experimented with many variations in stance, trying to make lay contributions more effective. This chapter describes those experiments, compares them with efforts by others to change the ‘American’ Church on this issue, and evaluates the present state of those efforts.” Briefly describes the Board’s initial formation and actions, and some of the “Episcopal resistance to its works.” Identifies as points of tension with the USCCB: how Board members are appointed, how the Board chair is appointed, whether all members will be laity, funding to complete its assignments and achieve sufficient staffing, lack of a mechanism in the Charter for bishop accountability, lack of response by the USCCB to its recommendations, and the degree of independence from the USCCB. Very briefly describes the emergence of an effective, collaborative style of working with the USCCB. Very briefly presents his evaluation of the Board’s accomplishments and lack of accomplishments. Very briefly compares Board efforts at changing the Church to those of Voices of the Faithful, a lay group formed in 2002. Cites victims’ advocacy groups as the more effective change agents, “most notably Survivors Network of those Abused by Priests (SNAP).” Identifies clericalism as the reason for bishops’ resistance to Board recommendations and the necessity for the Board to adopt a less independent stance to achieve results. Concludes with a call for increased collaboration across “clericalist boundaries.” 18 endnotes.

Methodist Conference. (2000, June). The Church and Sex Offenders. London, England: The Methodist Church of Great Britain. [Accessed 12/16/07 at: http://www.methodist.org.uk/static/news/papers/church_and_sex_offenders.htm]

A report developed by a working party, which was adopted by the annual conference of the Church. Sections include: 1.) Introduction and Executive Summary; 2.) How the working party did its work; 3.) What we know about sex offending; 4.) Some theological issues; 5.) Clarifying the issues; 6.) Pastoral perspectives; 7.) Practical implications; 8.) Members of the working party; 9.) Resolutions; Appendices. Subtopics of Chapter 3 are: What is a sexual offence? Who are sex offenders? Why do people commit sexual offences? How do sex offenders perpetrate their crime? Sentences for sexual offences? Towards a new life. Preventing further offending/recent legislation. Providing support. Subtopics of Chapter 4 are: Forgiveness. Conversion. Church discipline. Chapter 5 subtopics are: Child protection. Holding office within the church. Offences against adults. Chapter 6 subtopics are: The offender’s perspective. The victim’s/survivor’s perspective. The church’s perspective. The wider community’s perspective. The minister’s perspective. Chapter 7 subtopics are: Commentary on the Methodist Church’s current Safeguarding procedures. Procedures necessary for offenders to be involved in a church community. General points.

Meyer, Rick. (2005). “An Abuse of Power.” Chapter 11 in Through the Fire: Spiritual Restoration for Adult Victims of Childhood Sexual Abuse. Minneapolis, MN: Augsburg Books, pp. 125-133.

Meyer is co-founder, Lutheran Counseling Services, Inc., Dallas, Texas. From the introduction: “I wrote this book for those who have been sexually abused as children as well as for those who want to understand the abused. ...I contend that childhood sexual abuse is demonic, and that the only way a person so abused can experience peace and joy is through God’s intervention.” Presents composite stories based on his client cases. Chapter 11 very briefly discusses the case of a male who was sexually abused by his Roman Catholic priest at 11-years-old. Describes the clinical issues presented by the man at 39 when he came for counseling, and how Meyer worked with him. Notes in passing the power and authority of the priest: “Even at age eleven, [he] perceived the

priest and God to be definitely on the same team. Whatever the priest said was tantamount to hearing the voice of God.” Lacks references.

Michael, Lorraine. (1995). “Child Sexual Abuse among the Clergy: a Churchwoman’s View.” Chapter in McGrath, Carmelita, Neis, Barbara, & Porter, Marilyn. (Eds.) Their Lives and Times: Women of Newfoundland and Labrador: A Collage. St. John’s, Newfoundland, Canada: Killick Press, pp. 196-198. [Reprinted from: Michael, Lorraine. (1989). Child sex abuse among the clergy: A churchwoman’s view. *The Womanist*, 1(3, February/March):7.]

For description, see the annotation for the article in this bibliography, Section IV.

Milavec, Aaron. (Ed. & Translator). (2003). The Didache: Text, Translation, Analysis, and Commentary. Collegeville, MN: Liturgical Press (a Michael Glazier book), 128 pp.

Milavec has been a seminary and university professor in Germany and California. Presents his translation of a brief document he calls “a training program” which was “used for the formation of a gentile convert,” and written in an unnamed, early Jewish Christian community, dated by most scholars as written in the 1st century, Common Era. Based on a Greek manuscript. Chapter 2 addresses ethical behaviors and begins: 2:1 “(And) the second rule of the training [is this]: 2.2 You will not murder, you will not commit adultery, you will not corrupt boys, you will not have illicit sex...” In his commentary on this text, Milavec states that the prohibition against boys is that of pedophilia, which “was practically unknown among Jews... Outside of Judaism, however, pedophilia was widely practiced and, within limits, was socially acceptable within the Hellenized world. When the *Didache* specifically proscribes sexually corrupting ‘boys’ (2:2) it is singling out a practice that many male neophytes had experienced firsthand as part of their early initiation.”

Milco, Michael R. (1997). Ethical Dilemmas in Church Leadership: Case Studies in Biblical Decision Making. Grand Rapids, MI: Kregel Publications, 192 pp.

Milco is a pastor, Moody Memorial Church, Chicago, Illinois. Presents topical case-based studies, some of which are fictionalized, as a catalyst for clergy and counselors’ discussion and learning about making ethical decisions. Chapter 2, “Abuse Inside the Church,” briefly presents 2 cases with accompanying analysis – termed Decision-Making Tower – biblical analysis, and suggested approaches. The first involves a lay person who is prominent in a congregation and is arrested and charged with molesting his stepdaughter, a minor. Considers the responses of the church leaders. The second case involves a pastor’s abuse of alcohol, “womanizing” and “infidelity problems” with congregants, and dishonesty. The situation is complicated by church leaders’ responses to the behaviors. Chapter 4, “Ordained Infidelities,” briefly presents 2 cases in the style of Chapter 2. The first involves a youth pastor who sexualized his relationship with a church member who was a sponsor of the youth group. The next case is that of Rev. Truman Dollar who resigned in 1992 as senior pastor, Temple Baptist Church, near Detroit, Michigan, “because of a moral failure” related to verbal sexual misconduct with a member of a church he formerly served. The account is based on one by Edward Dobson of Calvary Church, Grand Rapids, Michigan.

Appendix 1, “Child Abuse Prevention Policies,” presents the policies and procedures for working with children and youth of Grace Bible Chapel, Grand Rapids, Michigan, and of First Evangelical Free Church, Boone, Iowa. Appendix 3, “Patterns Predicting Pastoral Infidelity,” presents a non-scientific, 27-item instrument that “highlight[s] patterns that appear regularly in the lives of pastors who have been involved in infidelity.” Designed for males. States: “This evaluation only helps to identify a high-risk group of males who, given the right combination of unfinished business in their lives, lifestyle pattern, and current psychosocial stressors, would be prone to having an affair.”

Miles, Al. (2008). “Calling the Pastor.” Chapter 3 in Kroeger, Catherine Clark, Nason-Clark, Nancy, & Fisher-Townsend, Barbara. (Eds.). Beyond Abuse in the Christian Home: Raising Voices for Change. Eugene, OR: Wipf & Stock, pp. 35-46.

Miles, “an ordained minister in the Church of God, works for Pacific Health Ministry as the coordinator of the Hospital Ministry Department at The Queen’s Medical Center in Honolulu, Hawaii.” From the book’s introduction: the book grew from the work of PASCH (Peace and

Safety in the Christian Home), an evangelical Christian organization formed in 2004. Miles begins with an anecdote regarding “the senior pastor of a very thriving parish” in one of the largest evangelical Christian denominations in the United States” who had been “emotionally, physically, psychologically, and sexually abusive to [his wife]... [and] also had extramarital sexual affairs with a dozen women worshipping in his parish.” Miles offers a “series of four action steps which, over a long period of time, would help the entire congregation, including [the pastor], return to health and wholeness.” 1.) Immediately remove the pastor from any position of church leadership. Based on Titus 1:7-9, he is disqualified for at least the present. 2.) Hold the pastor “fully and solely responsible for his abusive actions and behavior,” rather than accept his attribution of Satan as the cause of his behavior, and to correct the belief of the women whom he sexually abused that they had seduced him. 3.) Create a structure in the congregation and denomination “whereby [his wife], the other twelve violated women, and the entire congregation can seek emotional, psychological, and spiritual care to help them overcome the damage caused by [the pastor].” 4.) The pastor “needs to be encouraged to seek offender-specific treatment.” He recommends steps, accompanied by very brief rationale, for pastors, congregation leaders, and denomination leaders “to follow in order to deal most effectively with situations of domestic violence occurring within their communities,” which include: *Make the safety of a victim-survivor and her children top priority. Hold the abuser accountable. Listen to and believe a victim’s story. Do not recommend or participate in couples’ or marriage counseling. Maintain healthy boundaries. Help a victim-survivor to establish a safety plan. Seek education and training. Focus on the equal value and worth of all humankind. Preach and teach the love, respect, value and worth of all humankind and condemnation of violence espoused by Christian Scripture, God, and Jesus Christ. Frequently engage in self-examination.* 2 footnotes; lacks references.

Miles, Barry. (1989). “The Lion of Dharma.” Chapter 16 in Ginsberg: A Biography. New York, NY: Simon and Schuster, pp. 436-482.

Miles is originally from England, an author, and has been professionally involved with writers and musicians. A biography of Allen Ginsberg (1926-1997), the prominent Beat Generation poet, performer, and activist. Based on archival research, interviews, and his experiences with Ginsberg. A subtheme of Chapter 16 is Ginsberg’s relationship to Chögyam Trungpa Rinpoche that began in 1970 in the U.S.A. From northern China, Trungpa was chosen as 13 months “as the reincarnation the tenth Trungpa Tulku, supreme abbot of the Surmang group of monasteries.” He left for the West following the Chinese government’s imposition of its policies on Tibet. He settled in the U.S.A. and taught a non-monastic form of Buddhism, ““wild wisdom,”” which placed great value on mediation under the tutelage of a personal teacher.” States that Ginsberg found Trungpa’s method “very attractive [become it combined] many of the traits of the Beat Generation: the emphasis on the ‘sacredness’ of immediate experience, sexual candor, and absence of censoriousness. Trungpa’s alcoholism... did not put [Ginsberg] off. Trungpa became a major influence on Allen through the seventies and into the eighties.” Pp. 466-470 present an account of an infamous 1975 party on Halloween at Trungpa’s Vajrayana seminary, which was meeting at a ski lodge in Snowmass, Colorado. William S. Merwin, a poet, and Dana Naone, his companion, were there as students in a 3-month intensive seminar taught by Trungpa. Merwin and Naone objected to some practices and “were not prepared to surrender to the guru.” Trungpa initiated the party, and arrived drunk. He ordered a female student to disrobe, removed his clothes, ordered his security guards to strip the clothing off the students, and announced he would lecture. Discovering that Merwin and Naone had left, Trungpa ordered his guards to retrieve them from their room, sending a message that he was ordering them to attend. They refused. A mob and the guards attempted to break into the room, and eventually succeeded. Naone’s pleas that the police be called was ignored. They brought to Trungpa who asked them to disrobe. When they refused, he ordered his guards to forcibly remove their clothes. They resisted, but were stripped naked. Naone’s pleas that the police be called was again ignored. A student’s attempt to stop the actions was blocked by Trungpa who punched the student in the face. Later, the chapter describes various reactions to “the Merwin affair.” When news broke of the mass suicide of Rev. Jim Jones and his followers in Guyana in 1978, “comparison were made: Jones, like Trungpa had forced men and women to strip in public and had had sex with many of his female followers.” Published accounts of Merwin and Naone’s experience appeared in 1979. References.

Miles, Rebekah L. (1999). "Keeping Watch Over the Shepherds by Day and Night: Sexual Misconduct and Accountability among Moral Guides." Chapter 5 in The Pastor as Moral Guide. Minneapolis, MN: Augsburg Fortress, pp. 103-122.

An informed and practically-oriented approach to the problem of clergy sexual misconduct. Focus is on the individual clergyperson in the parish context. Briefly discusses a number of topics, including: risk factors, preventive practices for the individual minister, responses to clergy sexual misconduct, and prevention and accountability beyond the individual sphere. Notable for its attention to the individual minister. References.

Miles, Vincent J. (2012). Boys of the Cloth: The Accidental Role of Church Reforms in Causing and Curbing Abuse by Priests. Lanham, MD: Hamilton Books (imprint of Rowman & Littlefield), 126 pp.

Roman Catholic Church context. Miles was trained as a molecular biologist, was a biotechnology executive, and is a venture capitalist in the Boston, Massachusetts, area. Based on his enrollment 1962-1969, beginning at the age of 11, in the minor seminary of Upholland College, operated by the Roman Catholic Church's Archdiocese of Liverpool in England. From the preface: the book "presents an account of the strange way of life in a minor seminary during the 1960s," explores the history of the Church's seminary system in relation to "the clergy sexual abuse scandal," and analyzes 2 commissioned studies in the U.S.A. Church "on the abuse crisis" in relation to minor seminaries. The odd-numbered chapters are memoir-style accounts of his experiences at Upholland. Calls his years Upholland as "hav[ing] coincided with a period that is crucial to understanding the role of seminaries in the abuse crisis." Chapter 2 very briefly describes events in the Archdiocese of Boston, Massachusetts, 2001-2002 that lead to the study, 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 identified the Church's seminary system as a contributing factor to the sexual abuse of minors by failing to screen candidates for the priesthood and to form "well-balanced and mature individuals with a healthy understanding of sexuality and the challenges of celibacy." He also notes the study's identification of "the impact of major upheavals in the Church and society that began in the mid to late 1960s." Chapter 4 very briefly sketches an incomplete history of the Church's Tridentine seminary system, beginning with reforms initiated in the 16th century, and concentrating on England and the U.S.A. Chapter 6 addresses the question, "Why exactly did seminaries predispose so many priests to molest children?" Begins with the influential multi-factorial model [*sexual arousal, emotional congruence, blockage, disinhibition*] of David Finkelhor to explore the question. He integrates other sources in what he terms "a selective survey of circumstances or experiences that could contribute to the development of such behavior, with a bias towards those most likely to be encountered by seminarians and priests." In particular, draws upon the clinical work of Eugene Kennedy and A. W. Richard Sipe. He finds support for a reason that priests engaged in abusive behavior was that "this was a consequence of arrested emotional development induced by the closed and repressive environment of the seminary." Chapter 8 explores why the incidence of sexual abuse by priests "suddenly began to climb in the 1950s," was a finding of the Nature and Scope study, and why it began "to fall so precipitously around 1980." Describes his main reservations regarding the Church's later commissioned study, The Causes and Context of the Problem of Sexual Abuse of Minors by Catholic Priest and Deacons in the United States, 1950-2010 (2011): 1.) He uses statistical analysis of the study data to counter the study's conclusion that emphasize social and cultural changes that began in 1960s as a major contributor to abuse by priests. He concludes: "...abuse actually grew more quickly *before* the arrival of the permissive society than after it; the arrival did *not* increase the rate at which abuse was climbing." 2.) He uses statistical analysis to counter the study's finding that a "cohort-specific" pattern, i.e., a group of priests who shared a common year of ordination, was relevant. His determination is that "going back to the raw data for individual years, abuse by pre-1960s priests peaked in 1965, which was before the 'sexual revolution' really got started." 3.) He critiques the study's definition of *pedophilia*, which deviates from the standard clinical guidelines for diagnosing the disorder from minors "generally age 13 years or younger," to that of minors 10 or younger, the result of which was to exclude a large percentage of the abusive acts from those counted as acts of pedophilia.

Further critiques the study's classification scheme's categories that led to conclusions about behavior patterns that were attributable to situational factors rather than psychopathology. 4.) He challenges the study's assertion "that the Church's actions played an important role in the decline" in incidence, noting that the decline began before the Church's interventions. Supported by data, he offers an alternative explanation: priests who committed abuse "had grown up in times of great hardship, entered Tridentine seminaries whose recruiting standards were compromised by high enrollment, and found themselves surrounded by suddenly affluent parishioners when they emerged from their long years of isolation in these institutions – which in many cases they had entered as boys. This combination of experience was, in my view, the combustible mixture that ignited the abuse epidemic." Credits the reforms of Vatican II as contributing to the decline in incidence. Closes with suggestions for reforms to prevent abuse. Lacks references; bibliography.

Milgrom, Jeanette Hofestee, & Schoener, Gary R. (1987; 1991 reprint). "Responding to Clients Who Have Been Sexually Exploited by Counselors, Therapists, and Clergy." Chapter 18 in Pellauer, Mary D., Chester, Barbara, & Boyajian, Jane A. (Eds.). Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals. San Francisco, CA: Harper & Row, pp. 209-218.

By the director of consultation and training, and the executive director, Walk-In Counseling Center, Minneapolis, Minnesota. Clearly, directly, and briefly addresses sexual exploitation by trusted professionals in counseling roles, and how clergy can respond to one tells of having been exploited. The problem is defined as analogous to incest. Identifies clinical reactions to the violation: guilt, shame, self-blame, grief, anger, loss of self-esteem, ambivalence, confusion, fear, and distrust. Offers guidelines for responders: awareness; looking for signals and asking questions; listening; believing; not assuming; not overreacting; assessing; exploring wants and needs; resources. Very briefly mentions: additional ramifications if abuse was committed by a religious counselor; support and resources for the potential counselor; prevention. Includes a client bill of rights.

Miller, Dee. (1993). How Little We Knew: Collusion and Confusion with Sexual Misconduct. Lafayette, LA: Prescott Press, 223 pp.

A first person account by a psychiatric nurse, writer, and survivor of clergy sexual assault committed against her while a missionary in Malawi, Africa for the Southern Baptist Convention, 1978-1988. Uses pseudonyms. Very detailed description of the sponsoring agency's patterns of avoidance, denial, minimization, and collusion against acknowledging the problem, responding appropriately, and taking preventive steps for the future. Stimulating discussion questions; brief listing of organizations and bibliography.

_____. (2013). "Systemic Collusion." Chapter 5 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 37-40.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 1, Identification of the Problem. Drawing on the framework of family systems theory and her psychiatric nursing experience, identifies "collusion in cases of sexual or domestic violence or in family incest" as "systemic thinking disorder," and very briefly focuses on its etiology. Causal factors include acculturation, a vested personal interest in preserving the system, and a history of extreme dysfunction. Factors in religious communities include: closed-system thinking, naïveté, narcissism, patriarchal thinking, competency issues, and thinking of the church as a family, which promotes "giv[ing] solace to deviants within the group." Based on her experience, states "that clergy sexual abuse, clergy domestic violence, and incest (both in clergy and non-clergy households) is considerably more common in conservative groups than in mainline [denominational] ones. There also seems to be a greater degree of physical violence involved in offenses and a greater likelihood that victims will be minors." Attributes this, in part, to rigid

rules as part of the construct in conservative theology. Identifies “the problems of collusion in conservative congregations [as] compounded further” in the Southern Baptist Convention by the autonomous polity defense – “local churches in these systems are entirely responsible for hiring, firing, and supervising their employees.” Lacks references.

_____. (2017). Enlarging Boston’s SPOTLIGHT: A Call for Courage, Integrity, and Institutional Transformation. North Charleston, SC: CreateSpace Independent Publishing Platform, 376 pp.

Refers to herself as a person with “thirty [years] as a nurse/writer focusing on mental health, resiliency and systemic complicity with abuse in faith systems.” First person, narrative style, which contains memoir, analysis, and commentary. As reflected in the title, she frequently refers the movie, Spotlight [see this bibliography, Section VIII: McCarthy, Tom (Director & Co-Writer), & Singer, Josh (Co-Writer). (2015). Spotlight.]. A key experiential reference is having served with her husband, then a Southern Baptist Convention (SBC) minister, as missionaries in Africa for the SBC’s international mission agency, “the largest evangelical mission board in the world.” Their confronting the SBC board regarding its handling of “sexual predators” resulted in their losing their jobs. States that her case “held the same dynamics” as were revealed in cases of Roman Catholic Church in the U.S.A. clergy who sexually abused minors, and the hierarchy’s response of “systemic complicity” or collusion. Chronicles her advocacy and educational efforts, particularly in fundamentalist and theologically conservative faith communities; her national efforts have transcended denominations including relationships with: Survivors Network of those Abused by Priests (SNAP), The Linkup, AdvocateWeb, and MK SafetyNet. Chapter endnotes.

Miller, James. (1998). “‘Sadness, Pain, and Misery Were My Legacy as an Indian’: Abuse.” Chapter 11 in Shingwauk’s Vision: A History of Native Residential Schools. Toronto, Ontario, Canada: University of Toronto Press, pp. 317-342.

By a professor, department of history, University of Saskatchewan. The book is the first comprehensive history of the government-sponsored-and-financed, church-operated (Roman Catholic – over half of the schools, Anglican, Methodist, and Presbyterian) residential schools in Canada that were started in the 19th century and where attendance by Native children was compulsory into the 1960s: “The purpose of this volume is to provide an overview of the history of residential schools as one facet of the more general history of relations between indigenous and immigrant peoples in the territory that became Canada.” Based on extensive interviews and archival research. Chapter 11 focuses on mistreatment of children that occurred due to staffing deficiencies, insufficient funding, recruitment problems, poorly prepared or untrained staff, lack of inspections, and racism. A subtle contributing factor was a quasi-martyr self-perception among staff: slips in behavior by staff could be explained and excused on the basis of their great contributions under hard conditions. Residential schools were also used as “dumping grounds for missionary workers who were a problem for the evangelical bodies.” Miller writes that, as a rule, the abuse fell into 3 categories: physical, sexual, and emotional. Physical abuse included corporal punishment as a means of discipline, and cruel, physical acts that were violent. Emotional abuse included activities that were intentionally humiliating and shaming. Attempts to investigate complaints were met with denial and cover-ups. In 1990, in the wake of revelations of abuse of non-Native orphans by Christian Brothers at Mount Cashel, Newfoundland, attention began to focus on Native residential schools. Phil Fontaine, chief of the Assembly of Manitoba Chiefs, spoke out about his mistreatment, include sexual abuse by Oblate clergy at Fort Alexander school, Manitoba. This led other former students to speak out about their experiences. Miller reports criminal convictions of Roman Catholic and Anglican clergy and staff for sexual abuse. Reports include cases that: were as early as the 1890s; involved female staff as perpetrators; involved physicians as perpetrators; included the commission of rape against female staff members by an Oblate priest who later become a bishop. He cites several inquiries that found evidence of pervasive abuse at some schools: “A 1991 report by the Cariboo Tribal Council on the results of its interviews with former students of the Oblates’ St. Joseph residential school in Williams Lake... [found that of 187 people asked] whether they had experienced sexual abuse as children, 89 answered in the affirmative, 38 in the negative, and 60 refused to answer.” Reports of specific

incidents from the Oblates' St. Philips residential school are cited. Factors that discouraged discovery included lack of a safe reporting procedure in schools, censorship of students' outgoing mail to parents, and an attitude inculcated by Christianized parents that missionaries were "holy people who were there to assist [the children]." Miller concludes: "Both government and church missionary organizations were culpable for their failure to intervene energetically to protect students, even when they knew of wrongdoing... All too often, missionary organizations settled for removing a perpetrator from a particular school quietly so as to avoid any scandal that would adversely affect the reputation of the institution and the church." Though 4 denominations issued apologies to the Aboriginal peoples of Canada between 1986-1994, not 1 apologized for failure to deal with problems sooner, "even where the existence of abuse and the identity of the perpetrator had been known." Extensive footnotes provide additional information.

Miller, Jeanne M. (1998). "The Moral Bankruptcy of Institutionalized Religion." Chapter 9 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 152-172.

Founder and past president, Victims of Clergy Abuse Linkup, Inc., (VOCAL), later known as The Linkup, a national advocacy organization for interdenominational victims of clergy sexual abuse, and author, Assault on Innocence. [See this bibliography, Section VIII: Stiles, Hilary (pseudonym). (1987).] A sobering and articulate account based on her experiences as the mother of a son who was sexually abused by a Roman Catholic priest and as an influential advocate. Traces: her strong Roman Catholic upbringing in Illinois and Iowa; discovery in 1982 of the abuse of her son and 3 companions by Fr. Robert Mayer, an associate priest in her parish, Arlington Heights, Illinois, Archdiocese of Chicago; reporting to her parish priest and to the Priest Personnel Board of the Archdiocese; refusal of the Illinois state's attorney office to prosecute for political reasons; filing of a civil suit against the Archdiocese and Mayer; settlement in 1984; continued relocation of Mayer to other parishes following new allegations of molestation emerged in those parishes; impact on her family and parish; publication of her book and national media appearances; founding of VOCAL in 1991; local response to VOCAL; a new criminal complaint against Mayer for molesting a female minor that resulted in his conviction and imposition of a prison sentence in 1993; continuing media interest, allegations, and the Church's defensive reaction; actions of Cardinal Joseph Bernardin, head of the Archdiocese, to consult with her, and his appointment in 1992 of a commission to handle allegations of clergy sexual abuse; first national conference of The Linkup in 1992, including Bernardin's refusal to be the keynote speaker, experiences shared by the participants and emergent themes, and brief summaries of presentations by Thomas Doyle, Jeffrey Anderson, and Andrew Greeley. [See also this bibliography, Section X: Survivors of Clergy Abuse Link-up. (10/16-18/92).] Sketches followups to the conference, including a national group convened by the Roman Catholic Church to develop recommendations to the U.S. National Conference of Catholic Bishops, and her analysis of how its recommendations were significantly compromised. Concludes: "What appears virtually certain is that demands for accountability must proceed from the bottom up to effectuate change. Victims of clergy sexual abuse, weary of words and restless for resolution, have abandoned hope for pastoral relief from their religious leaders and have, for the most part, turned to civil authorities to punish the guilty. But clearing the clergy of child molesters will not occur until all lay members of institutionalized religions refuse at any cost to tolerate them and the morally bankrupt Church leaders who perpetuate the problem." Footnotes; references. [For more information on the recommendations to the U.S. National Conference of Catholic Bishops, see this bibliography, Section IIa: Connors, Canice. (1993).]

Miller, Robert L., Jr. (2003). "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.). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 87-102. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Miller, Robert S. (2009). "Survival Key #5: Know Your Boundaries." Chapter 5 in Survival Handbook for Young Pastors: Keys to Overcoming Battlefields of Pastoral Ministry. Maitland, FL: Xulon Press, pp. 81-96.

Miller is pastor, Cornerstone Christian Fellowship, West Chester, Pennsylvania. Very briefly describes a challenge to surviving pastoral ministry as the "ability to establish and respect healthy boundaries," which include: *time and schedule, family, emotional boundaries, and communication*. Divides *emotional boundaries* into the subtopics of *gender, relationally wounded people, and highly dangerous people*. The 6 paragraphs on *gender* present very brief rules to avoid "sexual affairs" and other forms of sexual misconduct, e.g., "Men, don't meet alone with women. Women, don't meet alone with men. Create safe structures wherein no one has any ground to accuse you of impropriety." Cautions that "[p]hone calls, e-mails, and working in ministry together can also create a strong emotional connection" that can lead to "romantic attraction." Endnotes.

Miller-McLemore, Bonnie J. (2013). "Sex and the Pastoral Life." Chapter 20 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 227-237.

From the book's introduction: "...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader." Miller-McLemore is a professor of pastoral theology, Vanderbilt Divinity School, Vanderbilt University, Nashville, Tennessee. In the context of clergy "maintaining clear sexual boundaries with parishioners and staff," she reflects on passion, including sexual passion, and an "essential and looked theme – the importance of sustaining a passionate sexual life beyond the professional pastoral life. My purpose here is to affirm passion within its proper place – intimate, committed, just, and mutual relationships outside one's place of employment." Draws general conclusions from her personal experience "in conversation with resources that have informed my work as a teacher and scholar of pastoral theology." Envisions 2 primary groups of readers: "...those who are passionate, at risk because we are sometimes careless and often overextended, and hence prone to falling into inappropriate relationships due to poor preparation and inattention to professional sexual ethics... There are those less prone to sexual indiscretion but still in need of greater understanding and enjoyment of the sexual reward within enduring intimate relationships." Discussion questions and 6 recommended readings; 16 footnotes.

Milligan, Louise. (2017; 2019). Cardinal: The Rise and Fall of George Pell. Carlton, Victoria, Australia: Melbourne University Press, 386 pp.

Milligan, who was raised in the Roman Catholic Church, is an investigative reporter for the ABC (Australian Broadcasting Corporation) TV program, Four Corners. Describes investigations into allegations that Fr. George Pell, a Roman Catholic priest who rose to the position of Cardinal in Australia's Catholic Church and to positions in the Church's Vatican in Rome, had committed sexual abuse of pre-adolescent and young adolescent children, beginning in the 1960s when Pell was a seminarian, and continuing while an archbishop. [The length and detail of this annotation corresponds to the significance of Pell's status as a Cardinal and his standing in the Vatican.] Also examines how Pell in his roles in the Church's hierarchy responded to reports of sexual abuse of children committed by priests and others in positions of religious leadership. The 2019 edition goes through a criminal trial sentencing phase in March, 2019, following his conviction in December, 2018, on multiple counts of sexual offenses involving children. Chapter 1 is a brief introduction. Chapters 2-3 trace Pell's childhood from the 1950s through his preparation for the priesthood, ordination as a priest in 1966, pastoral and educational assignments, and appointment in 1987 as Auxiliary Bishop of the Archdiocese of Melbourne. Chapter 4 reports allegations that during his tenure as Auxiliary Bishop, he was aware of multiple priests who had committed, or

were accused of committing, sexual abuse of minors, and that Pell responded as “a kind of fixer” whose actions “warned off speaking the truth.” Chapter 5 describes Pell’s assumption of the Archbishop position in 1996 and his steps to move the Melbourne Archdiocese in a more conservation direction. Chapter 6 centers on the *Melbourne Response*, Pell’s 1996 plan for the Archdiocese’s response to the sexual abuse of minors. The plan included a compensation panel “which could award the victims up to \$50,000, and an independent counseling service known as Carelink.” *Response* preceded the Australian Bishops’ Conference national protocol, *Towards Healing*, which was still being developed under the leadership of the Auxiliary Bishop of Sydney, Geoffrey Robinson. Reports a number of critiques of both the design and functioning of *Response*. Chapters 7-8 describe a 2002 accusation made by Phil Scott who alleged that when Scott was 12 in 1961, Pell, who was a seminarian, sexually molested him at a camp and also molested a friend of Scott’s. A Church inquiry did not find the evidence sufficient to establish the complaint, but neither did it exonerate Pell.

Chapter 9 involves John Andrew Ellis who submitted a complaint to the Archdiocese of sexual abuse by Fr. Aidan Duggan. In 2004, Ellis sued Pell, who had been appointed Cardinal in 2003, as representative of the Sydney Diocese. The Church lost, but won on appeal. In 2007, “the archdiocese commenced steps to recover costs” from Ellis for its court expenses of \$700,000+. States: “This sorry saga went on for seven years. In the process, it nearly broke [Ellis] who was already a victim of the Church. That Church obsessively pursued a technical legal defence of a person it had already accepted was abused.” Chapter 10 very briefly introduces events involving the Church in 2012 which led to government inquiries. In April, *The Age*, a daily newspaper in Melbourne, published an investigative story based on a report by a police detective which “detailed the suicides of at least 40 people sexually abused by Catholic clergy in [the state of] Victoria.” The Premier of Victoria responded by announcing “a parliamentary Inquiry into the Handling of Child Abuse by Religious and Other Organisations in Victoria.” In November, a law enforcement official’s comments led the Premier of Australia, Julia Gillard, to initiate the Royal Commission into Institutional Responses to Child Sexual Abuse (RCIRCSA), a national inquiry: “As the [RCIRCSA] would later find, between 1950 and 2010, a staggering 4444 [sic] people alleged incidents of child sexual abuse to ninety-three Catholic Church authorities concerning 1880 [sic] perpetrators. The average age of victims at the time of the abuse was 10.5 for girls and 11.6 for boys. The average time it took for them to come forward was thirty-three years.”

Chapter 11 quotes from Pell’s testimony to questions from the RCIRCSA in 2016. Chapters 12-14 continue with Pell’s appearance before the RCIRCSA, focusing on the case of Fr. Gerald Ridsdale, a notorious “serial child predator” who was convicted multiple times for sexual offenses against minors. Includes interviews with a number of survivors and their family members. Chapter 15 traces the awareness of Fr. Brian Finnigan and others who had had roles which supported the hierarchy in the Archdiocese regarding complaints about Ridsdale and how those complaints were handled. Because of their proximity to Pell, questions are raised as whether Pell knew more than he admitted to the RCIRCSA. Chapter 16 explores the case of Wayne Brennan who “was part of a terrible cluster [of survivors of childhood sexual abuse] in the early seventies blighted by Christian Brother-perpetrated abuse and premature deaths,” including deaths by suicide. Based on interviews, Milligan states that the Brennan case “is just another of those that suggest Pell decided to take it into his own hands when it came to mopping up child sexual abuse allegations in his diocese... There is a pattern here. It’s the pattern of a fixer.” Chapter 17 examines the report of Operation Plangere, an inquiry conducted by the Victoria Police, which included a statistical analysis of deaths by suicide reported to have been connected to Ridsdale and other Christian Brothers. Milligan calls the report a “complete whitewash” which “has been used by the defenders of Pell.”

Chapter 18 concerns the abuse of Julie Stewart who was sexually abused by Fr. Peter Searson in Doveton. Reports that she told her parochial school principal, Graeme Sleeman, who “lost his job and ultimately his career trying to expose the priest.” When Pell testified in 2013 about Searson before the Victorian Parliamentary Inquiry into the Handling of Child Abuse by Religious and Other Organisations, he noted that Searson had been “convicted for an act of cruelty,” but not for

a sex crime, thus diminishing Searson's acts. In 2015, Stewart presented her evidence to the RCIRCSA, which included a letter from Pell in 1998 in which he apologized to her "for the wrongs and hurt you have suffered at the hands of Father Searson." Chapter 19 examines Pell's statements regarding how he handled the Searson case. Chapter 20 describes the responses of people who were survivors and had traveled to Rome to observe or participate in the work of the RCIRCSA. Chapter 21 presents the accusations by Lyndon Monument and Damian Dignan that Pell sexually molested them when they were pre-adolescents in Ballarat East in the 1970s. Chapter 22 reports the enduring, adverse effects on each. Chapter 23 adds circumstantial evidence to support accusations of Pell's behaviors in Ballarat East. A theme of Chapter 24 is establishing the credibility of witnesses who accused Pell and other religious authority figures. Reports on the work of Carolyn Quadrio, a psychiatrist in private practice whose clinical care, research, and teaching qualify her as "perhaps [Australia's] most experienced practitioner on the impact of childhood sexual abuse throughout a victim's life." Quotes Quadrio as stating that abuse by clergy is a "very profound betrayal" which adds to the trauma of those who were abused. Regarding adverse effects of sexual abuse on children's development, quotes a retired Victoria state police officer who "was at the vanguard of prosecuting clergy abusers after it first became apparent in the 1980s and 1990s that there was a huge systemic problem in the Catholic Church."

Chapter 25 presents the accusation by Michael Breen against Pell for acts in the 1970s at East Ballarat. Chapter 26 is about 2 boys who were attending a Catholic boys' school, St. Kevin's College, in Melbourne, in December, 1996, shortly after Pell had become Archbishop. They had received choral scholarships in exchange for singing in the choir at The Cathedral Church and Minor Basilica of St. Patrick. Reports that after a mass at St. Patrick's, Pell committed sexual offenses against both boys in the sacristy. Traces the significant, negative changes for both. Within a year, one started using heroin; he died of an overdose at age 30. The very brief Epilogue sketches ensuing events: in 2017, Pell was charged with multiple child sex offenses; his first trial in 2018 resulted in a hung jury; the second trial in 2018 result in convictions, including for actions against the choirboys in the Cathedral; in March, 2019, he received a prison sentence. Notes that he is appealing his conviction. [In April, 2020, Australia's highest court overturned Pell's convictions, concluding that the evidence did not support the verdict.]

Millikan, David. (1994). "The Children of God, Family of Love, The Family." Chapter 15 in Lewis, James R., & Melton, J. Gordon. (Eds.). Sex, Slander, and Salvation: Investigating the Family/Children of God. Stanford, CA: Center for Academic Publication, pp. 181-252 and footnotes, pp. 286-288.

Millikan is an ordained minister, Uniting Church of Australia, author, and producer of television documentaries. Draws from his interviews, audio recordings, and correspondence with members and leaders of The Family, originally the Children of God, an international Christian communal group. Offers his evaluation of the group which he describes as "a fundamentalist Christian group who hold a series of theological views which are not unfamiliar to the history of sects who have surrounded the mainline churches." Among a variety of subtopics, he discusses the teachings of David Berg, the founder and head, regarding the practice of Flirty Fishing, an evangelistic technique involving women members who used sex for recruitment. Based on his interviews with 20 women, he reports: "On average the women who were active in FFing had sexual intercourse with between 20 and 30 different men during the 9 years that FFing occurred." [See also Appendix A, "Flirty Fishing Interview," pages 263-266. An interview conducted by Millikan in Bangkok, Thailand, 1992, with 2 women in The Family regarding their experiences while practicing Berg's directive regarding Flirty Fishing.] Pages 224-251 discuss children in the group and sex, including Berg's controversial teachings and practices involving his adopted son, Davidito. Concludes: "There were certain forms of behavior prior to 1986, in relation to child sexuality which I believe are alarming." Footnotes.

Milloy, John Sheridan. (1999). "A National Crime": The Canadian Government and the Residential School System, 1879-1986. Winnipeg, Manitoba, Canada: The University of Manitoba Press, 402 pp.

Milloy is a professor history and Native studies, Trent University, Peterborough, Ontario, Canada. Notes that he is "a non-Aboriginal person; one who has never experienced a residential school or

lived in a community whose children had been removed to such an institution; one who has never felt racism or suffered the purposeful denigration of identity.” From the preface: “The initial version... was a report to the Royal Commission on Aboriginal People [of the Canadian government] in 1996.” Based on research conducted in Canadian national and denominational archives: “These represent the most significant documentary collections of the history of the [Canadian residential] school system [for Aboriginal children] now open to the public.” From the introduction: “The school system was founded [in the 19th century] and operated [into the 20th century], in fact, through a church-state partnership, a partnership in which the government was the senior partner. It was the government who provided the core funding, set the standards of care, was to supervise the administration of the schools [by Canadian churches], and controlled the children who were ‘wards of [the Department of Indian Affairs].’ ...Essentially, the residential school system was a creature of the federal government even though the children in the schools were, in most cases, the immediate care of the churches. Despite the government’s authority, however, neither its ‘right’ to protect children nor its responsibility to them was faithfully executed.” States: “...it is clear that the schools have been, arguably, the most damaging of the many elements of Canada’s colonization of the land’s original people’s and, as their consequences still affect the lives of Aboriginal people today, they remain so. How did this happen? How were responsibility and Christianity perverted? More than anything else, the work in this volume is an attempt to answer that question... [about] a system of persistent neglect and debilitating abuse coincident with the building of the schools and lasting beyond their closure in the 1980s.” Part 1 traces the beginnings of Canada’s “assimilative ideology of civilization,” and the beginnings of the residential school system. Part 2 covers 1879-1946. Part 3 covers 1946-1986. The Epilogue is the post-1986 period when “the schools were moved into the light of public scrutiny by media reports and court cases focusing on the deepest secret of the system’s course through the lives of children and communities: persistent, widespread sexual abuse.” An appendix lists the residential schools in 1931 by name, location, and the denomination that operated it: 44 were Roman Catholic, 21 Church of England, 13 United Church, and 2 Presbyterian. “These proportions among the denominations were constant throughout the history of the system.” In Chapter 3, he calls the 19th century vision of re-socializing Aboriginal children as founded on a basic premise of violence “in its onslaught on child and culture.” Chapter 7, “The Parenting Presumption: Neglect and Abuse,” describes the schools as geographically isolated and closed communities, underfunded, and expected to pursue their mission “within an atmosphere of considerable stress, fatigue, and anxiety.” Neither the government nor the denominations ensured that the school staff “were appropriate to the task [of caring for children] or worked in conditions that were conducive to the well-being of the children.” Archival materials are quoted regarding unsanitary conditions, decaying buildings, “children badly fed and clothed,” high turnover rate of staff, inadequate health care, pervasive regimentation, persistent corporal punishment, brutal punishment that inflicted injury, and negligence resulting in death. States: “Part of the pattern was a congenital abrogation of responsibility, the abandonment of the children who were ‘wards of the Department,’ to the churches who in their turn failed to defend them from the action of members of their own organizations.” The result was the emotional, physical, and sexual abuse of children, which led to attempted and completed suicides. The Epilogue reports events following actions in the 1980s by Aboriginal communities to expose “the pervasive sexual abuse of the children” by school system staff, including by those in leadership. States: “Sexual abuse was not simply visited on the individual child in school; it spilled back into communities, so that even after the schools were closed it echoed in the lives of subsequent generations of children. 70+ pages of endnotes.

Mills, Jeannie. (1979). *Six Years with God: Life Inside Rev. Jim Jones’s Peoples Temple*. New York, NY: A & W Publishers, 319 pp.

Mills and her husband, Al Mills, and their 5 children, lived with, and worked for, the Peoples Temple from 1969 to 1975. The church was founded in the U.S.A. by Rev. Jim Jones; it ended in a mass murder-suicide of 900+ adults and children on November 18, 1978, at Jonestown, Guyana. A harrowing and disturbing first person memoir. She was head of the Publications Office, and her husband was the official photographer; both were members of the Planning Commission. In late 1975, they left the church, and from 1976 to 1978, asked government officials to intervene on behalf of Jones’s adult followers and their children. “I hope through this record of what happened

in one [cult], that people will understand the danger, the depravity of total obedience to one leader. The horror is limitless.” Jones started the church in Indianapolis, Indiana, as part of the Christian Church, Disciples of Christ denomination. He moved it Redwood Valley, California, and opened branches in San Francisco and Los Angeles before relocating to Guyana. Mills states that his power over his followers was “fear, guilt, and extreme fatigue” while “manipulat[ing] principles of racial equality and brother love to obtain pledges of allegiance, love, and human life from his members.” Jones maintained his dominant status and control through: public physical beatings of adults and children by adults using belts, tree switches, and a specially-designed board that left welts and bruises, justifying this as punishment intended to teach lessons of obedience; public humiliations of members, justifying this as punishments intended to teach lessons of obedience; forcing married couples to cease sexual activities; depriving followers of sleep; forcing members to turn over money and property, and sign false statements that could be used against them; claiming to be God, to have miraculous healing power, to be able to resurrect people from death, to receive divine revelations, and be the reincarnation of Buddha and of Jesus Christ; threatened harm against those who left if they spoke against the church; controlled communications between those living as part of the church community and non-residents; political connections; implementing his vision of “apostolic socialism” that provided financial and practical support to followers; teaching that the ethical ends he chose justified the unethical means used to achieve them, a system of situational ethics he deemed ethical; preaching a dualistic view of the world as a struggle between good and evil, and an unorthodox, political message of impending apocalypse to be survived only by those who were obedient to him. Mills reports that in 1973, when she and her husband attended their first closed meeting as members of the Planning Commission, over a dozen female and male members of the church told of Jones having sexual relationship with them. Reports that Jones: had a person “assigned to make up his appointments for sexual encounters with the different members who expressed a need to ‘learn to relate to the Cause’ on a more personal level.”; used the threat of expulsion from the church to force an unwilling member of the Planning Commission to perform oral sex with another member during a meeting of the Commission, in order to teach him a lesson. Concludes: “To Jim Jones, life was a bore. His only source of pleasure was observing his followers’ total devotion to him.” Lacks references.

Milne, Hugh. (1986). Bhagwan: The God That Failed. New York, NY: St. Martin’s Press, 322 pp. Milne was a young, Scottish osteopath from London in 1973 when he met Bhagwan Shree Rajneesh in Bombay, India. Rajneesh was a self-proclaimed enlightened master who taught tantric sex as a way to spiritual enlightenment, and combined Eastern spirituality and Western materialism. Milne became Rajneesh’s primary bodyguard and a personal assistant, giving him access to the inner workings of the Rajneesh movement. A personal account of the movement’s rise, its 1981 relocation to the U.S.A., and its decline and collapse. A continuing subtheme is Rajneesh’s sexualized relationships with female disciples, and his management of people’s sexual lives which was intended to foster attachment only to himself as guru.

Minister and Clergy Sexual Abuse Survivors. (2006). “Betrayed or Supported?” Clergy Abuse Survivors’ Experiences of the Catholic Church’s Response to Clergy Sexual Abuse. Brentford, England: Minister and Clergy Sexual Abuse Survivors, 21 pp. [Accessed 11/27/15 at the World Wide Web site of Minister and Clergy Sexual Abuse Survivors (MACSAS): <http://www.macsas.org.uk/Betrayed-or-Supported.pdf>]

The title page states: “Survey conducted for Cumberlege Commission by MACSAS”. [No information is provided regarding the Commission, why MACSAS conducted the survey, when it was conducted, or who wrote the document. The Commission’s World Wide Web site – <http://www.cumberlegecommission.org.uk> – states: “The aim of the Cumberlege Commission was to review the way the [Roman] Catholic Church in England and Wales responded to Lord Nolan’s report: *‘A programme for Action’* (2001). We looked specifically at how the Church, five years on, implemented the 83 recommendations made to improve the arrangements for safeguarding children and vulnerable adults.”] The document’s introduction begins: “What this survey reveals is an overview of the experiences and feelings of a number of people who have suffered abuse by Catholic Clergy or Religious. What is overriding throughout all the responses are [sic] that these people remain very wounded.” According to the summary of findings, of the

16 survivors, 15 were clergy sexual abuse survivors and 1 was physically abused by nuns. However, the survey respondents are described as: 8 women and 8 men survivors; 6 reported sexual and emotional abuse by secular priests; 8 reported sexual and emotional abuse by religious order priests; 1 reported sadistic and emotional abuse by a religious order nun; 1 did not specify who the abuser was. 7 dioceses were named in survey; 1 diocese was not identified. Survey questions included: time period when the survivor reported the abuse; to whom the abuse was reported; whether the priest or person in charge of child abuse told the bishop; whether the child protection officer, bishop, or religious order superior contacted the police; contact made, and meetings with, Church authorities; experiences with Church authorities; experiences regarding a support group; Church “assistance to locating appropriate therapy or counseling.”; civil trial process of the person alleged to have committed abuse; multiple choice questions about the actions of the Church; compensation; support from family and friends; support from a parish; therapeutic help; how the abused affected the survivor; general views about the Catholic Church and abuse; statements. The concluding section is a summary, which lists findings and statements that are largely negative regarding the Church’s actions and inactions.

Minnesota Department of Health. 1999). [A Place to Start: A Resource Kit for Preventing Sexual Violence](http://www.health.state.mn.us/injury/pub/kit). [Accessed 07/30/04 at: <http://www.health.state.mn.us/injury/pub/kit>] [Available from: Minnesota Department of Health, Injury and Violence Prevention Program, PO Box 64882, St. Paul, MN, 55164-0882.]

The 2-part publication is displayed in PDF format. Book 1 is “Information and Strategies for the Prevention of Sexual Violence,” and Book 2 is “Tools for the Prevention of Sexual Violence.” Includes materials specifically for faith and spiritual communities, including preventing child sexual abuse, reducing the risk of sexual misconduct in faith communities, safe child policy, and preventing sexual abuse in families of faith.

Minnesota Interfaith Committee on Sexual Exploitation by Clergy. (1989). “Entrusted to Our Care: Reflections and Guidelines for Religious Leaders.” A report. Available from: Minnesota Council of Churches, 122 Franklin Ave. West, Suite 100, Minneapolis MN 55404, mcc@mnchurches.org Also available as a section in: Minnesota Coalition Against Sexual Abuse. (1995). [It’s Still Never OK: The Original Handbook for Professionals on Sexual Exploitation by Counselors and Therapists](http://www.mncasa.org/manuals_lit/stillneverok/section6). Minneapolis, MN: Minnesota Coalition Against Sexual Abuse. [World Wide Web. www.mncasa.org/manuals_lit/stillneverok/section6.]

The committee was 1 of 8 sub-groups of the Task Force on Sexual Exploitation by Counselors and Therapists that was created by the Minnesota State Legislature in 1984. As a result of the Task Force’s work, the Legislature passed criminal and civil statutes pertaining to sexual exploitation by counselors and therapists. Clergy are specifically included in the state’s legal definitions of “counselor and therapist.” The Introduction identifies an imbalance or differential of power between a counselee and a clergyperson. Discussion of the Problem asserts that “the exploited individual must be the first priority of religious leaders”; presents 9 very brief vignettes that depict sexual exploitation in a variety of religious contexts; lists common long-term effects – psychological, emotional, and spiritual – on the person who has been victimized; common responses by the family of the person who was victimized, the family of the exploitive clergyperson, and the congregation. Suggestions for the Church’s Response presents a code of 9 ethical principles for responsible clergy; topics to be addressed in denomination policies and procedures for responding to sexual exploitation; issues regarding prevention, and recommendations regarding screening, education, wellness, and the availability of systems of supervision and support. Legal Implications provides relevant definitions in the new Minnesota criminal and civil legislation pertaining to sexual exploitation, and implications for clergy and employers. Examples of Policies and Procedures presents a 10-step process for how a church should respond to allegations of sexual offenses by clergy. Comment includes an excerpt on justice, forgiveness, and reconciliation from Marie M. Fortune’s [Sexual Violence: The Unmentionable Sin](#).

Miranda, Deborah A. (2014). Bad Indians: A Tribal Memoir. Berkeley, CA: Heyday Books, 217 pp.

Miranda is a published poet, an enrolled member of the Ohlone/Costanoan-Esselen Nation (OCEN) of California, and an associate professor of English, Washington and Lee University, Lexington, Virginia. The book's format is an uncommon collection of memoir, genealogy, poetry, culture, commentary, and her original art; she utilizes English, Spanish, and indigenous language. Sources include: archival material from her family, anthropological collections, academic libraries, and the Roman Catholic Church's missions in California; newspaper articles; oral traditions. She presents the stories of her family entwined as part of the stories of the OCEN people in California during the pre- and post-colonization periods by Spain and the establishment of Catholic missions. The opening section, "The End of the World: Missionization 1776-1836," concerns the coming of the Spanish soldiers to colonize people and land in what is now the state of California, and the missionaries of the Roman Catholic Church in Spanish to impose its culture on her ancestors. Pp. 22-29 is a 3-item set beginning on pg. 22 with a photographic reproduction of an oral story transcribed by John Peabody Harrington (1884-1961), a prominent ethnologist and linguist who worked for the Smithsonian Institution's Bureau of American Ethnology, Washington, D. C. The story was told to Harrington by Isabel Meadows (1846-1939), a Native American who spoke Rumsien Ohlone and Esselen, "both languages of the Monterey coastal region." She was a "primary informant" of Harrington. Meadows tells the story of Vicenta Gutierrez, who, as a girl, during Lent, went to confession administered by Fr. José María Refugio Suárez del Real, a Franciscan priest, and was raped by him. Gutierrez promptly informed her family of his acts, and the next day he was gone without a trace. Commenting on Meadows, Miranda writes: "I see Vicenta's story as a precursor to modern Native Literature, a stepping-stone between oral literacy and written literature. The women of her community heard and remembered her story, but how could it survive beyond their lifetimes? Isabel seemed to understand that in a perilous time, Vicenta's narrative had to enter into that written realm, leave the community of Indian women in order to return to us someday... I regard the field notes that J. P. Harrington took while working with Isabel Meadows as her body of work: her engagement in the creative use of words, literacy, and empowerment on behalf of her community... Through the vehicle of this field note we are engaged in a very Indigenous practice: that of storytelling as education, as thought-experiment, as community action to right a wrong, as resistance to representation as victim. Isabel preserves and praises Vicenta's brave act and exhorts women of her generation, and the women who will one day read Harrington's notes, to claim that kind of self-awareness. We are valuable human beings, she tells other Native women: our bodies are sacred, and we *have a right* to speak out against violence and violation." [italics in original] Pp. 23-26 take the format of a letter by Miranda to Vicenta, and includes a story told by Fernando Librado (Kitsepawit) (1839-1915), a Chumash elder who was an informant of Harrington's, regarding a priest who would visit a nunnery and rape the sisters, including the mother superior. The section, "The Light from the Carrisa Plains: Reinvention 1900-1961," contains a poem, 'Novena to Bad Indians,' drawing upon the Catholic novena, a 9-day period of prayer. Day 9 references Fr. Ramón Olbes, and praises the Indian women who refused to let him "examine your genitals or test you fertility..." [Olbes is not described by Miranda; a Franciscan priest at Mission Santa Cruz in the early 1800s, he claimed he could determine if a woman was sterile by observing her having sex with her husband; if the husband refused, Olbes had the man restrained, and examined the woman's genitals and the man's penis. See, e.g.: Bancroft, Hubert Howe. (1888). The Works of Hubert Howe Bancroft, Volume 34: California Pastoral 1769-1848. San Francisco, CA: The History Company, pp. 209-210 & 509. See also: Kamiya, Gary. (2013). Cool Gray City of Love: 49 Views of San Francisco. New York, NY: Bloomsbury USA, p. 78.]

Mitchell, Timothy. (1998). Betrayal of the Innocents: Desire, Power, and the Catholic Church in Spain. Philadelphia, PA: University of Pennsylvania Press, 178 pp.

By a professor of Spanish, Department of Modern and Classical Languages, Texas A&M University, College Station, Texas. An academic study. Chapter 1, "Institutionalize Sexual Predation," draws from the history of Spain to trace the scope of clergy sexual abuse, e.g., the Inquisition brought charges against nearly 5,000 *solicitantes* (clergy accused of using the confessional to procure sex), and 16th and 17th centuries cases of priests committing pedophilia. Chapter 4 examines 20th century Spain and reports cases of priests abusing their office to engage

in sexual relationships. This cultural psychology research draws from a wide variety of disciplines for interpretation, theory, and analysis; polemical in tone. 40+ pages of notes and bibliography.

Moe, Kenneth Alan. (1995). The Pastor's Survival Manual: 10 Perils in Parish Ministry and How to Handle Them. Bethesda, MD: The Alban Institute, 113 pp.

Moe "is a Presbyterian minister now serving as a pastor to pastors in Pennsylvania." From the introduction: "The following chapters present what I have come to see as the most common problems that jeopardize pastoral ministry... The research supporting this book was gathered inductively from my wide-ranging interactions with hundreds of pastors and not from controlled sociological surveys." Chapter 3, "Isolation," briefly addresses "the [pastor's] need for intimacy and the maintenance of [professional role] boundaries," noting the potential for a role relationship in the a congregational context to become sexualized. Chapter 8, "Addictions," uses the term *addiction* broadly, without definition, and not clinically. Pp. 61-63 are discuss "sex addiction," citing behaviors of "pastors who act out in sexual ways," which may include "[p]astors who engage in sexual relations with parishioners." States that pastors of any "label" of theological belief "are equally liable to engage in sexual misconduct." States: "...pastors who are sex addicts need some form of therapy dealing with the addictive process before acknowledgement of the abuse of the power inherent in their offices and [male] gender can have much effect." [Does not discuss types of therapy for this behavior.] Cites subgroups of "pastors who have acted out sexually" and do not fit either an abuse of power model or a sex addictions model, e.g., pastors with poor decision-making skills in personal relationships, and pastors with low self-esteem who act out of feelings of powerlessness. Pg. 67 cites *danger addiction*, using the example of "pastors [who] work just beyond the borders of propriety in personal relationships, savoring the narrow escapes from being discovered, for example, in an embrace with a member of the congregation." Appendix B., "Parishioners and Pastors Falling in Love," pp. 107-110, very briefly addresses the "dangerous territory" of a pastor's "emotional affairs" and becoming "romantically drawn to a parishioner." The sections described here contain no references.

Monteleone, James A., Glaze, Sheilah, & Bly, Karen M. (1998). "Sexual Abuse: An Overview." Chapter 8 in Monteleone, James A. (Ed.). Child Maltreatment: A Clinical Guide and Reference (2nd edition). St. Louis, MO: G. W. Medical Publishing, Inc., pp. 129-150.

Monteleone is professor, pediatrics and gynecology, Saint Louis University School of Medicine, and director, Division of Child Protection, Cardinal Glennon Children's Hospital, St. Louis, Missouri. Glaze is a medical social worker, Cardinal Glennon Children's Hospital. Bly is a nurse/counselor, Child Protection Unit, Cardinal Glennon Children's Hospital. "It is the purpose of this chapter to identify and define the components of sexual abuse and to propose a working philosophy for dealing with these cases." In a section on patterns of abuse, the topic of "ritualistic and satanic worship" is briefly discussed, pp. 138-140. Describes 2 published studies in 1991 reporting on the ritual abuse of children, including sexual abuse. They state: "The clinical syndrome [of ritualistic abuse] includes dissociate states with satanic overtures, severe post-traumatic stress disorder, survivor guilt, bizarre self-abuse, unusual fears, sexualization of sadistic impulses, indoctrinated beliefs, and substance abuse." Cites the work of Kenneth Lanning, of the U.S.A. Federal Bureau of Investigation, which was published concurrently in the same journal with the 2 cited studies, which presents his positions that there is a lack of consistent definitions of ritual abuse and satanic abuse, and a lack of physical evidence to support certain claims. The authors conclude: "This area desperately needs study and research by rational, objective social scientists." 40 chapter references.

Mooney, Tom. (2011). All the Bishops' Men. Wilton, Cork, Ireland: The Collins Press, 282 pp. Mooney is a journalist and editor, *The Wexford Echo* group of newspapers. Draws upon books, formal inquires, newspapers, journals, organizations, and websites, among other sources to present an account of "the repeated failure and dereliction of duties of those in positions of trust – the [Roman] Catholic Church and the Gardaí [in Ireland] – who did not do nearly enough to stop abusers [who were clergy] or take effective measures to protect the young victims [in the Diocese of Ferns]." The Ferns Report, issued by an Irish government inquiry in 2005, is a consistently

referenced source: it focused on the Diocese's response to "hundreds of allegations of child sexual abuse [that] were made between 1996 and 2005 in the diocese." Chapter 2 is a brief account of the notorious Fr. Séan Fortune: "After his death, Fortune was immortalised by the media as the poster boy for clerical paedophilia in Ireland." States: "He was never seen in public dressed casually, and therefore he used the distinct garb of the priesthood to gain the trust of his victims and to disguise the warped concupiscence of the serial predator." States that Ferns "catalogued two dozen instances of terrified victims [of Fortune] reporting their abuse to parents, priests, leaders of clubs, bishops, over a span of twenty years." States that Bishops Donal Herlihy and Brendan Comiskey never informed law enforcement officials about his habitual offending. Describes "[t]he diocese's handling of Fortune [as] deeply flawed and irresponsible from the start... Consideration for future victims of clerical [sexual] abuse was never a prime consideration." Sketches events leading to Fortune being charged with 29 sex abuse violations in 1999. During his trial, Fortune died from suicide. Chapter 3 is a very brief account of Fr. James Doyle, the first priest in Ireland to be charged with sexual assault of a minor. The Gardaí in Wexford and Gorey had suspicions about Doyle in relation to altar boys, but lacked sufficient evidence to act legally. Reports that the suspicions were communicated to Bishop Herlihy. In 1990, Doyle pleaded guilty to 2 incidents of sexual assault of a 12-year-old boy whose father was in an administrative position for Bishop Comiskey. Doyle received a 3-month suspended sentence on the condition that he quit the Diocese. The Diocese sent him to Stroud Institute in Gloucester England, an assessment and treatment program. While there, he worked occasionally as a chaplain at a parish secondary school. Quoting Ferns, reports that Bishop Comiskey never met with the victim or his family. Doyle was laicized by the Pope in 2004. Chapter 4 is a very brief account of Canon Martin Clancy who is reported to have abused "schoolgirls for 30 years [and] had fathered a child by a victim he had raped." Reports that he raped 1 girl weekly for 4 years from the time she was 8-years-old. Cites Ferns regarding Bishop Comiskey's failure to take appropriate action in light of an allegation from a victim and Clancy's admission of inappropriate behavior. Also cites Ferns that the Gardaí, the general public, and the medical and teaching professions failed to act on "rumour, suspicion and innuendo" that had come to their attention." Chapter 5 is a very brief account of Fr. John Kinsella. In 1995, a 15-years-old altar boy reported to a Garda that Kinsella had abused 3 times per week for 4-5 years. The boy's brother accused Kinsella of raping while was an altar server. Another boy accused Kinsella of abusing him "on a regular basis for about a year." Bishop Comiskey was informed about Kinsella in 1995. States: "...despite [Comiskey's] best efforts to have Kinsella removed, involving consultation after consultation with canon lawyers, Kinsella was still at his post when Comiskey" resigned as bishop of Ferns in 2002. For various reasons, government prosecutors lacked sufficient evidence to bring charges against Kinsella for any of those 3 victims. Eventually, the 3 sued Kinsella and the Diocese and received a settlement. Afterwards, Kinsella was laicized by the Vatican. Chapter 6 is an account of Fr. Donal Collins who, in 1998, "entered a plea of guilty at Wexford Circuit Court to [multiple] charges of indecency and indecent assault on [4 male] pupil at St Peter's College" in the 1970s and 1980s. States: "Collins used his position as a priest and teacher to take advantage of the students in his care." The 4 victims made victims impact statements, the 1st time victims of sexual abuse by clergy in Ireland were heard in court, telling "in poignant detail the disastrous effect the abuse had on their lives: feelings of guilt, of shame, of inadequacy, broken relationships and other personal difficulties were recalled." Collins was sentenced to prison and released after a year. States that Bishop Comiskey never expressed sympathy to the victims. Reports that Diocesan officials knew Collins had been sexually violating boarding students since the 1960s. In 1999, Bishop Comiskey started receiving allegations of Collins' abusive behaviors. He was laicized by the Vatican in 2004. Chapter 7 is a brief account of Fr. James Grennan. In 1988, the government's area Health Board sent a social worker to talk to 10 girls after being informed by their school principal that they had reported sexualized behaviors by Grennan, their parish priest. At the time, Grennan chaired the school's board, which employed the principal. The Health Board, in its first recorded allegation of sexual abuse by a cleric, validated the allegations and reported its findings to the Diocese, which took no actions, and the Gardaí, whose actions did not lead to charges. Chapter 8 is an account of Monsignor Michael Ledwith. He was a vice president of Maynooth College in 1982 when seminarians reported to seminary and Diocese officials that his actions might constitute sexual harassment. No incidents could be substantiated. In 1994,

when Ledwith was president of the College, Bishop Comiskey received a report from a young man who accused Ledwith of sexually abusing him for 2 years in the early 1980s, beginning when he was 13. The Diocese found the accusation credible, and Ledwith, without admitting guilt, paid compensation to him in a confidential agreement. When the College looked into the matter, Ledwith retired in 1996. Just before Ferns was released, he was laicized by the Vatican. Chapter 9 examines the Diocesan leadership's responses to the cases from the perspective of canon law: the actions of Bishop Comiskey in contrast to those of his successor, Bishop Eamonn Walsh, in their applications of the Irish Catholic Bishops Conference 1996 document on child sexual abuse; failure during Comiskey's tenure to implement norms for the training of Irish priests that called for thorough psychological and medical assessment of candidates for admission to a seminary. Also describes a general culture of secrecy in the Church internationally regarding sexual boundary violations by priests that is support by canon law. Chapters 10 and 11 trace Comiskey's tenure as bishop of the Diocese and his interactions with the media. Critiques the Irish print media for its failures to report adequately and accurately on the sexual abuse of minors by priests and the Church's responses upon discovery. An Epilogue reports events in the Diocese and in Ireland after Comiskey's resignation. Appendix 1 is a transcript of a 2009 interview conducted on an Irish radio station with Fr. Donal Murray, Bishop of Limerick. Appendix 2 is a transcript of a 2003 interview published in *The Wexford Echo* with Colm O'Gorman who was a victim of Fr. Fortune and founded the advocacy group, One in Four. Appendix 3 is a timeline of events primarily in the Diocese through 2010. Bibliography; lacks references for quotations and sources.

Moore, Chris. (1995). Betrayal of Trust: The Father Brendan Smyth Affair and the Catholic Church. Dublin, Ireland: Marino Books, 238 pp.

Moore is a journalist with Ulster Television in Belfast, Ireland. Chronological narrative of his discovery and reporting in 1994 of the significant story of Fr. John Gerard 'Brendan' Smyth, a Roman Catholic priest from Belfast who was with the Norbertine Order in Ireland. Smyth used his access as a priest to families and children to sexually molest boys and girls for more than 4 decades in Ireland, Scotland, Wales, and the U.S.A. Moore learned of Smyth's pedophilia when contacted in 1994 by an adult who as a child was one of Smyth's victims. Victims were both boys and girls, and the youngest were 6-years-old. Acts included digital and anal penetration, fondling, and masturbation in both group situations and with individuals alone. Acts against 1 victim began when she was 6 in a Roman Catholic orphanage, and were committed weekly for 8 years. Smyth also abused her 2 brothers and a sister. After a victim told a social worker in 1990 about Smyth's behavior, he was reported to detectives from the Royal Ulster Constabulary. An investigation was opened and charges were prepared in March, 1991. Because Smyth avoided arrest, extradition papers were filed in April, 1993, but were never served. Smyth gave himself up in January, 1994. He was convicted in June, 1994, when he pleaded guilty to all 17 charges for acts that dated to the 1960s. He was sentenced to jail in Magilligan prison for 4 years. Moore discovered that complaints against Smyth had been reported to his superior beginning in 1964. After complaints surfaced, the pattern was to transfer him to another place of work and residence. Moore found that Smyth was referred for aversion counseling in 1968, and also referred for treatment in 1973, 1974, and 1989. The abbot of the order's abbey, who was his superior for 25 years, knew of the reports and sanctioned the reassignments. Moore broadcast the story on 10/06/94, and on 10/23/94, the abbot of the abbey announced that he would resign. The broadcast included the failure of the government to execute the extradition warrants for Smyth. On 11/17/94, Harry Whelehan, the former Attorney-General responsible for the failure, resigned from his new post as president of the High Court of Ireland, and the coalition government of the Irish Republic collapsed. While Smyth's victims experienced broken marriages, loss of faith, suicide attempts, and psychiatric hospitalizations, he never expressed remorse for his actions. Cardinal Cahal Daly of Ireland first learned of Smyth's victims in 1989, but the first time he spoke directly to a victim was on Boxing Day, 1994, several months after the broadcast.

Moore, N. (pseudonym). (1998). "Dr. Jekyll and Rev. Hyde." Chapter 8 in Pulpit Confessions: Exposing the Black Church. New York, NY: Exodus Books, pp. 81-90.

By an anonymous African American pastor who was ordained as a Baptist whose announced intent is to make a critique of and to celebrate his community's churches and its clergy. The brief chapter describes two types of women with whom African American clergy become sexually involved: his first type is the "Delilah" who pursues the pastor through deliberate flirtation and whose purpose is to establish sexual relationship through which she will wield control over him; the second type is extremely involved in supporting his ministry, which leads over time to their mutual need for and attachment to each being expressed sexually. Asserts as a fact that the more prominent the preacher, the easier it is for him to have sexual access to women. Describes a "moral schizophrenia" for African American clergy "because their vocation demands a morality that they may be unwilling to adopt." [This chapter is notable as a rare discussion of clergy sexual relationships in an African American context.]

Moore-Emmett, Andrea. (2004). God's Brothel: The Extortion of Sex for Salvation in Contemporary Mormon and Christian Fundamentalist Polygamy and the Stories of 18 Women Who Escaped. San Francisco, CA: Pince-Nez Press, 238 pp.

Moore-Emmett, a journalist and researcher, Salt Lake City, Utah, "travels throughout the country speaking about the abuse of women and children inherent in Mormon and fundamentalist polygamy." She was raised in a non-polygamous, multigenerational Mormon family. From the introduction: The book is "an anthology of personal stories of the Tapestry [Against Polygamy] members themselves and other women who wanted to share their stories" of abuses endured in polygamous religious groups. The book "concentrate[s] on polygamy dictated within a biblical-based context used to control women and children, usually originating with the Mormon Church and continuing into the present by Mormon fundamentalist polygamists and, more recently, by Christian polygamist groups and individuals." Part 1 is a description of polygamy in the U.S.A., beginning with the 19th century and the teachings of Joseph Smith, founder of The Church of Jesus Christ of Latter-day Saints. Identifies 11 groups that have been in existence for at least 5 years in the U.S.A., Mexico, and/or Canada. Discusses law enforcement actions against polygamists, and various civil cases and Constitutional issues. Also identifies themes regarding the dynamics of coercion and abuse of females in contemporary polygamy, which include: "The blood atonement beliefs [that one must pay for one's sin with death] held by many Mormon fundamentalist polygamists force some who escape to live in hiding for fear of death. Many are without any family support and have lost their entire community and, in some cases, all that they have ever known and experience in life. They usually have little or no education, having been mostly home-schooled or church-schooled and/or pulled out of their education at an early age to prepare for motherhood. They often have no job skills and no resources. Some of them have no birth certificate, no social security number and no driver's licenses. Many have lost their children to the group or to the fathers in court battles or simply through their struggle to leave, adding more loss." A number of references are included in the text. Part 2 consists of very brief stories of 18 women who, combined, escaped from 10 different polygamist groups. Some names are changed. "The women who courageously have told their stories in this book did so with the hope that they will help others either in giving those in polygamy the courage to escape or in educating the public, including law enforcement, judges and social workers about dynamics of Bible-based polygamy and the abuses inherent in it." Among the recurring themes are: the religious motivation to join and/or stay within a religious-based polygamist group; factors inducing compliance of females, including the primary of males in church leadership and family roles, and the economic dependence of females and children on males; males' use of physical, emotional, and sexual abuse to reinforce their dominance; intermarriage, which is justified religiously, as a means to keep the polygamist group isolated from outsiders; the sexual molestation and/or rape and/or gang rape of female and male minors by adults and male minors; religious teachings that justify a male hierarchy; incest by male adults with female children, which is justified as their taking the females as wives based on their interpretation of biblical stories; the doctrine of blood atonement, which requires the death of a sinner as the means to pay for the person's sins and allow eternal life, and which is used to impose secrecy upon group members; punishment of women who reported their husbands' abuses to the group's leadership. The story of a woman whose family of origin belonged to the Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS), reports her as "describ[ing] a world for girls in which there is clearly no semblance of childhood and no

innocence. The high prevalence of pedophile behavior dominates the culture, while the victims are forced to revere their abusers... 'I know girls as young as 12 years old who have been forced to marry their stepfathers.' ...It is a misdemeanor in the state of Utah for a person who knows about child abuse not to report the crime to authorities. In polygamy, when people report the abuse, they have their lives threatened by the polygamist group." Regarding Tom Green, the founder of The Patriarchal Hierarchy, reports that in August, 2002, "Green was sentenced to the minimum sentence of five years to life in prison for the first degree felony conviction of child rape for having sex with a 'wife' when she was 13." The story of a woman born into an FLDS family reports her "remember[ing] being molested by a man in the FLDS church who was a family friend and by both of her parents. 'My father began raping me when I was eight years old. My mother sexually abused all of us, taking us one at a time in her room and telling us it was for medical reasons.'" Regarding Luis Gonzales, head of The Church of Jesus Christ of the United Order, reports that in July, 2002, he "was convicted of one count of bigamy, one count of spousal abuse and 20 counts of child molestation. The jury of ten women and two men deadlocked on three counts of spousal rape and one count of stalking." He was sentenced to 59+ years in prison. Regarding Fred Collier's *The First Born Lamb of God*, reports his imposition of "the 'Doctrine of Total Commitment'" in which male members gave their wives to Collier to be used sexually by him; this was justified by the teaching that all that the men owned "had to be given to him, including their wives and children." In a 2-page epilogue, reports that despite changes in state laws and increased efforts by law enforcement against polygamy, "Mormon and Christian fundamentalist polygamist religions and communities continue to thrive and grow with very little fear of prosecution for committing a felony..."

Moran, Martin. (2005). *The Tricky Part: One Boy's Fall from Trespass into Grace*. Boston, MA: Beacon Press, 285 pp.

Moran is an Obie Award-winning actor and writer, New York, New York. A literary memoir. As a child in a Roman Catholic family in the Denver, Colorado, area, Moran was active in the parochial school sponsored by his parish. Traces the enduring impact on his life of having been violated sexually when 12-to-15 years-old by a counselor he met through a Catholic camp. [See also this bibliography, Section VIII: Moran, Martin. (2004). *The Tricky Part*.]

_____. (2016). *All the Rage: A Quest*. Boston, MA: Beacon Press, 221 pp.

By an actor, author, and playwright. The memoirist narrative is a series of brief, non-linear scenes from Moran's child- and adulthoods, and his personal and professional lives, ranging from places throughout the U.S.A. to Africa. Based on his solo play: "*All the Rage* first took shape as an eighty-minute solo piece for the theater," which he wrote and performed. [See this bibliography, Section VIII: Moran, Martin. (2013). *All the Rage*.] The 3rd entry introduces his thoughts and emotions regarding both himself and Robert C. Kosanke, who sexually molested him, beginning in 1970 when he was 12 and lasting 3 years. Kosanke betrayed him in the role of a counselor on the staff of a Roman Catholic camp operated by the Archdiocese of Denver. Kosanke was convicted criminally for his sexual abuse of other minors. Entries include Moran's visit to Kosanke who was hospitalized in California. Issues explored include: anger and rage; forgiveness; confrontation; redress for injustice; vulnerability in relation to one's sexuality; effects of having been violated sexually; effects of having been betrayed; release from one's past; shame; compassion for the humanity of others.

Morey, Ann-Janine. (1992). "A Tradition of Divine Lechery: Men Write about the Ministry." Chapter 3 in *Religion and Sexuality in American Literature*. Cambridge, England: Cambridge University Press, pp. 75-103.

Morey is on the faculty, Department of English, Southern Illinois University at Carbondale, Carbondale, Illinois. An analysis of the relation of body (sexuality) and spirit (religion) as presented in novels dealing with the ministry as a "vocational theater" that depicts the tensions between these. Methodology draws from metaphor theory, deconstruction, and feminist postmodernism. Chapter 3 explores the institutional setting of these tensions in novels written by men, particularly Nathaniel Hawthorne's *The Scarlet Letter* (1850), John Updike's *A Month of*

Sundays (1974), and Harold Frederic's The Damnation of Theron Ware (1896), all involving clergy who commit sexual boundary violations. Her focus is Protestant culture, including: aesthetic and intellectual sterility of Protestantism; the adolescence of the clergy; woman as accomplices and victims of the male clergy's perpetual adolescence; seductive power of performance that is enacted through preaching. Numerous references to other sources; citations.

Morris, Larry A. (2008). "The Other Side of Clergy Abuse: Brides of Christ Fallen from Grace." Chapter 8 in Dangerous Women: Why Mothers, Daughters, and Sisters Become Stalkers, Molesters, and Murderers. Amherst, NY: Prometheus Books, pp. 231-249.

Morris is a clinical and forensic psychiatrist in private practice. "The purpose of this book is to help answer questions about why girls and women commit violent crimes, including sexual crimes." Source information includes professional literature, popular media, and his clinical practice. Chapter 8 briefly describes a national survey of Roman Catholic women religious in the U.S.A. regarding "the prevalence and impact of sexual abuse in childhood, sexual exploitation in professional relationships, and sexual harassment in ministry." [See this bibliography, section IIa: Chibnall, John T., Wolf, Ann, & Duckro, Paul N. (1998).] Of the nearly 1 in 5 respondents who reported having been sexually abused as a child, 3+% identified the abuser as a nun or woman religious. Of the 12+% respondents who reported sexual exploitation during their religious life, "about 25 percent were sexually exploited by another sister." Very briefly cites other reports, including from newspaper accounts of legal cases, of nuns who sexually abused minors. Includes 2 first person accounts by persons from his private practice. 13 endnotes.

Morris, Marianne (pseudonym). (1993). Sins of the Father. Boise, ID: Pacific Press Publishing Association, 224 pp.

According to the preface, the story depicted is true; names of people and places are changed, and identities and circumstances altered to protect privacy. "This is the story of one family, and through that family, of the way child abuse by a 'Christian' can reverberate through generation after generation – the 'ever after' that child-abuse victims and the wider circle of people whose lives touch theirs have to deal with." Timeframe is 1967-1987; set in the Western U.S.A. Primary character is a woman who discover that her father-in-law is an active pedophile whose sexual abuse children spans 50+ years, and that his victims include members of his family, including her son and husband, and children from his church. Her family reports him to law enforcement, and after an investigation, he is arrested, and pleads guilty in exchange for a lesser sentence. Topics addressed include: patterns of denial, ignorance, and minimization regarding pedophilia and its commission; secrecy and avoidance, which enables perpetration; effects on victims and their families; a conservative Christian church community's perceptions of the issues, including themes of forgiveness, suffering, and accountability; justice and accountability. A concluding chapter, "What You Can Do: A Counselor's Comments," is authored by Carol Cannon, "clinical director and therapist at The Bridge, a Christian center for treating dependency disorders in Bowling Green, Kentucky." It is addressed to parents, organized topically, and regards the sexual abuse of children, including the role churches can take.

Morrison, Zoë. (2005, February 15). Reporting the Abuse of Children and Young People and Responding to Adult Sexual Assault: A Study into the Attitudes and Behaviors of Clergy and Church-workers in the Anglican Diocese of Adelaide When Dealing with the Abuse of Children and Sexual Assault of Adults. North Adelaide, South Australia, Australia: The Synod of The Diocese of Adelaide of the Anglican Church of Australia Inc., 67 pp. [Accessed 07/11/10 at the World Wide Web site of the Church: http://www.churchoffice.anglicare-sa.org.au/Downloads/morisonreport/morrison_report_full.pdf]

Morrison is a former lecturer, St. Peter's College, Oxford University, Oxford, Oxfordshire, England. An Australia who lived in Adelaide, South Australia, Australia, and who was baptized and confirmed in the Anglican Church, she is based in Melbourne and "is an academic with particular interest and expertise in gendered power relations." "The report is about the knowledge, understanding, commitment and attitudes of clergy and church-workers in the Anglican Diocese of Adelaide to reporting child abuse and responding to adult sexual assault." The report was initiated in 2004 by the Synod of the Diocese after the publication of Report of the Board of Inquiry into

the Handling of Claims of Sexual Abuse and Misconduct Within the Anglican Diocese of Adelaide in 2004. [See this bibliography, Section VII.: Olsson, Trevor, & Chung, Donna. (2004, May 26).] Research was based on a 54-question survey completed by 57 clergy and “a series of in-depth interviews with 12 clergy and 4 church-workers” that was analyzed by “extracting major and repeated themes, words and images.” Outlines the public, Anglican Church, and Diocesan contexts of sexual abuse and assault. Reports detailed findings regarding *reporting the alleged abuse of children and young people* for clergy and non-ordained church-workers separately due to the differences in the groups’ responses. “The main findings of report [*sic*] are detailed in the Executive Summary. To briefly summarise them here: – In relation to child abuse: The Diocese has gone some way to addressing child protection issues, with some good education and awareness now in existence about these matters... Most rank and file clergy appear committed to child protection in principle, however in practise there still exists a culture whereby reporting child abuse to authorities is viewed as conflicting with pastoral concerns of confidentiality. This not perhaps surprising, given a church culture in the immediate past that actively discouraged and even threatened clergy for reporting abuse. – In relation to adult sexual assault: The Diocese is not yet addressing adult sexual assault, both in terms of educating and awareness raising to facilitate the adequate response of church workers and leaders to victims/survivors of assault, and preventing sexual assault taking place within churches. There is no formal education about these matters, and there exists evidence to suggest a culture of violence and hostility against women within church culture which is alarming. Immediate steps need to be taken by this Diocese to raise awareness and educate about responding to sexual assault. Overall, there needs to be a wider structural change in the church that sees old patterns of hierarchical, male-dominated behaviour surpassed by new, more inclusive models of leadership and service.” Presents a series of detailed recommendations based on the findings. Footnotes; 17 references; not all citations of works are included in the references.

Mosgofian, Peter, & Ohlschlager, George. (1995). Sexual Misconduct in Counseling and Ministry. Waco, TX: Word Books, 350 pp.

Mosgofian is executive director, The Redwood Family Institute in Eureka, California, a licensed marriage, family, and child counselor, and an ordained pastor, Vineyard Christian Fellowship. Ohlschlager is associate director, The Redwood Family Institute, a licensed clinical social worker, and has a law degree. “We have endeavored to write a book that exposes the breadth of the problem of sexual exploitation in counseling and ministry.” Part 1, *The Sexual Revolution and the Church*, consists of 3 chapters: brief introduction; “the socio-cultural roots of sex and violence,” including power imbalance and authority in counseling and ministry; a biblical theology of sexual misconduct prevention, which concludes: “Sexual misconduct in counseling and ministry reflects the debasement of agape and the triumph of erotic idolatry.” Part 2, *Forbidden Sex Between Adults*, consists of 3 chapters: adult sexual misconduct by men against women, including a profile of the *vulnerable violator* pastor and the *predatory helper* pastor, and why role boundaries are violated; therapeutic helping strategies for adult women victims, including assessment, treatment principles and modalities, problems, and process; problem cases in sexual misconduct, including homosexual misconduct and exploitation, seductive clients, touch, repressed and recovered memories, and false allegations. Part 3, *Forbidden Sex Against Children*, consists of 2 chapters: a brief discussion of child sex abusers in ministry, and a chapter by Carol Carrell on counseling child victims [see this bibliography, this section: Carrell, Carol. (1995).]. Part 4, *Policy and Practice in the Church*, consists of 3 chapters: misconduct policy and practice in Protestant churches; a chapter by Canice Connors on priest sexual abuse and policy issues in the Roman Catholic Church [see this bibliography, this section: Connors, Canice. (1995).]; healing of congregations. Part 5, *Law and Ethics in Sexual Misconduct*, consists of 2 chapters: ethical issues for prevention; civil and criminal liability, including corporate and institutional liability. Part 6, *Turning the Tide Against Sexual Misconduct*, consists of 3 chapters: responding to sexual offenders, including assessment, treatment, recovery and restoration to ministry, and barring predators; prevention guidelines; a challenge to churches to confront sexual misconduct. Appendices include: model sexual misconduct policies; a proposal for a national dispute resolution center for religious contexts; 2 forms for use by churches. Extensive, wide-ranging bibliography; chapter endnotes.

Mowday, Lois. (1988). The Snare. Colorado Springs, CO: NavPress, 238 pp.

Mowday is a Christian writer and public speaker, Colorado Springs, Colorado. A practical and advice-oriented self-help book for evangelical Christians concerned about the sin of sexual immorality which is defined as adultery and fornication. She understands immorality as a process and traces the various steps using anecdotes. She uses several examples of clergy who become sexually involved with congregants in relationships she refers to as affairs: a pastor in emotional pain due to damaged self-esteem begins a sexual relationship with a counselee who listens to his problems, pp. 48-49; a minister of education in a working relationship with a lay member of the congregation expresses his attraction to her in kiss and moves the relationship beyond what Mowday refers to as friendship, pp. 101-105. Her analysis is not based on power differential between clergy and laity, and does not describe the behavior as a breach of fiduciary trust or a professional role violation. Interspersed with scripture references.

Muck, Terry. (Ed.). (1989). Sins of the Body: Ministry in a Sexual Society. Carol Stream, IL: Christianity Today, Inc., 212 pp.

Muck is executive editor of *Christianity Today* and former editor of *Leadership*. The book was prompted by the *Leadership* survey cited in this bibliography, Section IIa: Editors (1988). It was written to be a helpful resource for clergy. Chapters are contributed by a wide range of authors.

Murphy, Annie (with DeRosa, Peter). (1993). Forbidden Fruit: The True Story of My Secret Love Affair with Ireland's Most Powerful Bishop. Boston, MA: Little, Brown and Co., 358 pp.

Autobiographical account. Following the dissolution of her difficult and painful marriage, Murphy left the U.S. in 1973 to recover by staying with Fr. Eammon Casey, Bishop of Kerry, Ireland, a distant relative of her father and 20+ years her senior. She lived in his personal residence. Within weeks, he engaged her sexually, using religious language, pp. 60-61, to justify his behavior, behavior that she labels as therapy, p. 69. Within 15 months, she was pregnant with his child. While she does not use the framework of power and sexual exploitation by misuse of office, there are numerous instances in her story of the power he wielded as a priest and a bishop and its influence upon her. [See this bibliography, this section: Broderick, Joe (1992).]

Muse, Steven J. (1994). "The Distorted Image: Clergy Sexual Abuse in an Orthodox Context." Chapter 2 in Chirban, John T. (Ed.). Clergy Sexual Misconduct: Orthodox Christian Perspectives. Brookline, MA: Hellenic College Press, pp. 19-43.

Muse is a senior pastoral psychologist, The Pastoral Institute, Columbus, Georgia. Proposes a 4-fold heuristic schema to understand the underlying problems of sexually abusive Orthodox clergy: "The Hazards of VIPS: Vocation, Intimacy/Isolation, Power and Spirituality." Vocation is the first boundary that is violated – loss of the priest being set apart as a calling, loss of faith and identity, and a compromise with secular values that conflict with those of the Church. Intimacy is violated through loneliness, overwork, burnout, and isolation: sexual violations are a means to compensate for the lack of authentic intimacy in the faith community. Sexual addictions compensate for inner isolation and lack of childhood nurture. Power to abuse is related to the patriarchal culture of the Church, and the power differences between male priest/female parishioner. Abuse includes the impact on the victim's faith: "Abusive clergy who act out sexually with their parishioners function as bearers of a distorted image, damaging the internal object world of their victims further, just as they are for children abused by the parents whom they expected to love and protect them. As it is difficult to blame the parent, [*sic*] one needs to survive, so it is difficult to blame the priest and through him, one's God..." (pp. 33-34). Spirituality that capitulates to secular norms cannot be effective in preventing sexual exploitation. Calls for: clergy support groups; ethical guidelines; continuing education for clergy and laity; regular confession, professional consultation, and supervision; spiritual direction and personal therapy; referral of priests to get counseling. Endnotes, although not all citations in the text are referenced.

Musser, Rebecca (with Cook, M. Bridget). (2013). The Witness Wore Red: The 19th Wife Who Brought Polygamous Cult Leaders to Justice. New York, NY: Grand Central Publishing, 340 pp.

Musser, née Wall, was born into the Fundamentalist Church of Jesus Christ of Latter-Day Saints (FLDS), fled to escape its control, and is the founder of ClaimRED.org, “a nonprofit organization dedicated to bringing dignity, hope, and healing to victims of human trafficking.” Memoir. Musser, born in 1976, was 1 of 13 children of a woman who was 1 of 3 wives in a polygamous FLDS marriage. Polygamy, termed by the Church as *plural marriage*, was part of FLDS teachings: having a minimum of 3 wives was a way for a male to achieve the goal of attaining “eternal salvation in the Celestial Kingdom, the highest kingdom of glory in Heaven.”; the male’s family members were dependent on his attaining salvation in order for them to achieve it. Reports that in 2000, the FLDS numbered 10,000, with over 60% under 16-years-old. As a young child, Musser’s half-brother attempted to sexually molest her, and when his birth mother discovered it, she blamed and beat Musser, threatening to kill Musser’s birth mother if Musser told what had happened. At 19, she was chosen as the 19th wife of Rulon T. Jeffs, termed the Prophet, i.e., the head of the Church. Regarding the power of the Prophet, she describes her father’s behavior: “My father obeyed Uncle Rulon [Rulon T. Jeffs, 1909-2002, a Prophet] without question – even at great financial cost – because he would be rewarded here *and* [emphasis in the original] in the hereafter, and because he was being primed for FLDS leadership, which promised enormous power.” During Rulon Jeff’s tenure as Prophet, he used his position to choose which female would be married to which male, claiming the practice was based on divine inspiration, a strategy that increased the necessity of males being obedient to him: “...not to do what the Prophet had asked would be immoral.” Her role as a wife of the Prophet gave her access to the actions of the FLDS leadership. She describes the double standard for the male leadership, including Rulon Jeffs, which allowed them to act contrary to how FLDS males were to relate sexually to women. In the 7 years after her being married to Rulon Jeffs, he took 46 more wives; at the time of his death, she states he had 64 wives, 56 of whom were between 17 and 34. She comments: “Over time it became disturbingly clear that marriages were *not* [emphasis in original] divinely orchestrated ‘by God’s will to the Prophet’s mouth’ – as reinforced by scripture and Warren’s [Warren Jeffs, a son of Rulon Jeffs, and successor to the Prophet office following Rulon’s death] lectures and tapes – but instead decided over dinner conversations by sister-wives [females who were polygamous wives] and power-hungry fathers.” The FLDS taught: the Gentiles, i.e., non-FLDS persons, would deliberately hurt FLDS members; the last days of civilization were imminent – “We had to be prepared. Our thoughts and actions had to be of the utmost purity so that we could inherit the earth.”; females were to “‘keep sweet,’” i.e., not complain, and to obey their husbands; those who left the Church were apostate, “doomed to Outer Darkness in the eternities,” and in this life “meant being cut off from all family and all support – physical, financial, emotional, and spiritual.”; what they considered as persecution by secular law enforcement authorities was God’s test of their faith; a set of strong cultural norms for boys and girls regarding sexuality and morality; the duty of giving a tithe of all members’ income to the Church. Regarding the power of the Prophet and the male hierarchy in the FLDS: “‘To follow the Prophet means eternal life,’ [Warren Jeffs] would somberly intone, once again wielding the salvation stick. ‘Not following the Prophet means death.’”; “...it was daily ingrained in us that [the Prophet] was the mouth of God – the one and only man blessed when total, omniscient gifts of the Spirit.”; “We were told that God’s law was always above man’s law, so nothing the Priesthood [i.e., the patriarchy] did was considered illegal.”; as Prophet, Warren Jeffs taught the ordinance of “Blood Atonement,” which was “a holy way for a man to absolve an otherwise unpardonable sin. [It] involved ritually giving up one’s life at the hands of a Priesthood official. The details had to remain secret, however, because of the ramifications of the law for murder.” Regarding the inculcation of females: “...we codependently bolstered one another in our blind obedience. We sang songs about keeping ‘sweet,’ never complaining, never questioning, and sacrificing our feelings to do what was right.” Regarding the closed community of the FLDS: “There was nowhere to report exploitation or maltreatment,” since the civil authorities of the small towns in which they lived were FLDS members and gave their first allegiance to the Church. States that FLDS construction companies regularly used underage minors as laborers to reduce payroll costs, and that when a child died on a worksite, the violation of federal Occupational Safety and Health Administration law and regulations was routinely hidden “to avoid inevitable prosecution.” As Rulon Jeffs’ physical health and cognitive capacity declined, Warren Jeffs assumed greater control of the FLDS. As 2000 ended, Warren taught that the world would end on

December 31, and only those pure enough would “be lifted up with the righteous while the rest of the world perished.” When the world did not end, he told the Church members that they were too wicked to be saved, and that God had given them more time to repent. Regarding the impact of her being sexually assaulted as a child, states that it “had made me feel unworthy of marriage to the Prophet. I spent considerable amount of time feeling stained, defiled, and dirty, and I had a strange desire to be cleansed.” When she refused to submit to Rulon Jeffs’ demands that she please him sexually, Warren Jeffs told her that if she refused Rulon, “... ‘*you will be destroyed in the flesh.*’” [emphasis in the original] In 2004, Warren Jeffs ordered the building of YFZ [Yearning for Zion], a large compound, including, a temple, on 1,690+ acres in Eldorado, Texas; Texas law, at the time, allowed females to be married at 14. Jeffs used the temple to fulfill the FLDS ordinance of the Fullness of Celestial Marriage, or the Fullness of the Law of Sarah, which involved men impregnating their wives while others observed. Based on first- and secondhand knowledge, she cites numerous cases in which females were married at ages as young as 12-to-16-years-old. After Warren Jeffs was indicted on a series of criminal charges by various legal jurisdictions, Musser, from 2006-2011, assisted with law enforcement investigations and prosecutions of Jeffs and numerous FLDS males. The trials drew international media attention. The evidence against Jeffs included an audio “recording of Warren molesting his young wife Merriane Jessop Jeffs, who had just turned twelve, in the YFZ temple, in front of witnesses.” She frequently testified in at trials, resulting in multiple convictions on charges that included “sexual assault of a child” and “aggravated sexual assault.” In the epilogue, she comments: “I had become a passionate advocate for the rights and dignity of victims of human trafficking and sexual slavery...” Lacks references.

Muster, Nori J. (1997). Betrayal of the Spirit: My Life behind the Headlines of the Hare Krishna Movement. Urbana, IL: University of Illinois Press, 213 pp.

Muster is a freelance writer and artist. She joined the Hare Krishnas in 1978 and worked in public relations for the International Society of Krishna Consciousness until 1988. An insider’s account of the movement, including its need to deny the serious allegations against its leaders. Reports that: women devotees were being sexually engaged by male leaders despite prohibitions (p. 59); girls were married as early as 14 (p. 73); boys were sodomized in the segregated school by both their teachers and older boys who functioned as monitors (p. 76); the male leader of a segregated *ashram* for women took a different woman sexually each night (p. 37). References; bibliography. [See also this bibliography, this section: Hubner, John, & Gruson, Lindsey (1988).]

_____. (2004). “Life as a Woman on Watseka Avenue: Personal Story I.” Chapter 18 in Bryant, Edwin F., & Ekstrand, Maria L. (Eds.). The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant. New York, NY: Columbia University Press, pp. 312-320.

Presents a personal overview of the experiences of women in the International Society of Krishna Consciousness (ISKCON). “...we women lived under a cloud of chauvinism and outright hatred of our gender.” Cites scriptures and practices that were degrading to women: “[Religious male leaders’] cruel words, reinforced with official policy, had a demoralizing effect.” Briefly notes that some of the *ashram* dorms for new women devotees in the 1970s had male leaders who “lived with and slept with (molested) all the *sankirtana* women.” Notes that gurus and temple leaders “arranged marriages for girls who were barely eleven or twelve years old. The men, who were typically much older, emotionally, physically, and sexually abused their child brides while the parents and everyone else in the organization looked the other way.” 6 footnotes.

Mutter, Kelvin F. (2011). “Confronting Abuse: Fostering a Sense of Healthy Responsibility in the Abuser.” Chapter 18 in Schmutzer, Andrew (Ed.). The Long Journey Home: Understanding and Ministering to the Sexually Abused: A Collaborative Address from Psychology, Theology, and Pastoral Care. Eugene, OR: Wipf & Stock, pp. 262-276.

Mutter is a psychotherapist with Family Counseling & Support Services, Guelph, Ontario, Canada. “...this chapter describes both a *mindset* with which a counselor can approach [the task of working with a person who committed the criminal offense of sexual abuse of a minor] as well as a *model* of intervention which considers the theological, psychological, and relational context of

the abuse and invites the abuser to renounce the victimization of others as the abuser considers the impact of their actions, accepts responsibility for their behaviors, and submits to any sanctions which may be required.” [italics in original] Very briefly discusses “five important concepts which apply to the work of both church leaders and Christian counselors.”: 1.) Establish clear boundaries, including informing the abuser that confidentiality is qualified by the priority to the safety of victims, family, and community. 2.) Sexual abuse is sinful due to its selfishness, deceitful use of power, and its effect. 3.) The abuser is a sinner and is created in *imago Dei*. 4.) Engage the abuser through the practice of *paraklēsis*, a New Testament Koine Greek term with a range of meaning including *beseeking*, *exhorting*, and *comforting*. 5.) Develop a treatment network of people who have contact with the abuser. “In addition, churches are advised to develop protocols to safeguard children and vulnerable populations from sexual exploitation while they attending [sic] church activities.” The core contents is organized by a framework entitled, *Invitations to Responsibility-Taking*. Notes: “While many clergy may not be in a position to initiate these conversations with an abuser, clergy are in a position to *reinforce* the value of these conversations and support the abuser as they undergo the counseling process.” [italics in original] The theoretical foundation of narrative therapy is used to “challeng[e] the abuser’s cognitive frameworks rather than simply changing behavior.” The set of invitations to responsibility include: 1.) ...admit that their victims are in need of protection and to submit to all sanctions.” 2.) Examine one’s cycle of abusive behavior. 3.) Examine one’s faulty reasoning, i.e., cognitive distortions. 4.) Acknowledge one’s woundedness. 5.) Empathize with the abused. 6.) Acknowledge one’s abusive acts. 7.) Accept the consequences of their actions. The 2-paragraph conclusion states: “The presence of a sexual offender within the community of faith is likely to challenge our assumptions about the nature of the church and its ministry.” 53 footnotes; includes 4 questions for discussion.

Myers, John E. B. (2016). “Child Sexual Abuse.” Chapter 6 in Myers on Evidence of Interpersonal Violence: Child Maltreatment, Intimate Partner Violence, Rape, Stalking, and Elder Abuse (5th edition). New York, NY: Wolters Kluwer, pp. 6-30–6-32.

Myers is a professor of law, McGeorge School of Law, University of the Pacific, Sacramento, California. § 6.06 [B] Empirical Research on Fabricated Allegations of Abuse, states (omitting the contents of the footnotes): “Despite the importance of the subject, little empirical research exists on fabricated allegations of child sexual abuse. The paucity of research is explained largely by the difficulty of studying the subject. How does one design an experiment to evaluate deliberate lies about sexual abuse? Existing research supports several tentative conclusions. Fabricated reports are more likely to come from adults and adolescents than young children. Deliberately untrue allegations are more common in contested custody cases than elsewhere. Even in custody litigation, however, the rate of fabrication is low.” 5 extensive footnotes cite the research basis for the statements. [While the context of sexual violations in faith communities it is not addressed, the work is included in this bibliography because of its relevance to the topic.]

Nadisha, K. J. (pseudonym). (2013). “He Led Us to Salvation.” Chapter 11 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 91-92.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 2, The Experience of Abuse. Nadisha is not described in the section on contributors. A very brief first person account of being raped by her family’s pastor, which he rationalized by shifting the responsibility to her and “quot[ing] scriptures to try to justify what he did to me.” Regarding her initial inability “to name his sins as crime,” she states: “He had baptized my daughter and renewed my husband’s faith in Christ. He offered spiritual guidance and groomed me and my husband to be spirituality and emotionally dependent on him. How could I refuse to forgive him when he cried and pleaded with me? He had taught us that unforgiveness would condemn me and

my family to hell.” With support from advocates and counselors, she “realized he was a criminal, taking advantage of vulnerable women in churches,” and that she had not provoked him. She reported him to police authorities and he was prosecuted; the outcome is not reported.

Naipaul, Shiva. (1991). Journey to Nowhere: A New World Tragedy. New York, NY: Simon and Schuster, 336 pp.

By a journalist and novelist from Trinidad and England. An examination of forces that led to the the Peoples Temple that was founded in the U.S. by Rev. Jim Jones and ended in a mass murder-suicide of 900+ adults and children on November 18, 1978, at Jonestown, Guyana. Reports that Jones made “demands for unquestioning personal loyalty” from his followers and exercised a “desire for total control.” Reports that Jones referred to himself as having been Buddha and Jesus Christ in previous lives. Describes several of Jones’s followers as mistresses, and reports that he “shared the three-bedroom house with his female favorites,” and used his food privileges in the Jonestown compound to benefit two of them.

Nair, Desmond. (2012). “Best Practices in Prevention of Sexual Abuse within the Church of South Africa.” Chapter 8 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 113-120.

From a book of presentations at the Roman Catholic Church’s International Symposium Against Child Abuse, the theme of which was “Toward Healing and Renewal,” that was held at the Church’s Pontifical Gregorian University, Rome, Italy, February 6-9, 2012.” This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the ‘open wound’ of [sexual] abuse [of minors].” An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Nair, a priest and parish pastor in Durban North, South Africa, “is currently chairman of the Professional Conduct Committee of the Southern African Bishops’ Conference.” An address to the Symposium. Very briefly addresses 4 topics related to the South African Catholic Bishops’ Conference (SACBC) and the sexual abuse of minors by its clergy. 1. *Initial and Current Response in Dealing with Complaints, Prevention and Education*. 4 paragraphs sketch the SACBC’s primary document, Protocol for the Investigation of Complaints against Clerics and Religious in Regard to Sexual Abuse of Minors (2010, December). 2. *Impact of the Protocol on the Clergy*. Reports in 3 paragraphs on increasing acceptance of the Protocol and the use of the SACBC’s *Integrity in Ministry: A Code of Professional Responsibility for Priests, Religious, and Lay Church Workers in the Territory of the SACBC* (2001, January). 3. *Other Documents Currently Being Developed*. 4 paragraphs cite a child safeguarding policy for Catholic schools, Protocol for Church Personnel in Regard to Sexual Misconduct between Adults (2002, August), and Testimonial Letter of Suitability for Ordained Ministry. 4. *Recommendations for Dioceses in the Episcopal Territory*. Very briefly reports 5 prevention practices regarding priests that the Professional Conduct Committee recommended to the SACBC to be implemented in all dioceses or metropolitan provinces. 2 chapter endnotes.

Nason-Clark, Nancy. (1997). “From the Steeple to the Shelter: Challenges to Sacred and Secular Cooperation.” Chapter 7 in The Battered Wife: How Christians Confront Family Violence. Louisville, KY: Westminster John Knox Press, pp. 139-159.

Nason-Clark is a professor of sociology, University of New Brunswick at Fredericton, New Brunswick, Canada. Presents research conducted by the Religion and Violence Research Team, Muriel McQueen Fergusson Centre for Family Violence Research, University of New Brunswick, a team she coordinates. Reports on studies conducted on the “experiences of over a thousand clergy and lay people from a wide range of evangelical churches” in Canada. The book’s 4 sections are: “the social, cultural, and religious context of abuse [of women]; evidence of the pervasiveness and seriousness of abuse in families of faith; current attempts to respond to victims of abuse and their families by clergy and their congregations; and working toward new solutions and partnerships. Chapter 7 “consider[s] the potential of partnerships [between faith communities and secular agencies and resources], and the collaborative challenge to achieve them.” She

“highlight[s] five major obstacles that currently reduce or mitigate against the possibility of collaborative ventures between clergy and other workers in responding to the needs of abused women and their children.” Obstacle 1: Lack of consensus regarding a paradigm by which to name the violence. States: “...conservative faith traditions and the clergy who are ordained within them, are uncomfortable with any notion that would downplay the centrality of the family unit.” Obstacle 2: Lack of agreement on “whether reconciliation should be a main goal of intervention... ..the majority of clergy in our research see reconciliation as both desirable and attainable.” Obstacle 3: “In part a reflection of their predisposition to spiritualize wife abuse in cases involving church or Christian families, the data... lead us to conclude that many evangelical ministers are reluctant to refer victims of abuse to secular professionals or the agencies that employ them.” Obstacle 4: There is a lack of faith community leaders taking practical steps to “recognize and denounce violence against women in the family setting,” e.g., through sermons and during premarital counseling. Obstacle 5: “Without exception, evangelical clergy understand abuse within families of faith to be a spiritual issue and the abusive behavior on the part of the man a sign of spiritual immaturity and struggle with sin... As a result, their interpretation of violence in Christian families reinforces pastors’ reluctance to refer parishioners to secular agencies for help.” Chapter 7 contains 100 book endnotes. [Included in this bibliography because of the parallels between the 5 obstacles described in Chapter 7 and the dynamics of sexual boundary violations in faith communities.]

_____. (1998). “The Impact of Abuses of Clergy Trust on Female Congregants’ Faith and Practice.” Chapter 5 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 85-100.

Nason-Clark is a professor of sociology, University of New Brunswick at Fredericton, New Brunswick, Canada. Begins by analyzing factors that contributed to the public outrage in Newfoundland Province and Canada following several events that received extensive media coverage: arrest and conviction in 1988 of Fr. James J. Hickey, a highly regarded Roman Catholic priest, on 20 counts of sexual assault and gross indecency against adolescent and preadolescent males in Newfoundland parishes where he had served; the archdiocesan-sponsored Winter Commission report in 1990 regarding sexual abuse of minors by seven Newfoundland priests; the provincial government-sponsored Hughes Commission report shortly after the Winter report regarding physical and sexual abuse of young boys in the 1970s at Mount Cashel Orphanage, a Roman Catholic institution in Newfoundland, and the lack of action by Church and government officials to protect children. The factors include: “(1) greater public knowledge of the prevalence and consequences of child sexual assault, including the deleterious impact of a ‘breach of trust’; (2) the impact of the women’s movement; (3) the changing relationship between the state and the church; (4) the geographical, economic, and political realities of Newfoundland; (5) the role of the media; and (6) the innovative measures introduced by the judicial system to respond to cases of child sexual abuse.” Next, she reports on the results of sociological research in 1991 conducted by her and Anne Stapleton, a graduate student for whom Nason-Clark was thesis supervisor, regarding the responses to the scandals by 24 Roman Catholic women in parishes of the Diocese of St. John’s, Newfoundland. The “initial disbelief and shock... gave way over time to anger, hurt, guilt, and a sense of betrayal. Two-thirds talked about feeling betrayed, hurt, guilty, and embarrassed; some reported a ‘beaten-down spirit.’” The impact on the women included strained relationships with the Church: “Their growing hostility came in response to the Church’s failure to act quickly to bring priests and brothers to justice; accept responsibility for the abusive priests; ask forgiveness of the victims, their families, and Catholics throughout the region; help victim’s [sic] pay for professional counseling; and begin a process of personal, collective, and structural renewal.” While the women were less likely to attend mass or confession, volunteered less, and interacted less with the Church, “their faith in God remained.” A followup study with 19 of the 24 women was conducted in 1995 to assess “the longer-term impact of sexual scandal on believers’ faith and practice.” Presents comments from two individuals whose responses are typical of the respondents. In 1991, half of those interviewed reported that they attended mass less frequently; by 1995, 35% of those “had come back to church, though their participation had not returned to its prescandal level.” Concludes that the women interviewed qualify as secondary victims of clergy malfeasance, “those indirectly hurt as trusting members of congregations.” References.

The National Catholic Risk Retention Group, Inc. (2002, October 19). Model Code of Pastoral Conduct, 11 pp. Lisle, IL: The National Catholic Risk Retention Group, Inc. [Accessed 04/16/11 at the World Wide Web site of VIRTUS programs: <http://www.virtus.org/virtus/pastoralconduct.pdf>]

The document is part of the author's VIRTUS programs. The Code "is intended for use as a risk management tool by [Roman Catholic] bishops, pastors, superiors of religious communities/institutes, and administrators." Its purpose "is to assist in developing and implementing uniform guidelines for appropriate behavior in situations of pastoral counseling and spiritual direction... It is intended to create a structure for addressing a variety of circumstances that, if not appropriately addressed, may create a risk of incidents, allegations, claims and/or lawsuits... It is intended as "a 'continuous improvement document.'" 4 sections: *Preamble*, *Responsibility*, *Pastoral Standards*, and *Volunteer's Code of Conduct*. The largest, Pastoral Standards, includes 10 topics: Conduct for Pastoral Counselors and Spiritual Directors; Confidentiality; Conducted with Youth; Sexual Conduct; Harassment; Parish, Religious Community/Institute, and Organizational Records and Information; Conflicts of Interest; Reporting Ethical or Professional Misconduct; Administration; Staff or Volunteer Well-being.

National Center for Prosecution of Child Abuse. (2012, January). Clergy Communications and Clergy as Mandated Reporters. Alexandria, VA: National Center for Prosecution of Child Abuse, 210 pp. [Accessed 07/30/13 at the World Wide Web site of National District Attorneys Association: <http://www.ndaa.org/pdf/Clergy%20Communications%20Jan2012.pdf>]

The National Center for Prosecution of Child Abuse was established by the National District Attorneys Association (NDAA). The NDAA "serves as a nationwide interdisciplinary resource center for training, research, technical assistance, and publications reflecting the highest standards and cutting-edge practices of the prosecutorial profession." The document is a compilation of statutes for each of the 50 states in the U.S.A., the District of Columbia, and the U.S.A. territories of Guam, Puerto Rico, and Virgin Islands that: "(1) expressly address clergy communications and (2) specify clergy as mandatory reporters. Statutes that address whether clergy communications are privilege are listed first, followed by statutes regarding reporting, and finally, other relevant statutes regarding clergy. If a mandatory reporting statute does not specifically reference clergy, it is not included..." 27 states "have statutes that specifically require clergy to report child maltreatment under certain circumstances." "The term 'clergy' often includes Christian Science practitioners, ministers, priests, rabbis, and other similar functionaries of a religious organization."

National Committee for Professional Standards. (1999; 2004, June). Integrity in Ministry: A Document of Principles and Standards for Catholic Clergy and Religious in Australia (Revised edition), 22 pp. [Accessed 02/06/08 at the World Wide Web site of Australian Catholic Bishops Conference: <http://www.catholic.org.au/documents/2005090311.pdf>]

Revision of the document originally written by a committee of the Australian [Roman] Catholic Bishops Conference and the Australian Conference of Leaders of Religious Institutes. The original draft was published in 1998, and consisted of a revision of a 1996 comprehensive plan, Towards Healing: Principles and Procedures in Responding to Complaints of Sexual Abuse Against Personnel of the Catholic Church in Australia, of the Australian bishops and leaders of religious institutes to respond to revelations of abusive behavior by clergy and religious in the Church. The Foreword describes the document as a code of conduct and is "a set of behavioural standards to ensure that professionals themselves preserve their own dignity and respect the human dignity of all to whom they relate in the exercise of their profession." States that the two conferences have agreed that the 2004 edition "shall take effect immediately and will apply to all clergy and religious in ministry until the next planned revision" in 2010. Preamble describes the document's intended audience, context, aim, objectives, and structure. One section is an outline of the theological context. Chapters include the ecclesial vision relevant to the topic, principles derived from the vision, and an illustrative list of behavioral standards derived from the principles. "Behaviours necessary to safeguard integrity and clarity around issues of sexual and professional boundaries are signified by a shaded background. These call for a high degree of compliance." Chapter 8 "offers some guidance for responding to instances of non-compliance." Through the

chapters are specific items relevant to clergy sexual abuse. Appendix addresses the Church's Code of Canon Law. Bibliography of 20 titles.

_____. (2011). Integrity in the Service of the Church: A Resource Document of Principles and Standards for Lay Workers in the Catholic Church in Australia. Bondi Junction, New South Wales, Australia: National Committee for Professional Standards, 16 pp. [Accessed 04/28/13 at the World Wide Web site of Catholic Church in Australia: http://www.catholic.org.au/index.php?option=com_docman&task=doc_view&gid=1345&tmpl=component&format=raw&Itemid=395]

From the introduction: "The principles^[1] and standards put forward in this document are extensions of five basic principles for [Roman Catholic] Church Workers [in Australia] in which they:

1. are committed to justice and equity
2. uphold the dignity of all people and their right to respect
3. are committed to safe and supportive relationships
4. reach out to those who are poor, alienated or marginalised
5. strive for excellence in all their work.

...It is to be noted that the document is not, itself, a code of behaviour but aims to provide resources which groups of Church Workers might use in devising their own specific guidelines, documents and processes." Pp. 10-11 discuss Principle 3, which includes role relationships, "imbalance of power in a service relationship," and sexual boundary violations.

National Conference of Catholic Bishops. (1995). Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State. Washington, D.C.: National Conference of Catholic Bishops, 47 pp.

Developed by the Canonical Affairs Committee, National Conference of Catholic Bishops, U.S. "This document seeks to provide some practical guidelines on the application of the process of dismissal from the clerical state of a cleric who has violated canon 1395, specifically the cleric who has sexually abused a minor." Topical sections include: Canon 1395; initial investigation and determination; options other than penalties; penalties other than dismissal; judicial process to dismiss from clerical state; special questions, e.g., statute of limitations. Short bibliography.

National Conference on Catholic Bishops Committee on Women in Society and in the Church and the National Conference on Catholic Bishops Committee on Marriage and Family. (1995). Walk in the Light: A Pastoral Response to Child Sexual Abuse. Washington, D.C.: United States Catholic Conference, 13 pp. Publication No. 5-000.

Pamphlet format. Addresses child sexual abuse, in general, and when the abuser is connected to the Roman Catholic Church, in particular. Part I is an introduction, and acknowledges "that the Church carries a heavy burden of responsibility in the area of sexual abuse" because "[s]ome ordained ministers and religious brothers and sisters, as well as lay employees and volunteers, have sexually abused children and adolescents." Part II very briefly describes various aspects of child sexual abuse. Part III very briefly addresses responding to parties affected, and topics related to intervention and prevention. Resources; 11 endnotes.

National Review Board for the Protection of Children and Young People. (2004). A Report on the Crisis in the Catholic Church in the United States. Washington, D.C.: United States Conference of Catholic Bishops, 145 pp. + Appendix.

In June, 2002, the U.S. Conference of Catholic Bishops (USCCB) adopted the Charter for the Protection of Children and Young People. Subsequently the USCCB created the National Review Board for the Protection of Children and Young People, a lay body. The Board was mandated "to evaluate the 'causes and extent' of the crisis that has beset the Catholic Church in the United States as a result of the sexual abuse of minors by some members of the Catholic clergy and the inadequate response of bishops and other Church leaders to that abuse." Between December, 2002, and January, 2004, the Board interviewed 85+ individuals in 60 interviews, consulted literature and public records, and commissioned the John Jay College of Criminal Justice, City

University of New York, New York, New York, to develop empirical data [see this bibliography, this section: John Jay College of Criminal Justice. (2004).]. The purpose of this report “is to share the Review Board’s findings and recommendations based upon its evaluation of the current crisis. Those findings seek to describe the problem and to address two fundamental questions posed by it. First, why did individuals with a disposition to prey sexually upon minors gain admission to the priesthood? Second, how did they manage to remain in the priesthood even after allegations and evidence of such abuse became known to their bishops and other Church leaders?” The first question is addressed in the first part of Chapter IV, “Findings,” which examines “the process of selecting and then forming candidates for the priesthood, with special attention to issues relating to sexual orientation, celibacy, and spiritual life.” The second is addressed in the second part of Chapter IV. It identifies “a number of shortcomings on the part of some bishops and Church officials, including: (i) a failure to grasp the gravity of the problem of sexual abuse of minors by priests; (ii) deficiencies in the response to victims; (iii) unwarranted presumptions in favor of accused priests; (iv) reliance on secrecy and an undue emphasis on the avoidance of scandal; (v) excessive reliance on the therapeutic model in dealing with priest offenders; (vi) undue reliance upon legal advice that placed a premium on adversarial defense tactics at the expense of concern for victims of abuse; and (viii) a failure to hold themselves and other bishops accountable for mistakes, including a failure to make use of lay consultative bodies and other governance structures.” Chapter V is the recommendations based on the findings: “These include recommendations for enhanced screening, formation, and oversight of candidates for the priesthood; for increased sensitivity in responding to allegations of abuse; for greater accountability of bishops and Church leaders; for improved interaction with civil authorities; and for greater participation by the laity in the life of the Church.” The recommendations also call for further study: “The next step for the bishops and the Board is to commission a broad-based and multi-year study of the epidemic of abuse that the John Jay College study describes. It is hoped that such a study will identify the interactive causal factors in a systematic, epidemiological (host/victim-agent/predator-environment/culture) fashion.” Defines the nature of the current crisis: “It consists both of the sexual abuse of minors by clergy and the failure of many Church leaders to respond appropriately to that abuse. But the crisis also has a spiritual dimension, for, as is the case with all sinful conduct, it represents a failure to comport with divine law and the teachings of the Church.” Chapter III, “Background,” includes the Board’s methodology and a summary of the data from the study conducted by the John Jay College of Criminal Justice which surveyed all dioceses and religious orders in the U.S. [The Executive Summary was published in: *Origins: CNS (Catholic News Service) Documentary Service*, 33(39, March 11):653, 655-685]

National Sexual Assault Coalition Resources Sharing Project, & National Sexual Violence Resource Center. (2013). Building Cultures of Care: A Guide for Sexual Assault Services Programs. Harrisburg, PA: National Sexual Violence Resource Center, 56 pp. [Accessed 06/13/17 from the World Wide Web site of National Sexual Violence Resource Center:

http://www.nsvrc.org/sites/default/files/publications_nsvrc_guides_building-cultures-of-care.pdf]

The Guide is divided into 9 sections. From Section 1, “Introduction”: “This guide provides information to support sexual assault services programs in strengthening their organizational and individual responses to survivors of sexual violence through the of a trauma-informed approach.” Section 2, “Understanding trauma,” describes sexual assaults as potentially traumatic, “not because they are rare, but because they overwhelm the internal resources that give individuals a sense of control, connection, and meaning... Trauma influences how people approach and respond to services, making it essential that organizations serving survivors of sexual assault recognize expressions of trauma and acknowledge the role trauma plays in people’s lives.” Describes *trauma-informed care* [TIC] as “a philosophy and skill set” which “provides a framework for understanding the impact of trauma on survivors, communities, and those that serve them.” In relation to those who work with survivors of sexual violence, describes *vicarious trauma* as “the negative changes to an individual’s physical, psychological, and spiritual health” due to “the cumulative effect of witnessing the suffering of others over time.” Section 3, “Defining trauma-informed services,” very briefly describes application of an sensitivity to survivors’ trauma-related issues to an organization which works with survivors of violence. States that the core focus is a

survivor's strength and resilience, "as opposed to pathology, problems, or symptoms." Section 4, "Core principles of [TIC]," identifies 6 "basic elements" or "philosophical principles [which] help to shape the culture of sexual assault service programs and the services provided to survivors." They are: Safety – ensuring physical and emotional safety; Trust – maximizing trustworthiness; Choice – prioritizing survivor choice and decision-making, and supporting survivors' control over their own healing journey; Collaboration – maximizing collaboration and sharing power with survivors; Empowerment – identifying strengths, and prioritizing building skills that promote survivor healing and growth; Cultural competence – ensuring cultural applicability of services and options, and being sensitive to the role of culture in lived experience and decision-making. Sections 5 and 6, "Spheres of [TIC]," and "A guide for integrating trauma-informed services," are combined, and divided into 3 subsections: 'Organizational culture,' 'Services,' and 'Individual.' Describes the TIC approach as multidimensional, valuing people and "their ability to transcend experiences of trauma," and applies it to an organization's infrastructure of trauma-informed services. Among the needs addressed is self-care for staff, volunteers, and interns, including spiritual responses to trauma. *Cultural competency* practices, pg. 29, include: "Staff shows acceptance for all religious or spiritual practices." The offering of *comprehensive services*, pg. 34, includes services that address the "spiritual needs of sexual assault survivors and their allies." Suggested as an intake assessment, pg. 37, is a question about *cultural strengths*, "e.g., world view, role of spirituality, cultural connections]". Regarding how individual advocates manage their own experiences of vicarious trauma, pg. 46, states: "How we manage our physical, emotional, spiritual, and intellectual responses to trauma can either help or hinder our ability to continue to do this work." *Spiritual self-care*, pg. 50, lists practical steps. Section 7 is a conclusion, 8 describes 4 organizations which address sexual violence and sexual assault, and 9 is references. [While the context of sexual boundary violations in faith communities is not addressed, the document is included in this bibliography because of its relevance to how faith communities respond to survivors.]

NationalChurchPoll.com. (2008). Sexual Misconduct Survey: Executive Report. Carol Stream, IL: Christianity Today International, unpaginated 12 pp. [Accessed 10/12/13 at the World Wide Web site of Christianity Today, Inc.: <http://store.churchlawtodaystore.com/20semisure.html>]

The survey was conducted October, 2007, with 779 "U.S. Christian women panelists on NationalChristianPoll.com". By denomination or affiliation, 45% of the respondents were any type of Methodist, Presbyterian, or Baptist. To the question, "In your current or prior work or ministry/non-ministry involvement (including church or other ministry/non-ministry settings), have you ever personally experienced any of the following?", 19% reported having been "a target of inappropriate comments, looks, or contact of a sexual nature." Of respondents who reported having experienced sexual harassment, 148 were harassed at a local church, and 141 in a ministry setting that was not a local church. Of those reporting harassment as occurring in a ministry setting, respondents experienced the following behaviors: glances with sexual overtones (18%), experienced touching or sexual contact (16%), sexual advances (14%), offensive gestures (11%), repeated requests for dates (7%), sexual assault (5%), suggestive emails or notes (5%), suggestions that employment is contingent upon dates or sexual favors (3%), and explicit websites with range of view (1%). Of respondents who experienced sexual harassment, 14% were harassed by a member of the congregation, 10% by church/ministry staff member other than the pastor, and 9% by the pastor. 98% had been harassed by a male and 8% by a female. 76% of the harassers were married. Among the feelings experienced at the harassment occurred were: embarrassed (59%), angry at the person (58%), shocked (51%), violated (50%), confused (35%), scared (34%), ashamed (32%), wondered if victim had brought it on (31%), and depressed (20%). The 4 most frequent responses to the situation were: avoided the perpetrator (49%), ignored it (42%), shrugged it off (36%), and prayed (31%). The 4 most frequent people by role whom the respondents told were: friend outside work (48%), spouse/relative (42%), co-worker/peer (41%), and supervisor (28%). Over half did not report the incident to the appropriate individual in the organization, nor had plans to report. Only 24% reported within days. Respondents said that upon reporting, 44% of the appropriate individuals believed the report and took action. Of 120 who did not report, the 4 most frequent reasons given were: 45% did not want to cause controversy, 37%

were embarrassed, 35% were not sure of the consequences, and 26% were not sure they'd be believed. Asked about the impact on their faith, the 2 most frequent responses related to trust.

Neitz, Mary Jo. (1995). "Defining and Sanctioning Sexual Deviance in Contemporary Witchcraft." Chapter in Neitz, Mary Jo, & Goldman, Marion S. (Eds.). Religion and the Social Order, Vol. 5. [This is an annual series. The subtitle of this edition is: Sex, Lies, and Sanctity: Religion and Deviance in Contemporary North America.] Greenwich, CT: JAI Press Inc., pp. 223-235.

Neitz is with the Department of Sociology, University of Missouri. Based on her interviews with 4 women leaders in the neopagan movement. Briefly examines 4 cases of sexual abuse committed by male priests with power against primarily younger women without power. A 1986 Massachusetts case involved a priest who required a sexual initiation to become part of his coven. Another involved a priest in Texas who required young women who had joined the coven to have sex with him. The most serious case involved a coven of the Covenant of the Goddess, a network of covens founded in 1975 with headquarters in southern Wisconsin. The male leader was having non-ritual sexual relations in private with teenage boys whom he was admitting to the coven. She reports that because of the centrality of sexuality to the myth and ritual in witchcraft, the potential for some men to abuse may be exacerbated. Endnotes; references.

Nelson, Jay. (2009). Sons of Perdition: New Mexico in the Secret History of the Catholic Sex Scandals. [S.L.: s.n.], 231 pp.

Nelson is a survivor of childhood sexual abuse by a Roman Catholic priest in New Mexico, and is a priest in the Catholic Apostolic Church of Antioch. Presents his history of the "sordid sex scandals" in the Roman Catholic Church "by looking in depth at how the scandals [were] manifested in one single area," his native New Mexico. Highly critical of the Church's system of governance in relation to clerical sexual abuse. Among his recurring subthemes: he attributes the root cause of sexual abuse by Roman Catholic priests to "mandatory clerical celibacy;" the Church's system of secrecy about clerical sexual abuse; the power and influence of the Church's Sacred Congregation for the Doctrine of the Faith (CDF), which he calls the contemporary successor to the Inquisition; Vatican II's position on celibacy for priests was for "sexually abusive clergy... nothing other than a license to act out." Chapters 1-6 are a very brief sketch of hundreds of years of Church history consisting of examples of various types of clerical sexual immorality, and the actions of Church hierarchy in response to discovery. Chapters 7-8 are bridges to the 20th century. By sketching the history of the Catholic Church in New Mexico, Chapter 9 is a transition to the Servants of the Paraclete, a Roman Catholic congregation of men established in New Mexico in the late 1940s by Fr. Gerald M. C. Fitzgerald to care for troubled priests, particularly those who abused alcoholic and other substances, using a spiritual approach. By the mid-1950s, bishops were sending priests who had sexually abused minors to Jemez Springs, a group Fitzgerald wanted to isolate and be laicized by the Church due to their being dangerous. Nelson calls its motherhouse in Jemez Springs "a major epicenter for the crisis" of clerical sexual abuse and cover-ups by Church hierarchy. In the 1960s, Fitzgerald was replaced and a more clinically-based treatment program was initiated, including for those with psychosexual disorders. Nelson reports that in 1967, the Servants and the archbishop of Santa Fe signed a formal agreement to send priests at Jemez Springs into parishes in New Mexico, and that some were sent to a halfway house south of Albuquerque. States: "The Paracletes let criminal sex offenders out on assignment without apparently even the slightest checks, restrictions, or warnings that would be imposed if the men were on parole from jail. This carelessness crossed the line into active enabling." Chapters 10-12 focus on the Paracletes; chapters 13-16 are more about the archdiocese of Santa Fe and the larger Catholic Church; concluding chapters focus on the Vatican, the larger Church, and the CDF under Fr. Joseph Ratzinger. Chapter 12 identifies specific priests who passed through the Paracletes at Jemez Springs and went on to sexually abuse: the notorious Fr. James Porter, originally of Massachusetts, Fr. Arthur J. Perrault of the Santa Fe archdiocese, originally from Connecticut, Fr. Jason E. Sigler of Michigan, originally from Canada, and Fr. David Holley from Massachusetts. Chapter 14 reports on Fr. Gordon MacRae from New Hampshire: "In 1989, after having been found guilty of two sexual misdemeanor charges, he had been sent to Jemez Springs for sex problems." After MacRae completed a 6-month treatment program, he was hired by the

Paracletes as admission director and later convicted of sex crimes against minors. Does not consistently cite his sources. In order to draw a parallel between Church history and contemporary events, often speculates without substantiation as to people's motives or intentions. While some sources cited are respected authorities, not all sources are credible, e.g., citing the discredited case of Maria Monk as non-fiction. Repeatedly uses suggestive language without facts to suggest cause/effect relationships or to support declarative statements: *possibly, apparently, might have, perhaps, seemed, supposedly, likely, probably, could have been, may have been, conceivable, quite possible*; see especially Chapter 12. Endnotes.

Nelson, Samantha. (2013). "You Knew." Chapter 17 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 106-109.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 2, The Experience of Abuse. Nelson is "Vice President and CEO of The Hope of Survivors," "speaks internationally on pastoral sexual abuse," and a counselor and author. Poem that addresses a minister who who sexualized a relationship with a congregant whom he groomed.

Nestingen, Signe L. (1995). "Transforming Power: Women Who Have Been Exploited by a Professional." Chapter 10 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 80-90.

By a licensed psychologist who conducts psychotherapy in a private practice, St. Paul, Minnesota. Written to examine "the ramifications of exploitation and the subsequent presenting problems" related to women who were exploited while "receiving medical, psychological, educational, or spiritual services..." Also considers the needs of the post-exploitation therapist, and therapeutic tasks, including safe containment, establishing trust, and empowerment. Notes some factors relevant to exploitation by a religious leader. References.

Neuberger, Thomas S. (2012). When Priests Become Predators: Profiles of Childhood Sexual Abuse Survivors. Wilmington, DE: Thomas S. Neuberger, 468 pp.

Neuberger, a plaintiff's attorney, Wilmington, Delaware, "had primary responsibility, on a legal team of six lawyers, for over 110 of the Delaware court cases for victims of childhood sexual abuse who lost their innocence and whose normal lives were derailed by crimes committed by priests of the Roman Catholic Church." Based on transcripts of court hearing and trial records, verbatim statements of survivors (e.g., in medical interviews), depositions, expert witness testimony, documents from Church personnel files for priests, and quotes from Church officials and priests. States in the introduction: "The historic record reveals that the church made the business decisions to make the staffing of its institutions in a time of personnel shortages more important than the protection of children." Chapters 1-4 present the cases of 9 men and 1 woman who as minors were sexually abused by priests from the Diocesan and "Catholic religious orders of priests long active in Delaware, such as the Oblates of St. Francis de Sales, the Norbertines, and the Capuchins." Chapter 1 is the case of Douglas J. McClure, raped repeatedly in 2nd-4th grades by a priest on the staff of St. Ann Church, Wilmington, Delaware. Chapter 2 is the case of Kenneth J. Whitwell, raped 230+ times over 33 months in the 1980s by a Norbertine priest on the staff of Whitwell's parochial school, Claymont, Delaware. Chapter 3 is the case of James Sheehan, who was sexually violated in 1962 by an Oblates priest at a parochial high school for boys that was operated by the Oblates. Chapter 4 is an account of 8 survivors' stories in the action of the Diocese filing for bankruptcy in the U.S.A. District Bankruptcy Court of Delaware. Chapter 5, which is nearly 200 pp., is the account of the civil trial in the case of John Vai, a survivor, in Wilmington, Delaware. The book describes the aggressive tactics used by lawyers for Catholic officials in the various legal actions. 582 endnotes.

Neufeld-Ellis, Sue. (2011). "Through Grief to Forgiveness: Disclosure, Grief, and Reconciliation." Chapter 8 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 151-164.

From Chapter 1 by the authors, which is an introduction to the book: "The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book." Uses a systems approach based on the "contextual world of a minister [that] consists of three parts" – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define "clergy sexual misconduct." Neufeld-Ellis is a nurse, licensed mental health counselor, certified sex addiction therapist, and is in private practice. The chapter is 1 of 5 in Part 5, Restoring Clergy Marriages, Spouses, and Families Impacted by Sexual Misconduct. Begins by describing typical negative impacts on the wife of a clergyman due to his "sexual acting-out behaviors." Very briefly outlines the 2-phase healing and reconciliation model introduced in Chapter 7. [See this bibliography, this section: Baker, Rob. (2011).] Attends to issues of trauma, grief, and anger. 8 references.

Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 230-251.

A collection of 11 essays that examine child sexual abuse committed in Jewish communities. From the introduction: "The contributors are practicing rabbis, educators, pastoral counselors, sociologists, mental health professionals, and legal advocates for abuse victims... The first section, titled 'Breaking Vows,' addresses Jewish clergy who break their 'vows' (sacred obligations) through active pedophilia, including serious acts of child sexual abuse... The second section, titled 'Sacrificing Victims,' enucleates the community dynamics surrounding abuse... The third section, titled 'Let Me Know the Way,' addresses in detail how as a community we can overcome ignorance, bias, corruption, and prejudice associated with clergy sexual abuse.. [The book's] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole."

Neustein, Amy, & Leshner, Michael. (2002). "The Silence of the Jewish Media on Sexual Abuse in the Orthodox Jewish Community." Chapter 6 in Claussen, Dane S. (Ed.). Sex, Religion, Media. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 79-87.

Neustein is president, Linguistic Technology Systems Inc., New York, New York; Leshner is an investigative reporter and columnist. Considers the complex interplay of social and religious forces that hinder discussion in the Jewish press of sex abuse in the Orthodox Jewish community in the U.S. and Israel, including commission by rabbis. Examines the contrast between secular and Jewish media, the latter of which is far less likely to report cases of sex abuse in the Orthodox community. Notes relevant factors of bias and ignorance in the secular media, and also "the [Orthodox] community's need to block out the outside world, to protect itself from scrutiny by a society it regards as alien and dangerous..." Considers: psyche of the Orthodox Jewish journalist who is caught between contrary journalistic and religious values; influential role of Orthodox rabbis in keeping silence about sexual and domestic violence issues and cases in the community. Concludes: "...the Jewish media's failure to fulfill their responsibilities as reporters and critics, rather than as protectors of Orthodox communities' sense of well-being, can prevent the examination of sex scandals in the religious community." Cites numerous examples. Footnotes.

_____. (2009). "A Single-Case Study of Rabbinic Sexual Abuse in the Orthodox Jewish Community." Chapter 5 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge,

pp. 74-93. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

_____. (2009). "Justice Interrupted: How Rabbis Can Interfere with the Prosecution of Sex Offenders – And Strategies for How to Stop Them." Chapter 8 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 197-229.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book's] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole." Neustein is a sociologist and author, and founder, Help Us Regain the Children Legal Research and Advocacy Center, Fort Lee, New Jersey." Leshner is an attorney, author, columnist, and investigative reporter, northern New Jersey. Both are Orthodox Jews. "This chapter aims at a consideration of strategies for containing rabbinic interference with the criminal justice system, of which the [Rabbi Solomon] Hafner case presents a painfully lucid example." Hafner, an Orthodox Jewish rabbi, "a popular tutor and camp administrator of the Bobov Hasidic sect," was arrested and charged in 2000 with 96 counts of child sexual abuse of a former pupil, a "young hearing-impaired [Orthodox] boy." Cites the case as an "example of the degree to which Orthodox rabbis can intervene in the secular criminal justice system. ...it was after a visit from a panel of [ultra-Orthodox] rabbis, fresh from conducting their own 'trial,' that the office of Brooklyn [in New York] District Attorney Charles 'Joe' Hynes suddenly decided to drop the charges against the accused child abuser." For cases of child sexual abuse, critiques the rabbinic court, *beth din*, in terms of its limitations, and the "traditional Jewish mistrust for secular authorities," both of which work to the advantage of the offender and the disadvantage of the victim and the victim's family. Presents a detailed chronology of the Hafner case that began in 1997. Provides contextual material to support their positions by citing other cases involving Rabbi Avrohom Mondrowitz, Rabbi Baruch Lanner, and Rabbi Yehuda Kolko. Presents a series of practical "recommendations for the prevention of a recurrence" of the intersection of a rabbinic court and a secular district attorney's office, which "frustrate[d] the prosecution of a crime." States: "The question is not really how rabbinic tampering with the criminal justice system can be stopped; it is whether public officials understand the necessity of stopping it and are prepared to take action, regardless of the unpopularity this may earn them with some influential Jewish figures. What is at stake is nothing less than the integrity of the justice system." 40 endnotes.

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. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

_____. (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. [Reprinted from: Newberger, Carolyn Moore. (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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Newton, Michael. (1998). "Sex Crimes: Pedophiles, Adulterers, Rapists, Assaults, Prostitution, Etc." Chapter 4 in Black Collar Crimes: An Encyclopedia of False Prophets and Unholy Orders. Port Townsend, WA: Loompanics Unlimited, pp. 69-249.

Newton is not identified. Brief descriptions of 280+ religiously-affiliated individuals and entities who were reported in published sources as having committed or having been alleged to have committed a sexual offense. At the time of publication, not all cases had been resolved or decided legally. Not all of the cases directly involve a religious context, e.g., Boy Scout leaders whose groups were sponsored by a church but had no direct involvement with the church, or an individual with a religious affiliation whose offense did not involve any religious context. Not all the stories have a direct or even indirect tie to a religious context, e.g., several stories describe personality cults in which there is no reference to religion. Similarly, he treats the Boy Scouts of America as a religious organization. Even if all these cases were excluded, the catalog of offenders and offenses with a direct religious context is lengthy and disturbing. The cases are mostly from the U.S.A. and also include some from Canada, Austria, Ireland, England, Australia, and India. The most frequent religious affiliation is Christian. The religious context includes congregations, religious schools, religious camps, military and hospital chaplaincies, day care center, and counseling, among others. Most entries are several paragraphs in length, and some run several pages. Most are in alphabetical order, but exceptions make it difficult to locate certain named offenders. All his sources are secondary sources of information, i.e., periodicals, books, and newspapers; no citations for cases are provided. This catalog is helpful as a starting point, but is unreliable beyond that purpose.

Nhất Hạnh, Thich (with Aitken, Robert, et al.). (1993). "The Third Precept: Sexual Responsibility." Chapter in For a Future to be Possible: Commentaries on the Five Wonderful Precepts. Berkeley, CA: Parallax Press, pp. 29-43.

Nhất Hạnh is a Buddhist monk, scholar, and poet who was nominated by Martin Luther King, Jr., for the Nobel Peace Prize. Originally from Vietnam, he lives in a meditation community in France. Offers a new interpretation of the Five Precepts and the Three Jewels of Buddhism, and discusses how to study and practice them. The brief chapter on the Third Precept addresses sexual responsibility, and Nhat Hanh includes protecting children. Page 38 addresses the problem of the Buddhist teacher who sexually engages a student: "If a teacher cannot refrain from sleeping with one of his or her students, he or she will destroy everything... We refrain from sexual misconduct because we are responsible for the well-being of so many people."

Nielsen, Richard P. (2006). "Ethics Codes, Intervention, and Corruption Reform Methods for Ecclesial Professionals." Chapter 10 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 123-135.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. Nielsen is a professor of organization studies, Boston College. Context is the sexual abuse of minors by Roman Catholic priests in the U.S., and the actions by Church hierarchy upon discovery. Begins by very briefly answering in the affirmative two questions: "Do individual ecclesiastical professionals have ethical obligations to intervene against unethical and corrupt behaviors of other professionals? Can awareness and skills in using ethics intervention and corruption reform methods help empower ecclesial professionals to act as institutional citizens in developing more ethical organizational communities? Majority of the article answers the question: What ethics intervention and corruption reform methods can ecclesiastical professionals use to act and intervene effectively and appropriately to protect children as well as to address other ethics and corruption reform issues? Presents briefly 6 sets of ethics intervention and corruption reform methods: 1.) win-lose forcing methods, e.g., compliance-based ethics codes, and secret and public whistle-blowing; 2.) win-win methods, e.g., mutual-gain negotiating and reciprocal networking; 3.) dialogic and participative methods; 4.) internal due-process systems, e.g., investigation and punishment, grievance and arbitration, mediation, and employee board systems; 5.) alternative institution building; 6.) social movement. Identifies key strength and limits of some methods. Observes: "...which methods will be more and less appropriate and effective often depends on the different types of individual, organizational, and environmental obstacles that characterize the problem situation." 32 footnotes.

Noblitt, James Randall, & Perskin, Pamela Sue. (2000). "Empirical Evidence of Ritual Abuse." Chapter 6 in Cult and Ritual Abuse: Its History, Anthropology, and Recent Discovery in Contemporary America (Revised edition). Westport, CT: Praeger Publishers, pp. 56-72.

Noblitt is a clinical psychologist, The Center for Counseling and Psychological Services, P.C., Dallas, Texas. Perskin is executive director, International Council on Cultism and Ritual Trauma. Reviews empirical studies of ritual abuse, which are categorized as: 1.) frequency of ritual abuse disclosures to professionals and their beliefs about the reports; 2.) suggestibility, rumor, and iatrogenesis as possible explanations for allegations; 3.) children who made allegations; 4.) adults who made allegations; 5.) legal cases where ritual abuse was alleged; and, 6.) the hypothesis that there is an international Satanic conspiracy engaging in ritual abuse. 6 footnotes.

Noll, Douglas E., & Harvey, Linda. (2009). "Restorative Mediation: The Application of Restorative Justice Practice and Philosophy to Clergy Sexual Abuse Cases." Chapter 10 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 180-199. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

North American Division Office of Human Relations & North American Division Sexual Ethics Commission. (March 31, 1999). Sexual Misconduct in Church Relationships Involving Denominational Employees and Approved Volunteers. Silver Spring, MD: North American Division of the General Conference of Seventh-day Adventists, Office of Human Relations, 16 pp. [Accessed 10/07/03 at: <http://www.nadadventist.org/ohr/policies/sexual>]

Booklet format. Model sexual misconduct policy and procedures of the North American Division of the General Conference of Seventh-day Adventists for use by: designated officers of the local conference, union conference, and North American Division; church employees; boards; executive committees; church members; approved volunteers. Sections include: purpose; definitions; guiding principles and concepts; selection of sexual ethics pool; preliminary process; investigative process; decision process; disciplinary process; responses; appeal; education and prevention.

Noyce, Gaylord. (1988). "Applications in Pastoral Care." Chapter 5 in Pastoral Ethics: Professional Responsibilities of the Clergy. Nashville, TN: Abingdon Press, pp. 89-111.

Noyce is professor of pastoral theology, Yale University Divinity School, New Haven, Connecticut. From the introduction: The book "examine[s] our ministry through the lens of professional ethics." The chapter applies a framework for pastoral ethics to specific situations in pastoral care, including 'Cross Gender Pastoral Care and Counseling,' and 'Sexual Contact with Parishioners.' States: "There is no more frequent and painful a ministry-wrecking blunder than sexual involvement growing out of cross-gender [heterosexual] pastoral care. A minister 'falls in love' with a parishioner, and an affair or divorce ensues. What also ensues is a crisis for a congregation, one that hampers its witness and mission." Identifies possible factors leading to the behavior. Identifies as a flagrant violation of professional ethics the "sexual contact by clergy as they serve in pastoral care and counseling with a parishioner." Comments generally on the topic: "(1) There is a sexual dimension to all cross-gender relationships." "(2) We need to tend to our own marriages and mental and spiritual health." "(3) We need to be deeply aware of human vulnerability – our own and that of parishioners." States: "Parishioners in pastoral care are exceptionally vulnerable, and pastors, and their symbolic role have considerable power. If they do not know themselves, or if they are charlatans, they can easily exploit a [pastoral care] relationship to their own advantage. The result, inevitably, is trauma to the parishioner and to the congregation." Quotes a recent report from the Washington Association of Churches. Makes practical suggestions as "rules of thumb to serve as reflexes in the pastor and pastor-counselor" regarding "cross-gender" pastoral relationships." Briefly extends "[t]he ethics of cross-gender [heterosexual] sexual attraction and seduction" to "homosexual relationships." Endnotes.

Nuechterlien, Anne Marie, & Hahn, Celia Allison. (1990). "Attraction." Chapter 9 in The Male-Female Church Staff: Celebrating the Gifts, Confronting the Challenges. Washington, D.C.: The Alban Institute, Inc., pp. 56-63.

The authors are not identified. From the introduction: "This book is written primarily for female-male teams of ordained or lay professionals who work on the staff of a local church." The chapter is by Hahn and written in the first person. In the context of the value of a person "acknowledg[ing] feelings of attraction toward people you are not 'supposed' to be attracted to," she states: "I have heard more than one clergywoman say that when the senior minister was not able to recognize his attraction to her, she became the enemy." Differentiates between feelings of attraction and "act[ing] out" those feelings. Identifies the importance of one's self-esteem not being dependent on another person's response as a factor which "makes a difference in my ability to handle feelings of attraction." Identifies as ethical issues: upholding the goodness of one's nature as a sexual being while being faithful to one's commitments; the problem of using men's experiences of sexual attraction to women as the norm for how churches understand the issues; the need to recognize the difference in men's and women's experiences includes spiritual issues; the impact of gendered partnerships on the work of ministry; and, the impact of infidelity to keeping one's commitments as "deeply destructive to the authenticity of ministry." Includes excerpts from a letter from a pastoral counselor who describes the negative consequences on congregations of clergy colleagues' sexualized relationships; Hahn comments on the secondary effects on congregants. Closes by stating: "A final caution – colleagues in ministry who experience such energy crackling between them will obviously do well to avoid the temptation to process their feelings endlessly with one another. When feelings are intense, a few sessions with a pastoral counselor may help them sort out, provide support for living in the tension, and clarify the imperative for faithful behavior." 6 chapter endnotes.

Nugent, John Peer. (1979). White Night. New York, NY: Rawson, Wade Publishers, Inc, 278 pp. Nugent is a former journalist and an author who "specializes in Third World affairs." Presents his interpretation of the story of the Peoples Temple, a church founded in the U.S. by Rev. Jim Jones, which ended in a mass murder-suicide of 900+ adults and children on November 18, 1978, at Jonestown, Guyana. Based on 100+ interviews and various publications. Jones taught that he was divine and omnipotent, and claimed to be able to physically heal people and prophesize the future. He maintained his power and status over his followers through threats, blackmail, humiliation, censorship of members' mail, economic control, and physical beatings of adults and children before the congregation. Writes: "While visitors were present [at Jonestown], children weren't given electric shocks for wetting the bed, or made to wear soiled pants on their heads, or to eat hot peppers for some minor infraction." He directed the sex lives of his followers, particularly those in his inner circle: "He ordered a young couple in Jonestown, on at least one occasion, to strip, ascend to his altar at the pavilion, and copulate before the assembled flock. He sometimes demanded such public copulation be between two people who liked each other or between two people who disliked each other." He justified his sexualized relationships with women followers as necessary "to full their desires and further the cause." He justified his sexualized relationships with male followers "as required to keep an eye on potential defectors." Describes how Jones replaced one woman, who had left her husband, also a follower, to be Jones's "chief mistress," with another woman, who became his follower at 20-years-old. She had never been on a date, and within 4 years was elevated to Jones's staff, lived with him, became pregnant by him, and terminated the pregnancy by abortion when he ordered it. Does not reference quotes or statements.

Nutini, Hugo G., & Futini, Jean F. (2014). Native Evangelism in Central Mexico. Austin, TX: University of Texas Press, 197 pp.

Hugo G. Nutini (1929-2013) was University Professor, Department of Anthropology, University of Pittsburgh, Pittsburgh, Pennsylvania. Jean F. Nutini was a Research Associate (2002-2013), Department of Behavioral and Community Health Sciences, University of Pittsburgh; she taught anthropology and traditional medicine at Instituto Mexicano del Seguro Social, Córdoba, Veracruz (1983-1987). Ethnographic study of "native evangelism" in Mexico, which "denote[s] dissent

movements turning away from Catholicism, as well as doctrinal and organizational dissent from American Protestant evangelist derivations... This book is concerned with two native evangelical sects that are widespread in central Mexico, particularly in the Córdoba-Orizaba region,” one of which, *La Luz del Mundo* (LLDM) or Light of the World, was founded in 1926 in Guadalajara. “...it has experienced unprecedented growth, and by 1990 had become the largest native evangelical sect in Mexico,” with 500+ congregations in most states and an estimated membership of nearly 1,000,000, including adherents in other countries, “despite the sexual scandals that have plagued the sect during the past two decades.” Based on participant-observation, longitudinal interviews, and archival materials. The founder, Aarón Joaquín, “is referred to as ‘God’s chosen,’ therefore requiring absolute obedience...”. The authors describe him as a “powerful charismatic leader... who was able to pass on to his son, Samuel, the full array of an abusive and exploitative apparatus.” Samuel Joaquín, Aarón’s successor, “is referred to as ‘elected by God to replace his father before he was born,’” initiated in Guadalajara the Hermosa Provinica (Beautiful Province), a quasi-self-contained community of adherents whose homes, built with church assistance, surround their temple. His successor was his son, Naasón. States: “The faithful are at all times indoctrinated to exalt and revere [Aarón and Samuel] as living links to the original Son of God, Jesus on Earth.” At the end of Chapter 1, they identify LLDM by the concept of “‘destructive sect,’” which “‘appropriately characterizes [LLDM], which during the past two decades, had its leadership charged with child abuse, sexual abuse of women, and all sorts of malversations...” Among the cited factors are: an ideology of “a closed system of beliefs”; a leadership that “is stratified and centralized” with “a strict chain of authority from pastor to congregants, and nothing is done without the pastor’s approval”; all hierarchical positions “are exclusively occupied by males”; the focus is internal, i.e., the church and its members; “...‘is concerned primarily with demanding adherence to a moral-religious code”; “The puritanical outward trappings imposed on the rank and file of the sect’s congregations by Brother Aarón, particularly on women (long skirts, no jewelry, segregation in religious services, and strict subservience to men) are highly incongruent with the rampant sexual abuse and luxurious standard of living at the top of the sect’s hierarchy.”; well-publicized cases of child and adult labor controversies. States: “It is basically a theocracy, geared to the exploitation of the faithful under strict social control... [it is] one of the most fanatical, of all native and Protestant evangelical sects.” Chapter 4, which describes LLDM’s theology, teleology, and ideology, describes articles in a 1997 issue of *Revista Académica para el Estudio de las Religiones*, a Mexican journal, “which was dedicated to LLDM.” The journal is published by *Centro para el Estudio Científico de las Religiones* (Center for the Scientific Study of Religions, a non-profit association of professionals from different disciplines who are interested in religion. The articles “analyze and describe what transpires at the Hermosa Provincia and among the leadership of the sect, including an array of sexual and financial abuses and malversation of tithing...” Describes the article, *Un estudio psicoanalítico sobre la relación líder-feligresía en la iglesia ‘La Luz del Mundo’* (A psychoanalytic study of the leader-faithful relationship in the Church of La Luz del Mundo), by César Mascareñas de los Santos and Jorge Mascareñas Ruiz, as “present[ing] a plausible picture of the modal personality of Brother Samuel and its malignant consequences...” Reports that the authors describe the personality as “fostering a perception of Brother Samuel that amounts to deification,” stating that it accounts for sexual abuses “such as justifying sexual intercourse with young women and men (as when he tells a boy of fifteen, ‘*Yo soy como los ángeles que no tienen sexo, puedo disfrutar de un hombre o una mujer sin cometer pecado*’ [‘I am sexless like the angels, I can enjoy a man or a woman without sinning’]...” Describes the article, *El abuso sexual y el uso simbólico del concepto religioso del padre* (Sexual abuse and the symbolic use of the religious concept of father), by Paloma Escalante, as dealing with the sexual abuse of children in general, including by Roman Catholic priests, and is “based on her discussions with six former members of the sect who were abused by Brother Samuel when they were from thirteen to eighteen years old.” Includes his justifications for raping a 13-year-old. States that the issue concludes with interviews with 3 former LLDM members who were sexually abused. Briefly describes other researchers’ and journalists’ reports of sexual abuse, and various public reactions. The authors state: “As far as we are aware, the LLDM affair was the first such case [of sexual abuse of children and adults by clerics] exposed and scrutinized by the Mexican media in the best fashion of investigative reporting.” Endnotes.

Nuu-chah-nulth Tribal Council. (2002). Indian Residential Schools: The Nuu-chah-nulth Experience: Report of the Nuu-chah-nulth Tribal Council Indian Residential School Study, 1992-1994. Port Alberni, British Columbia, Canada: Nuu-chah-nulth Tribal Council, 228 pp.

From the Executive Summary: "This study is the telling of the Residential School story in Nuu-chah-nulth People's words and stories so that our history can have a face, or more properly, so that we can own our history. The focus of the study is to tell how Residential Schools have affected our lives." The residential school system in Canada was a government-financed system operated by church denominations in which children of First Nations peoples were taken from their families and forced to live in boarding schools intended to assimilate them into Canadian culture and society. Between approximately 1883-1983, about 5,000 Nuu-chah-nulth children in British Columbia were sent to 8 schools in the province. The study was conducted by a Nuu-chah-nulth female researcher and male researcher who interviewed 110 Nuu-chah-nulth former residential school students. Of the 48 women and 62 men interviewed, almost half (50) attended the Alberni Indian Residential School (A.I.R.S.) which was operated by the United Church of Canada. The interviews were conducted 1992-1994, and 98 were documented by audio cassette recordings. In addition, 2 former teachers and a former principal of A.I.R.S. were interviewed. Findings are organized into key issues, one of which is abuse, which was emotional, physical, mental, sexual, and spiritual in nature (Chapter 4, pages 54-114). "It is the issue of abuse, in particular sexual abuse, that has brought the subject of residential schools to wider public attention [in Canada]. Over the past several years, numerous sensational trials have seen members of the clergy, including a Bishop of the Roman Catholic Church, tried and convicted of offenses that fall into the sexual abuse category." In 1995, Arthur Henry Plint, former A.I.R.S. supervisor in 1948-1953 and 1963-1968, pleaded guilty to 16 count of indecent assault against 16 males victims, ages 6-16 at the time of his offenses, and was sentenced to 11 years imprisonment. The chapter quotes numerous former students, most by name, who recount incidents. Reports of sexual abuse at A.I.R.S. include stories of a male staff member who abused female and male students, and used physical beatings and dispensed privileges to intimidate and manipulate children. Other chapters report the individual and intergenerational effects of the residential schools, and people's preferred ways of pursuing healing. Appendices include: brief annotated bibliography; timeline of residential schools; preliminary academic analysis of the interviews; recommendations; Nuu-chah-nulth Tribal Council actions; summary of possible legal actions to recover damages; lengthy transcript of imposition of the sentencing of Plint at a Supreme Court of British Columbia hearing.

O'Brien, Dereck. (1991). Suffer Little Children: An Autobiography of a Foster Child. St. John's, Newfoundland, Canada: Breakwater, 167 pp.

O'Brien works at the Newfoundland School for the Deaf. First person narrative. In St. John's Newfoundland, at 5-years-old, he and his two brothers were removed from his parents' custody due to neglect and placed in a series of court-appointed foster care, including three families and the Mt. Cashel Orphanage in St. John's operated by the Christian Brothers. Shortly after his arrival in 1973 at Mt. Cashel at age 11 or 12, he is warned by other boys about certain Brothers regarding their sexual engagement of the residents, and discovers one Brother having oral sex with a boy. While he knew the behavior was wrong, his Roman Catholic upbringing taught him not to question religious leaders. That the boys had to adapt to survive was also necessitated by an atmosphere at Mt. Cashel of physical and psychological abuse (see especially chapters 8, 9, and 10). A man from the community was permitted easy access to the boys for sexual purposes (chapter 9). O'Brien and others are summoned by the local police in 1975, and he reports the sexual abuse, but nothing came of the investigation (chapter 10). In September, 1989, his testimony before the government's Royal Inquiry, presided over by retired Ontario Supreme Court Justice Samuel Hughes, received national publicity. [See also this bibliography, this section: Harris, Michael (1990). and Henton, Darcy (with McCann, David). (1996).] [See also the study guide to Suffer Little Children written by Deanne Hulett for The Writers' Alliance of Newfoundland and Labrador, accessed 10/24/05 at the World Wide Web: <http://nald.ca/CLR/studygui/study.pdf>]

O'Brien, Raymond C. (1988). Pedophilia: The Legal Predicament of Clergy. Washington, D.C.: Catholic University of America Press. [Reprinted from: O'Brien, Raymond C. (1988). Pedophilia: The legal predicament of clergy. *Journal of Contemporary Health Law and Policy*, 4(Spring):91-154.]
For description, see the annotation for the article in this bibliography, Section IIa.

O'Connor, Alison. (2000). A Message from Heaven: The Life and Crimes of Father Sean Fortune. Dingle, Co. Kerry, Ireland: Brandon (Mount Eagle Publications), 249 pp.

O'Connor is a journalist with *The Irish Times*. A detailed and disturbing account of Fr. Séan Fortune, a Roman Catholic priest in Ireland, who died from suicide on March 11, 1999, at age 45 from an overdose of prescription drugs and whiskey while on trial for 66 charges of sexual abuse involving 8 boys between 1981 and 1987. The complicated legal proceedings began in 1995 when Colm O'Gorman filed a complaint with the *Gardaí* that Fortune had abused him as a boy; the trial did not commence until March 2, 1999. Reports of Fortune's sexual abuse of children were made to his bishop in 1982 and passed to the successor in 1984. Other reports went to the Bishop's office in the 1980s. Fortune's controversial and divisive style of ministry led to many complaints to the Church hierarchy and led to a series of clinical assessments beginning in the 1980s and resumed in the 1990s. No meaningful corrective or disciplinary action was undertaken; while suspended from priestly duties, he ignored the limitations with impunity. He used threats and bribery to control his victims. The aftermath of his death by suicide and the responses of numerous parties are reported, including impending civil action against the Church. Based on extensive interviews and research, including direct quotes from clinical records and survivors. The chronology is not always clearly identified, a problem compounded by frequent shifts in the sequence of events.

O'Doherty, Iseult. (1998). Stolen Childhood: Testimonies of the Survivors of Child Sexual Abuse. Dublin, Ireland: Poolbeg Press Ltd., 207 pp.

O'Doherty is affiliated with a weekly religious documentary series on television in Ireland, *Would You Believe*. The book grew out of two programs, broadcast in March, 1996, that told individual survivors' stories of the impact of childhood sexual abuse on their spirituality and self-esteem. The book presents first person stories of individuals who did not appear on television. "Pat," pp. 45-72, was taken from his alcoholic and negligent parents at 4-years-old in 1958 by a court and sent to live in an orphanage(?) at Rathdrum. He was later sent to Artane, a residential school for boys 10-to-16-years-old operated by the Christian Brothers, a Roman Catholic order. He reports being raped anally at 12-years-old by a Brother. Feeling that he had done something wrong, two days later he went to confession and told the priest, who proceeded to replicate the assault. "Molly," pp. 75-102, was a child about 10-years-old when her family took in a Roman Catholic priest in his late 20s who was suspended and on enforced sabbatical. He worked for the family business and was an active part of the family. He abused her sexually in a variety of ways within her home. As an adult, she began to come to grips with the devastating emotional, psychological, and physical consequences of her abuse. As she recovered, she wrote Bishop Forristal in Kilkenny who headed a committee dealing with allegations of clerical abuse. Forristal tracked the priest to Australia where a church tribunal confronted him. After confessing, he was removed from active ministry, sent for counseling, and wrote her a letter of apology. What meant most to her was ensuring that he did not have access to children and to break his power over her. [See also this bibliography, this section: Touher, Patrick. (1991).]

Office for Review of Sexual Misconduct Allegations, Orthodox Church in America. (2014, April 10). Registered Sex Offenders in the Church: A Guide for Parishes. Syosset, NY: Orthodox Church in America, 41 pp. [Accessed 05/12/17 at the World Wide Web site of the Orthodox Church in America: <https://oca.org/PDF/sexual-misconduct/2014-04-reg-sex-offender-parish-guide.pdf>]

The document is a guide for Orthodox Church in America parishes responding to the question: "How should the Church offer pastoral care to sex offenders while also protecting the parish community he or she may wish to join?" The guide is pp. 1-9. The next 28 pp. is the document: Solver, Cynia. (2010, April). Sex Offenders in the Church Survey: Executive Report. [See this bibliography, this section.] The last 4 pp. are a "Sample Parish Integration Agreement."

Office for Victims of Crime, Office of Justice Programs, U.S. Department of Justice. (1997). "The Faith Community." Chapter 11 in New Directions from the Field: Victims' Rights and Services for the 21st Century. Washington, D.C.: Office for Victims of Crime, Office of Justice Programs, U. S. Department of Justice, pp. 289-290. [Accessed 03/12/18 at: <http://www.evawintl.org/library/DocumentLibraryHandler.ashx?id=286>]

From the foreword: The document "is a comprehensive report and set of recommendations on victims' rights and services from and concerning virtually every community involved with crime victims across the nation." Chapter 11, pp. 283-293, is part of Section III: New Directions for Victim Assistance and Allied Professions. The last part of the chapter includes recommendations for "specific ways in which communities of faith can more effectively assist victims of crime." The recommendations are "based upon input from participants at public hearings and reaction and working groups, as well as papers submitted by experts in the field..." Each recommendation is accompanied by a rationale. Recommendations include:

- Recommendation #6: "Requiring clergy to report suspected cases of child abuse should be seriously considered by religious institutions and governmental agencies, and appropriate policies should be developed to ensure the protection of children. Even in cases involving confidential communications, the clergy should hold the needs of children paramount and recognize their moral responsibility to help and protect child victims."
- Recommendation #7: "Communities of faith should hold clergy and other religious leaders in positions of trust within their congregations accountable for crimes they commit, including sexual acts against adults and children. Policies and procedures should be developed to ensure that appropriate cases of clergy misconduct are referred to law enforcement agencies."

Offord, Deirdre. (2009). Betrays of Trust: Addressing the Impact on Congregations When Leaders Abuse Their Positions. Cambridge, England: Grove Books Limited, 28 pp.

Offord is a family mediator, Fame – Nottinghamshire Children and Families Mediation Service, Nottingham, England. Booklet format. "This book aims to help us understand the dynamic and explore appropriate responses when a congregation's trust proves to be misplaced. ...it will focus on the impact of sexual abuse within a congregation." Chapter 2, "Betrays of Trust," is a 2-page description of betrays in the context of a congregation, including *child sexual abuse*, *sexual exploitation*, *sexual harassment*, and *adultery*. Chapter 3 is a 2-page description of betrayal as involving an abuse of power, including *sacred power*. Chapter 4 presents 2 models of intervention, of "how to respond and support congregations to a place of restoration and healing." The 1st is a trauma debriefing model of Chilton Knudsen, a bishop in the Episcopal Church in the U.S.A., which addresses symptoms that "amount to a fight, flight or freeze response." The 2nd is a grief model, which, as described by Mark Laaser, includes stages of "*shock*, *searching*, *disorientation* and *reorganization*." Applies the models to 2 hypothetical scenarios of sexual boundary violations in congregations and a biblical story. Drawing on the work of Nils Friberg, Chapter 5 very briefly considers potential responses of congregants to clergy sexual boundary violations in a worshipping community. Chapter 6 "examines both the consequences of not dealing with the issues in the past and the need for openness in the present." Her position is that "[o]penness and disclosure are vital for the long term health of the congregation..." Chapter 7 "consider[s] practical ways of managing" openness and disclosure. Calls for: informing members after "having planned how to support the healing of the strong emotions which will be raised."; using a group of people based on their roles and expertise to lead disclosure and support; attending to specific needs of multiple parties; inclusion of legal advice. Presents the story of how a congregation managed a case of child sexual abuse. Noting that the nature of the betrayal influences a disclosure and its impact, Chapter 8 considers possible follow-ups to the information-sharing process, including educative interventions, facilitated group reflection to address grief reactions, healing services, addressing issues related to forgiveness, focusing on the aim of healing as the integration of the reality of the betrayal, and implications for future ministry. Chapter 9 is a 2-paragraph conclusion. 16 endnotes.

O'Gorman, Colm. (2009). Beyond Belief. London, England: Hodder & Stoughton, 307, pp.

O’Gorman lives in County Wexford, Ireland, and “has worked as a therapist and founded the charity One in Four to help survivors of child sexual abuse. He is now director of Amnesty International in Ireland.” Written when he was 41-years-old. “I spent years working to reclaim my lost life, to reclaim the history I had banished in order to survive... Over this past decade I have worked to reclaim my ownership of that history, so that now finally, my life is known to me and fits together.” The memoir begins with his being raped and sexually abused by 2 Catholic priests in his village in “Poulfur, a tiny ‘half-parish’ in rural SouthEast Ireland” when he was about 5. Born in 1966, he was raised in a Catholic family on a farm, and served as an altar boy in the church. At about 7 or 8, he was sexually abused about 6 times by a village male about 5 years older; O’Gorman complied because the priests had taught him this was normal behavior. When he was 11, his family moved near the town of Wexford, and at 14, he met Fr. Séan Fortune, a priest from another parish in his late 20s: “...that he had the God-given authority to impose himself was never in question.” Fortune sexually abused him from 1981 to 1983, ending when he was 17, and resulting in his being homeless. In 1995, he reports Fortune to the *Gardaí* out of fear that others might be being abused. As a result of the police inquiry, questions emerge about the role of the Bishop of Ferns, Brendan Comiskey, and his knowledge of Fortune’s behaviors. In November, 1995, Fortune was arraigned on 22 sexual abuse charges; in January, 1996, 44 more charges were added. Fortune could not be charged with rape because “the law at the time of the offence did not recognize rape of a male.” O’Gorman discovered that there were victims of Fortune in the years prior to his abuse, and that complaints had reached Comiskey for up to 10 years before O’Gorman went to the police. In March, 1999, the criminal case against Fortune began in Wexford, attracting media attention. Less than 2 weeks later, Fortune killed himself. O’Gorman worked with Sarah Macdonald, a filmmaker for BBC television, to investigate complaints against Fortune and the Ferns Diocese’s awareness of, and responses to, the complaints. Broadcast on March 19, 2002, by BBC2, “Suing the Pope” reported on the extent of Fortune’s crimes and “exposed much of the scale of the coverup by the Church.” It was broadcast on state television in Ireland, April 12, 2002, and later on ABC in Australia. O’Gorman filed a civil suit against the Ferns Diocese and the Vatican, which invoked diplomatic immunity under Irish law and refused to answer questions about its knowledge of complaints or cases. In April, 2003, the Church settled with O’Gorman and made a public statement entered into the Irish court record that it had been negligent and failed “to recognize and act on the threat posed by [Fortune].” It also paid O’Gorman monetary compensation and costs. O’Gorman writes: “...I wanted above all to have that burden of responsibility for that abuse taken from me. ...the boy I was had been vindicated, as those directly responsible for the abuse through their acts of negligence had finally acknowledged that gross failure.” Describes briefly the Ferns Inquiry, a significant followup to the efforts of O’Gorman and others, that was an investigation by the Irish government into the responses of the Diocese of Ferns and public officials into cases involving 100+ victims and 27 priests dating from 1966. Its report was published in 2005. Concludes with a brief description of O’Gorman’s efforts regarding the international scope of the Church’s failure to prevent, and respond adequately to, the sexual abuse of minors by priests.

_____. (2009). “I Loved My Church Once.” Chapter 21 in Littleton, John, & Maher, Eamon. (Eds.). What Being Catholic Means to Me. Blackrock, County Dublin, Ireland: Columba Press, pp. 160ff. [Accessed 08/31/14 at the World Wide Web site of Colm O’Gorman: http://colmogorman.com/?page_id=611]

Identifies the post on his Web site as an essay that he contributed to the book. He “reflect[s] back upon what the [Roman Catholic] church has meant to me across my life and I am left feeling hurt and saddened in many ways.” Describes being raised in the Church, and the love and reverence he felt as a child for the rituals and the sacrament of communion. Describes his acceptance of the Church’s teachings, which led him to reconcile his being raped by a priest with the belief “that those who spoke the words of God were good and true and pure” and that he “was the sinful one, the one in need of redemption, redemption that was in [the priest’s] gift.” As an adult, he “confronted that past and forgave myself for crimes that I had not committed... The tragedy is that I did not discover this through a communion with my church. In fact I discovered it despite the actions of that church.” In speaking about the priest’s actions against him, he discovered “the

complicity of the church... I did not know that my church had stood on the sidelines as he raped and abused and looked away, taking action only to protect itself and its money and leaving me and countless others at the mercy of monsters it had helped to create... The denial and deceit of the hierarchy of the institutional Catholic Church was a final and terrible revelation of the corruption of its values by those who lead it.” Among the lies he confronts is “the many statements made by the modern Catholic Church hierarchy claiming innocence and ignorance. They have known for centuries that priests could and did abuse children. They simply failed to do anything of any real significance to prevent it.”

_____. (2011). “Time to Listen Anew.” Chapter 12 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 263-277.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” O’Gorman is described as having “worked as a psychotherapist and is the founder and former Director of One in Four, a leading Irish non-governmental organisation that supports women and men who have experienced sexual violence.” In 1995, he “report[ed] my experiences of rape and sexual assault at the hands of a Roman Catholic priest to the Irish police.” Begins by describing the “duplicitous and dishonesty of the Church I have witnessed over these past sixteen years” as the basis for his lack of trust of the church, citing examples of actions and statements by hierarchy in the Irish Church and in the Vatican. Identifies his discovery of “the scale and nature of the cover-up of crimes against children within the Roman Catholic Church” as motivating him “to act to expose these... I was driven by a deep outrage that an institution founded upon Christ’s message of love and justice could have so offended against those principles.” Eloquently describes the nature of the communication, a listening with integrity, that he seeks through the expression of his feelings, views, and hopes for resolution in relation to the Church.

O’Grady, Ron. (2001). The Hidden Shame of the Church: Sexual Abuse of Children and the Church. Geneva, Switzerland: WCC Publications, 73 pp.

O’Grady was a pastor and is now honorary president of End Child Prostitution in Asian Tourism (ECPAT). Written at the request of the World Council of Churches. Perspective is international. A very short book. Focus is the criminal act of sexual abuse of children committed by Christian clergy and lay workers, and the denial, silence, and subterfuge committed when the church conceals the truth. Chapter 2 provides sketches drawn from the media of incidence and prevalence in a variety of religious contexts in a variety of countries. Chapter 3 is a brief analysis of how the church conceptualizes the role of children and how it views sexuality. Chapter 4 lists what considers some characteristics of those who commit pedophilia, but it is clinically lacking and suffers from a lack of documentation of his sources. There is a useful appendix of brief guidelines for church protocols that address issues related to child sexual abuse. Provides a few references, but usually omits citation of sources.

Okaiye, Anthony. (1995). The Story of an Abused Priest. Ann Arbor, MI: Proctor Publications, 76 pp.

Okaiye officially resigned from the Roman Catholic priesthood in 1990. Written as an autobiographical account of abuse of power, in general, in the Church. As a pre-adolescent altar boy, he was sexually assaulted by a Roman Catholic priest in his childhood parish [in Nigeria?]. His parents sent him to high school where he discovered students were sexually involved with the priests and nuns who taught there. He went on to college, was ordained 1982 in Lagos, Nigeria, as a diocesan priest, and served a series of parishes. He discovered that in the Archdiocese of Lagos there was widespread sexual engagement by priests of women, including young girls who sought counseling. Reports that the archbishop also committed these acts, including approaching him

sexually. Reports on one priest's sexualized relationship with a minor from a poor family whom the priest was sponsoring to attend high school. Okaiye admits to having a sexual relationship with her, but does not specify her age, stating it was her that seduced him. Based on his assignment as the archbishop's secretary, he reports that the archbishop sexualized relationships with both a nun and the superior general of a congregation. Sent to Rome for graduate work, he was sexually molested by a priest who was the vice rector of the college and who privately tutored him. [There are occasional errors of detail (e.g., identifying the notorious Fr. James Porter as "Potter" and A. W. Richard Sipe as "Sipes), and a general lack of citing sources.]

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. [Reprinted from: 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.]

The book's introduction states that it "consists of a diverse collection of thoughtful practice-based papers that [were] recently published in the *International Journal of Therapy and Community Work* (formally *Dulwich Centre Journal*)." See the annotation for the original article, this bibliography, Section IIa.

Olsen, Gregg. (2010). A Twisted Faith: A Minister's Obsession and the Murder that Destroyed a Church. New York, NY: St. Martin's Press, 304 pp.

Olsen is a journalist and an author of nonfiction books and novels, Olalla, Washington. Based on interviews, an account of the 1997 murder of Dawn Hacheny, 28-years-old, by husband, Nick Hacheny, 27-years-old, youth pastor of Christ Community Church, Bainbridge Island, Washington. At the church, originally an Assemblies of God congregation that left the denomination while Hacheny worked there, he was assigned to counsel couples with troubled marriages, but concentrated on the women. While some in the church were uncomfortable with the time and attention he gave to 3 women in particular, he rationalized it by using religious rhetoric and invoking his assignment by the senior clergy. He sexualized his relationship to each, justifying it as what God wants. Facts of Hacheny's role in the death of his wife emerged in 2001; he was convicted of homicide in 2002, and sentenced to prison.

O'Malley, Tom. (2009). "Responding to Institutional Abuse: The Law and Its Limits." Chapter 6 in Flannery, Tony. (Ed.). Responding to the Ryan Report. Dublin, Ireland: Columba Press, pp. 95-110.

From a volume of Irish authors' responses to the 2009 report of the Irish government's Commission of Inquiry into Child Abuse (CICA), popularly known as the Ryan Report. The statutory commission was established to investigate complaints of abuses against minors in reformatory and industrial schools funded and regulated by the government, and operated by Roman Catholic orders. O'Malley "is a Barrister and Senior Lecturer in Law," National University of Ireland, Galway, Galway, Ireland. Prompted by publication of the CICA report, reflects on society's "collective capacity to right past wrongs, particularly through the medium of law. Briefly discusses the Irish government's threefold response to "complaints of institutional abuse" – creation of CICA as a statutory commission to investigate, establishment of the Residential Institutions Redress Board to compensate victims (13,000 cases and awards of 787 million euros at the time of writing), and criminal prosecution of those who offended. States that "the central message of this paper... is to suggest that we have so far paid insufficient attention to the long-term needs of victims" of child sexual abuse. "The problem... is that we have singularly failed to follow through in terms of measuring the medium- and long-term responses of victims to the various legal mechanism [*sic*] put in place to address their grievances... The challenge now facing us is to undertake an honest assessment as to whether" the threefold response was "effective in affording to victims some sense that justice had been done, and also in providing some form of material assistance." 12 endnotes.

O'Neill, Terry. (2013). "Fundamental Reform." Chapter 31 in Batchelor, Valli Boobal. (Ed.). (2013).

When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 154-156.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 4, Stopping Abuse for Good. O’Neill is “a feminist attorney, professor and activist for social justice,” and was elected president of the National Organization for Women (NOW) in 2009. Reprinted from the World Wide Web site of NOW. The opening section reads like a press release by O’Neill in which she calls for U.S.A. state laws to define the priest’s or pastor’s role as involving a fiduciary duty “between a licensed caregiver and a client... Sexual relations in those instances should be grounds for appropriate civil as well as criminal sanctions.” Very briefly lists rationales to support NOW’s position. Ends with NOW’s formal resolution, undated, to engage in educational and advocacy campaigns regarding sexual exploitation of women, and to support campaigns for statutory reform. 1 reference.

O’Reilly, James T., & Chalmers, Margaret S. P. (2014). The Clergy Sex Abuse Crisis and the Legal Responses. New York, NY: Oxford University Press, 453 pp.

O’Reilly is a volunteer professor of law, College of Law University of Cincinnati, Cincinnati, Ohio. Chalmers, a canon lawyer in the Roman Catholic Church, is Chancellor of the Personal Ordinariate of the Chair of Saint Peter, which is a Vatican entity created for former Anglican communities and clergy who seek to become Catholic. In the preface, they describe themselves “[a]s scholars and active participants in our [Roman] Catholic Church,” and describe the book as a study of “the legal aspects of Roman Catholic Church experience with clergy sexual abuse [of minors] in the United States.” Legal aspects include secular criminal, civil, bankruptcy, and insurance law, and the Church’s canon law system. Part 1, Context and Background, consists of 2 chapters. Chapter 1, a brief introduction, states: “The center of this tragedy is the child or teenager, and the complex dynamic of legal rights and responsibilities is built around the victimization of that central figure... The reputation of the Catholic Church in the United States has suffered adverse consequences stemming from at least four sources as a result of the abuse cases: •from the fallout of the criminal prosecutions of priests and dioceses; •from the fiscal wreckage of bankruptcy and massive settlements; •from the public criticism of its defense strategy by respected journalists; and •from the dislocation of past patterns of lay Catholic’s allegiance and donations.” For a definition of sexual abuse, they use that of the U.S. Conference of Catholic Bishops, December 8, 2002. Chapter 2 is “an abbreviated synopsis of the typical processes, events, and civil law steps that are likely to be taken when a clergy sexual abuse case arises prior to any ensuing litigation.” Generally describes the typical use of grooming and the imposition of secrecy, and the typical post-abuse psycho/social/spiritual consequences for those who were victimized. Other topics identified include: reasons for delayed reporting by survivors, typical responses to discovery by dioceses, utilization of civil and criminal law remedies, role of the media, legal significance of prior abuse allegations, responses by law enforcement, financial implications for dioceses, state legislature’s responses, and removal of priests. Part 2, Civil Litigation, consists of 2 chapters. Chapter 3 “recap[s] the civil litigation process [against dioceses, parishes, and priests] and liability defenses” in a civil tort case of sexual abuse. Identifies 12 potential torts, most of which are referenced to court cases. Briefly discusses factors typically involved in the various stages of a case. Chapter 4 briefly “explain(s) the likely players who will be involved in the clergy sexual abuse claims or lawsuits.” Part 3, Handling Abuse Claims, consists of 1 chapter, Chapter 5, which “deals with the civil law’s statute of limitations in U.S. states,” noting that “[t]he Church’s disciplinary process has its own limitation system, modified in 2010 as a result of abuse cases.” States at the outset: “The greatest lesson for American civil law from the clergy sexual abuse scandal has been the revelation that our society’s remedy for fighting predatory sexual misconduct by our most especially trusted adults is flawed. Our remedies in tort recovery, and to a lesser extent, in criminal prosecution of the predator, are blocked by the intersection of facts and law, here a long-lasting, shamed secrecy, and the states’ barrier of the

‘statutes of limitations’... In many cases, clergy members who have violated public as well as moral law codes have managed to deter the child or teen from disclosing the facts of the abuse. Inducing the child to keep secret the past abuse or the pattern of dependency on the abuser often means that the delay serves the abuser’s purposes: the state statute of limitations for remedies has passed by the time the abuse victim feels safe enough to make the report.” Cites examples from civil cases against dioceses and archdioceses. Part 4, Other Related Issues, consists of Chapters 6-29. Chapter 6 is a very brief consideration of topics related to sexual abuse in the Church and the criminal justice system at the state level. Notes that “as a result of the fallout from the clergy abuse scandals,” the Church has changed its policies regarding reporting its clergy to police agencies so criminal investigations may commence. Chapter 7 “cover[s] the issues concerning each step of how a church might seek an insurance policy to cover a reported abuse, ending in a discussion of how the risk pools operate and how risks are assured today.” Chapter briefly deals with issues related to the 1st Amendment of the U.S.A. Constitution that have been raised in cases of clergy sexual abuse of minors in the Catholic Church. Contexts include state civil and criminal courts, and federal bankruptcy court. Chapter 9 discusses topics and issues related to civil litigation against a diocese and Chapter 11 of the U.S. Bankruptcy Code. Chapter 10 very briefly discusses mandated reporting laws in relation to clergy sexual abuse cases in state courts. Chapter 11 discusses variations in states’ laws regarding “clergy-communicant privilege,” abrogation of the privilege, statutory duty to report child abuse, and clergy testifying about privileged communication. Chapter 12 very briefly “deals with plaintiffs who seek to file late claims for damages and who assert as a basis for delay that they had repressed painful memories of the acts of abuse... This chapter examines the current knowledge on this controversial aspect of the cases.” Chapter 13 considers the topics of fraud and nondisclosure in the assignment of clergy. States: “Negligence law applies a ‘but-for’ principle: but for the assignment to this parish or school, Father X would never have met plaintiff Y.” Chapter 14 briefly explores a variety of defenses in civil suits in which tort claims seek compensation for damages caused by clergy sexual abuse. Chapter 15 very briefly “deals with civil tort claims that result in an award of damages to the persons affected by the clergy sexual abuse or a settlement prior to judgment.” Identifies the 4 elements of negligence as: existence of a duty toward the victim, breach of the duty, harm deriving from the breach, and damages incurred. Describes compensatory damages as covering costs of clinical care and economic losses, like those related to work, and non-economic damages as related to pain and suffering. Looking at various awards of damages, they discuss “whether and how the facts of particular outcomes have impacted the amounts of damages awarded.” Chapter 16 very briefly “cover[s] the financial aspects of courts imposing the remedy of civil damages compensation” on dioceses. Estimates the cost to the Church in the U.S.A. for 1950-2010 as \$3+ billion. Chapter 17 very briefly describes the impact of the abuse cases on the Church’s external relations. Chapter 18 “hopes to dispel a common misconception... [that] the Catholic Church is regarded as a monolithic mega-institution with a history of uniformity and an image of central Vatican control and power.” Chapters 19-29, which includes a conclusion, “are intended to provide a window or lens into the ways in which the national and international Catholic Church thinks, legislates, and operates. It is an attempt to explain the Church’s public reaction to the initial scandal, how it found itself in this situation, and how the Church internally is attempting to resolve the myriad of related issues.” Chapter 19 considers “the cultural and institutional mindset of the international Church, and the specific ways that mindset contributed to the escalation of the sexual abuse scandal in the United States.” Emphasizes “that the Church thinks of itself as a sovereign state, not as a nonprofit corporation...” Chapter 20 “examin[es] the episcopal culture that influenced Catholic bishops within the United States, and how these influences affected their administrative responses to clergy sexual abuse.” Chapter 21 “gives an overview of the timeline between the 1950s when the numbers of documented abuse cases began to grow, and the watershed year of 2002 when this issue became the subject of national and international news and scrutiny.” Chapter 22 “point[s] to some specific factors that contributed to bringing” the Church, “specifically the Church in the United States,” to a crisis point. Focuses on the difficulty of removing or suspending priests due to problems with the 1983 Code of Canon Law, bishops’ reliance on therapeutic treatment of offending priests, and bishops’ avoidance of involving secular law enforcement. Chapter 23 very briefly traces major events in 2002-2011, beginning with media revelations regarding matters in the archdiocese of Boston, Massachusetts, and the repercussions

internationally. Focuses on the responses of the United States Conference of Catholic Bishops. Chapter 24 discusses specific priests and deacons who belong to religious communities, institutes, and associations, e.g., the Benedictines, the Jesuits, and the Franciscans. Notes that there has been very little canonical scholarship on the subject. Chapters 25-27 deal “with the process that must be observed when a cleric is accused of sexually abusing a minor.” Chapter 25 discusses the canonical process for the investigative and pre-trial phases when a priest has been accused of sexual misconduct. Chapter 26 “examine[s] the formal role of the accuser in the canonical process, particularly in the context of a canonical trial.” Chapter 27 discusses canonical penal trials and outcomes. Concludes: “It is evident that this process is far from ideal, and that it needs some significant changes to make it functional in the Church’s current circumstances.” Chapter 28 is an analysis of the limitations and weaknesses in the canonical penal legal system in the U.S.A. States that the canonical “process is particularly unsuited for dealing with accusations of child sexual abuse.” Chapter 29, a very brief survey, “covers the legal issues of clergy sexual abuse in religious denominations other than the Roman Catholic Church.” 1,300+ footnotes; 10 pp. of bibliography.

Ormerod, Neil, & Ormerod, Thea. (1995). When Ministers Sin: Sexual Abuse in the Church. Alexandria, Australia: Millennium Books (E.J. Dwyer), 178 pp.

Neil Ormerod is a theologian, author, and dean of studies, St. Paul’s Seminary, Sydney, Australia. Thea Ormerod is a domestic violence project officer. Written primarily “to give voice to the experience of survivors of abuse by church ministers” in order to validate and affirm, to influence those who develop church policies and procedures, for those who counsel victims of clergy, and for those who train clergy. Conceptual framework draws from the work of Marie Fortune, Peter Rutter, and Karen Lebacqz and Ronald G. Barton. Part 1 addresses: the problem and its moral nature; celibacy and the Roman Catholic church; victims/survivors and spiritual issues; the minister abuser and the dynamics of abuse; church responses, assessing the violation, framing legal positions, family systems, principles for an authentic response, and a theology of abuse. Part 2 is based on material from survivors and support persons and includes first person stories: a woman religious sexually abused by a priest; a disturbing account by a woman sexually abused by her minister and then revictimized by denominational leaders; a man abused by Roman Catholic brothers and priests beginning in childhood and continuing into adulthood; a woman who as an adolescent was sexually assaulted by a nun; a mother whose teenage son was sexually abused by a youth minister; a woman who steadfastly confronted a minister who had abused 100+ adult and adolescent women in 4 congregations over 20 years, and despite resistance from denominational leaders, she achieved some notable successes. [The book accomplishes much in a concise format, and makes a series of original contributions to the literature, e.g., the principles for an authentic response is an excellent resource.]

_____. (2016). “Events of Abundant Evil.” Chapter 7 in History and Presence. Cambridge, MA: The Belknap Press of Harvard University Press, pp. 215-248.

Orsi is a professor of religious studies, and holds a chair in Catholic studies, Department of Religion, Northwestern University, Evanston, Illinois. The book presents a model for studying religion in contemporary culture and also in history. In the Epilogue, he states the book “is grounded first of all in my commitment as a historian to empirical research. I started with what [Roman] Catholics in particular circumstances said about their encounters with supernatural presences and what followed from them. Then I worked outward from this empirical base toward theoretical issues.” His case studies – “stories of individuals about human encounters with real presences” – are the basis for a theory of the presence of gods as real. Using polarities for the term *presence*, he begins with the Catholic Church’s belief in the literal presence of Jesus Christ in the Church’s practice of the sacrament of the Eucharist, and then juxtaposes the term’s meaning as “it evolved into one of the normative categories of modernity,” citing as an example that of “the sense of a greater-than-human power in the awesomeness of nature.” States that he uses “different languages – historical, anthropological, psychological, and theological – to describe and analyze” relationships between humans and gods. The case studies draw upon 3 decades of interviews and field notes. Chapter 7 draws upon his conversations with 11 people who as minors were sexually

abused by priests, grand jury transcript, and new media accounts. Presents observations, analysis, reflection, and commentary on the nature of the survivors' religious experiences. States at the outset: "The supernatural power and authority of the priest derive from his special role in making God really present on the altar during Mass... By the grace of his ordination, the priest is the *alter Christus*, the other Christ," a belief which "is fundamental to the Catholic imaginary and to the material reality of the real presence. It is also what makes the abuse of youngsters by priests and its consequences over time for their lives distinctly Catholic in nature..." Describes how the rituals, symbols, language, and spaces of the Church were a means "which brought God fully into their acts of sexual violence as witness and ally. The invocation of the existing religiousness consciousness was a factor in survivors being "confused about God's intentions, especially when an abusive priest told his victims that his sexual violation of them is what God wanted for them." Describes how Catholic culture instilled in adults, including the parents of survivors, a trust of the priestly role which overrode attempts by survivors to tell of their abuse or rumors in the parish about certain priests. Among different religious consequence for survivors, Orsi describes some who as adults were active in the life of the Church but "dissociated from this self who was participating..." Reports some survivors' descriptions of the spiritual loss, e.g., being alienated from the Eucharist to which they were still attached. Reports a group of survivors in Chicago, Illinois, who were originally affiliated with The Linkup, a former national organization offering support for survivors, and how "[b]eing in the company of others speaking their stories afforded [these] survivors the recognition they needed to bridge their silent and isolated interiorities with their public and visible personae." Speculates that awareness and acceptance of a "double reality" – of the survivor's experience of being both the subject of the holy in her/his life and being subject to it – may be "what being the holy really present offers survivors." The 19 endnotes are at the book's end.

Orsi, Robert A. (2017). "What is Catholic about the Sexual Abuse Crisis?" Chapter 21 in Norget, Kristin, Napolitano, Valentina, & Mayblin, Maya. (Eds.). *The Anthropology of Catholicism: A Reader*. Oakland, CA: University of California Press, pp. 282-292.

Orsi is a professor, religious studies, and holds a chair in Catholic Studies, Department of Religious Studies, Northwestern University, Evanston, Illinois. Examines the "clergy sex abuse crisis," i.e., "the abuse of children and adolescents by [Roman] Catholic clergy and its cover-up by church officials," as a topic for enquiry into Catholicism, "precisely into what it reveals about Catholicism itself." Utilizes historical and ethnographic methods, especially drawing upon adult survivors as a source, including those whom he has come to know through attendance at an ongoing meeting of Chicago, Illinois, area survivors who in the early 1990s "helped found a now-disbanded national organization called the Linkup (for 'Victims of Clerical Sexual Abuse Linkup')." States:

"The sexual violence of priests, the widespread collusion of bishops in it, the silence of so many lay Catholics, especially the struggles of survivors over the years with the manifold consequences of what was done to them (and by extension to those around them) have torn away the tightly woven density of doctrine, metaphysics, sacrament, authority, obedience, inheritance, and devotion that all together in the ordinary course of things constitute Catholic bodies, relationships, memories, and imaginations... ...the sex abuse crisis is situated exactly where the most intimate aspects of Catholic life meet the political and ecclesiastical realities of the church, the next of subjective/objective, internal/external, which is where 'the Catholic tradition' lives."

Among his interests are how children "are formed within the tradition," how the formation becomes so deeply internalized, and survivors' experiences "in terms of rupture with the church." Based on survivors' stories, he observes: "Even when abusers did not draw the connection to the Catholic devotional and sacramental imaginary so explicitly [in the act of abusing], to be abused by a priest, the *alter Christus* in Catholic theology, the other Christ, was to be abused at one remove from God. There was an ontological specificity to clerical sexual abuse..." States: "The abuse ruptured [the survivors'] relationship with Catholic reality – not immediately, but inevitably – and since that time, standing in this broken place, they have seen themselves and the church in a new light." Concludes: "It is as the unhealed that they persist in their fierce, unforgiving, and

open-eyed engagement with Catholicism.” 10 chapter endnotes; full references are found in the book’s bibliography section.

Ott, Kate M. (2009). Sex and the Seminary: Preparing Ministers for Sexual Health and Justice. New York, NY: Religious Institute on Sexual Morality, Justice, and Healing, and Union Theological Seminary, 49 pp. [Accessed 10/17/13 at the World Wide Web site of Religious Institute on Sexual Morality, Justice, and Healing: http://www.religioustheology.org/sites/default/files/research_reports/sexandtheseminaryreligiousinstitute2007.pdf]

Ott is the associate director, Institute on Sexual Morality, Justice, and Healing in Westport, Connecticut, and is director, The Sexuality Education for the Formation of Religious Professionals and Clergy research project. The document reports the project’s findings that are based on a survey of 36 seminaries (72% response rate) in the U.S.A., focusing on the 2006-2007 academic year. The survey measured responses according to the *Criteria for a Sexually Healthy and Responsible Seminary*, which was developed for the project. Only 10 seminaries met a majority of the criteria. Among the key findings reported in the executive summary: 1.) Future clergy and other religious professionals can graduate without taking a sexuality course. 2.) Courses focusing on sexuality-related issues are often absent from the curriculum. Only 1 in 6 seminaries requires a sexual ethics course. 3.) Women and feminist studies courses are covered much more often than any other sexuality area. 4.) The coming generation of scholars is not teaching sexuality-related courses. 5.) There is a stained glass ceiling in seminaries. 6.) There is a need for full inclusion policies. Among areas of progress, the survey reports: 8 of 10 respondents “offer learning opportunities (such as classes or workshops) in sexual harassment prevention.”; > 2/3 require sexual harassment prevention for all ministry students, and > 1/3 require it of all students; > 9/10 have sexual harassment policies for faculty, staff, and student relationships. States: “Despite 20 years of consistent findings that seminaries are falling short, most seminaries are still not preparing future religious professionals to address sexuality issues in liturgy, counseling, education, or policy making. There has been a shift toward encouraging, and in some cases requiring, preventative training to reduce sexual abuse – a change that is to be applauded.” Among the *Criteria for a Sexually Healthy and Responsible Seminary* are: “Preparation of all students for ministry therefore must include: • Required coursework on human sexuality and healthy professional boundaries... • Regularly scheduled course offerings on sexuality issues, including courses on sexual ethics... and sexual abuse and domestic violence... • Required training for junior and senior faculty as well as deans and advisors on... maintaining appropriate professional boundaries.” The *Criteria* also include: “...a sexually healthy and responsible seminary has: ...• A commitment to being safe from sexual harassment and abuse, including professional ethical and healthy boundaries policies for students, faculty, and staff and periodic required training opportunities.” The document includes opportunities and recommendations for action. 36 references; list of resources.

_____. (2013). “Sexuality, Health, and Integrity.” Chapter 1 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 11-21.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Ott is assistant professor of Christian social ethics, Drew Theological School, Drew University, Madison, New Jersey. Calls for religious leaders “to understand our own sexual histories, values, and identity – for our own health and well-being, in addition to responsibly serving congregants.” Discusses a definition of sexuality related to sexual health and wholeness, including scriptural and theological sources. States: “Professional sexual ethics calls us to work on our own sexual health as well as that of our faith community and larger society.” Discussing “[s]exual integrity as a cornerstone in

one's professional ministry," cites the work of Mary Hunt and Marvin Ellison to identify norms that establish high standards for morality and "serve as a measuring stick – for example, to show that instances of an adult touching a minor, or forced intercourse on a date, or sexual innuendos made from a ministerial staff person to a congregant are violations of sexual integrity." Discussion questions and 6 recommended readings; 13 footnotes.

Oxenhandler, Noelle. (2008). The Wishing Year: A House, a Man, My Soul – A Memoir of Fulfilled Desire. New York, NY: Random House, Inc., 282 pp.

Oxenhandler is an author, essayist, and a practicing Buddhist. A subtheme throughout her narrative of a year in her life is her intensely negative experience after "the core of my spiritual and emotional life fell apart" and resulted in the loss of "my husband, my spiritual mentor, the framework of my life, and many friends." Briefly summarizes the experience without identifying the community: "Over several years, I feel very deeply in love with my Zen teacher, who had also been my therapist for an extended period. Though he was married, he returned my love. Then, just as my marriage collapsed under the pressure, he fell in love with another one of his Zen students. Then his marriage collapsed. In the chaos, droves of students left the Zen community." See pp. 16, 23-24, 65, 77, 129-133, 136.

Pagels, Elaine. (2018). "Why Religion?" Chapter 1 in Why Religion? A Personal Story. New York, NY: Ecco (an imprint of HarperCollins Publishers), pp. 1-33.

Pagels, an historian of religion, is a professor, Department of Religion, Princeton University, Princeton, New Jersey. From the introduction: the memoir interweaves personal stories, including the death of her son which was soon followed by the death of her husband, with her professional work, "showing how exploring the history of religion connects with experiences in my own life... What fascinates me most are the experiences that shape, shatter, and transform those who initiate or engage them – experiences that precipitate us into new relationships with ourselves and with others." In Chapter 1, she describes beginning as a doctoral student in the 1960s at the Divinity School of Harvard University, Cambridge, Massachusetts, where she was 1 of 2 women in their section of the doctoral program. States: "The ancient university breathed a spirit of having been designed by men and for men, as, of course, it was – not for anomalies like ourselves." Among the "hazards" of being "among the very few women admitted to the doctoral program," was the discovery "that several Harvard professors, each of them married, and each with a flock of children, also cast us as sexual targets." Reports the sexual predation of women graduate students by faculty member Helmut H. Koester (1926-2016), "the short, balding German professor of divinity and reverend minister in the University Lutheran Church," including his sexual assault of her shortly after her program began when she was a student in an introductory class he taught. Despite her resistance, he insisted on being her adviser, and continued "his predatory attempts." States: "In the years that followed, this professor became an enthusiastic advocate for admitting women graduate students, on many of whom he honed his new secret specialty in sexual assault. Decades passed before I dared speak about it." When she confided in 2 women who had been students with her, both "had similar stories about that professor, and another one. After I publicly reported his behavior to a dean in the president's office, I learned that the therapists at the Harvard Health Services, themselves bound to confidentiality about what distressed students reported, called him Koester the Molester."

Palermo, George B., & Farkas, Mary Ann. (2013). "Female Sex Offenders and Clergy Child Sex Offenders." Chapter 10 in The Dilemma of the Sexual Offender (2nd edition). Springfield, IL: Charles C. Thomas Publisher, Ltd., pp. 177-188.

Palermo is clinical professor of psychiatry, University of Nevada School of Medicine, Las Vegas, Nevada, and clinical professor, Medical College of Wisconsin, Milwaukee, Wisconsin. Farkas is professor of criminology and law, Marquette University, Milwaukee, Wisconsin. The very brief chapter is an overview of research literature on females and clergy who are child sex offenders. Clergy child sexual abusers (CSA) are addressed in pp. 184-188. The focus is Roman Catholic priests in the U.S.A. Commenting on reasons why "the sexual offending by Roman Catholic priests seems to ignite a special anger and indignation from the general public," they conclude:

“Clergy sexual abuse, in many respects, is the ultimate betrayal of trust, and it shakes the foundation of religious doctrine for many followers of Catholicism.” Regarding the incidence of clergy CSA, they note the underreporting of sexual assault cases, and cite data from the 2004 John Jay College of Criminal Justice study, The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002. [See this bibliography, Section I.] Regarding characteristics of priests who offended, cites 3 articles based on the John Jay College research. Cites 1 of those 3 articles to describe categories of priests who committed CSA. In a paragraph, based on 1 study, describes cognitive distortions of 14 males in the United Kingdom who committed CSA. Very briefly describes characteristics of CSA victims of clergy, citing qualitative data from 1 study of 9 victims. Discusses women as victims of priests in 4 sentences. References; lacks footnotes.

Palmer, Debbie, & Perrin, Dave. (2004). Keep Sweet: Children of Polygamy. Lister, British Columbia, Canada: Dave’s Press, 393 pp.

Palmer has worked since 1991 “as a researcher and consultant,” “has worked to educate and lobby government on interventions and education inside polygamous communities,” and is an author. Perrin was a veterinarian in the Creston Valley of British Columbia, Canada, and is an author and publisher. The book is Palmer’s memoir of her life from 1955 to 1974. States at the outset: “The events in this book are taken from early memories, letters, and journals, and are true as far as the author knows them to be. Most names have been changed to protect people’s privacy.” She was born in British Columbia in 1955 to a family that joined the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS) in the Creston Valley near what is now the town of Bountiful. The FLDS settled in the area where the area leader “was determined to raise his children as ‘calves in a stall,’ away from the influences of the world.” They followed LeRoy Sunderland Johnson as their head and prophet anointed by God. Conforming to the FLDS practice of polygamy according to the teachings of Joseph Smith, which requires “plural marriage” as a means to “celestial glory” after death, her father had 6 wives, resulting in her having 47 siblings. Johnson initiated “‘placement marriage,’ whereby God would tell the prophet exactly who each young woman promised to marry in the pre-existence.” The result was that Johnson made the decision as to which female would marry an older male. To preserve their culture, children were hidden from law enforcement and marriages between adult males and minor females were denied. She states that a daughter of the local community’s head “had been secretly married to her own dad.” Her chronological account describes a strong patriarchal structure to the FLDS and the families. Women and girls were required to be “sweet and obedient,” meaning uncomplaining, not angry, and compliant. The non-FLDS world was seen as hostile, destructive, and evil, while the FLDS were seen as God’s chosen people who would survive the imminent end of the world by being obedient to their hierarchy. Sexualized play among the children was directed by older boys against younger females, including genital penetration of Palmer with a physical object, followed by imposition of secrecy. She relied on FLDS precepts to justify the enduring pain she experienced. Corporal punishment was part of disciplining children; an adult woman assigned to be the teacher in the FLDS private school physically beat and kicked Palmer, telling her that it was to set an example for other children. Palmer describes the woman teaching about Brigham Young’s sermon about the doctrine of blood-atonement as the only way to repent from the sin of adultery, which required killing the offenders “because they could then be forgiven.” When Palmer was 15, Johnson, the prophet, announced that he had assigned her to be the wife of the local head, 40+ years her senior; they were married immediately after the announcement and she was soon pregnant. When she miscarried, she blamed the loss on herself, calling it a punishment for their having intercourse, a violation of the FLDS “law of chastity” that prohibited intercourse during pregnancy. She felt guilty for tempting him, calling her body “defiled.” The profile of the author states she escaped the FLDS in 1988, “one of the first women to leave any of the polygamous groups with all her children.”

Palmer, Susan J. (1994). Moon Sisters, Krishna Mothers, Rajneesh Lovers: Women’s Roles in New Religions. Syracuse, NY: Syracuse University Press, 287 pp.

Palmer teaches in the religion departments of Dawson College and Concordia University, Montreal, Quebec, Canada. From the introduction: "This book is a result of my efforts, as a great-granddaughter of Mormon polygamists, to understand the motives and experiences of contemporary women who drift into (and out of) new religious movements." A study of seven contemporary new religious movements: International Society for Krishna Consciousness (ISKCON), Unification Church, Rajneesh Movement, Institute of Applied Metaphysics, Messianic Community, Raelian Movement, and Institute for the Development of the Harmonious Human Being. "These groups offer the widest possible range in the sexual 'lifestyles' they have elaborated for their women, and they espouse conflicting notions of sexual identity." Methodology includes phenomenological analysis, participants' first person testimonies, ethnographical sketches, and participant/observer research. Organizes the seven groups into a typology of gender: sex polarity, sex complementarity, sex unity. [While the book does not examine sexualized relationships by the groups' spiritual leaders with followers, it provides material useful as contextual information to support reports of incidence within the groups, particularly ISKCON and Rajneesh Movement.]

Pargament, Kenneth I., Murray-Swank, Nicole A., & Mahoney, Annette. (2009). "Problem and Solution: The Spiritual Dimension of Clergy Sexual Abuse and Its Impact on Survivors." Chapter 11 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 200-223. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Parkinson, Patrick. (2000). "The Problem of Child Sexual Abuse in Church Communities." Chapter in Queensland Crime Commission & Queensland Police Service. (Eds.). Project AXIS: Child Sexual Abuse in Queensland: Selected Research Papers, Vol. 4. Brisbane, Queensland, Australia: Queensland Crime Commission, pp. 61-74. [Accessed 01/27/07 at the World Wide Web site of Crime and Misconduct Commission, Queensland: <http://www.cmc.qld.gov.au/asp/index.asp?pgid=10833>]

By a professor of law, University of Sydney, New South Wales, Australia. Presents 8 subtopics: risk of child sexual abuse in churches, extent of sexual abuse in church communities, explanations for abuse in churches, factors in church life which contribute to abuse, propensity for abuse, opportunity for abuse, churches' response to cases of abuse, and current practices and procedures. 26 references.

_____. (2003). Child Sexual Abuse and the Churches: Understanding the Issues (2nd edition). Sydney, Australia: Aquila Press (a division of Anglican Youthworks), 321 pp. [Updated, revised edition of: (1997). Child Sexual Abuse and the Churches. London, England: Hodder & Stoughton Ltd., 287 pp.]

By a professor of law, University of Sydney, Sydney, Australia. An excellent book that is a comprehensive, clearly written, and compassionate interweaving of clinical and anecdotal materials, statistics and case reports of victims/survivors, theological issues and practical guidelines. Draws widely from very reliable sources. Primary context is churches in Australia and Britain but the material is transferable to other countries. Consists of 12 chapters. Topics include: breaking the silence and the churches' responsibility; nature and prevalence of child sexual abuse, and child sexual abuse as sin; perpetrators of sexual abuse; process of victimization, including grooming; controversies, including recovered memory and ritual abuse; affects on survivors; affects on the faith and spirituality of survivors; forgiveness; child protection and Christian responsibility; disclosing and reporting; child sexual abuse by ministers; making churches safer for children. References from a wide variety of sources. [The best single book for the religious community on this topic.]

_____. (2015). "Mandatory Reporting of Child Sexual Abuse by Religious Leaders." Chapter 14 in Matthews, Ben, & Bross, Donald C. (Eds.). Mandatory Reporting Laws and the Identification of

Severe Child Abuse and Neglect. Dordrecht, Netherlands: Springer, pp. 295-308. [Child Maltreatment: Contemporary Issues in Research and Policy, Volume 4].

Parkinson is “a Professor Law at the University of Sydney,” Sydney, Australia. “This chapter considers the arguments for requiring clergy and other such religious leaders to report concerns about the sexual abuse of children and the different options for so doing. It sets the debate within the context of the seemingly high level of child sexual abuse within certain faith communities and the cultural impediments to reporting of abuse which are specific to certain religious groups.” Describing the context for mandatory reporting, he states: “. . .it needs to be acknowledged that the problem of child sexual abuse is not evenly spread across all faith communities. All the evidence suggests that the [Roman] Catholic Church has experienced a disproportionate problem in relation to child sexual abuse.” Cites published studies from the U.S.A. and Australia which include the proportion of clergy accused and the rate of criminal convictions to support his conclusion. Notes: “Any data on proportions of clergy who have abused children is, in any event, likely to be an underestimate because so many victims do not disclose abuse at all or do so decades after the events. Australian research indicates that the levels of disclosure of abuse are closely correlated with media exposure of the issue as a consequence of high-profile cases or public inquiries.” As a factor concerning the Catholic Church, notes it has “attracted attention also because of widespread allegations that it has covered up these offences and has otherwise failed to respond appropriately to victims.” States: “While the main focus has been on the Catholic Church, no church or other organisation with a significant work among children is free from reproach.” The next section briefly discusses “religious barriers to reporting that place at risk the well-being of children and which cannot be justified in the name of religious freedom.” Specifically addresses barriers in Catholicism and Orthodox Judaism. The next section discusses 3 bases for “mandating clergy, pastors, rabbis and other such authoritative religious leaders to report suspected sex offences against children to the police.” 1.) “. . .add ministers of religion to the list of professionals who are required to report any reasonable concerns they have about the sexual abuse of a child.” 2.) “. . .mandate reporting only of child abuse concerns where the alleged perpetrator is another member of the religious organisation.” 3.) “. . .mandate reporting to the police by any person, including members of the clergy, who knows or believes a criminal offence has been committed by any person, knows or believes a criminal offence has been committed involving the sexual abuse of a child, whether or not the complainant is still a child, but subject to defences.” Very briefly analyzes each option. Very briefly discusses the Catholic sacrament of confession, and the tension between mandating reporting to protect children and exempting those subject to Catholic doctrine to protect freedom of religion. Comments: “Arguably the case for overriding the seal of the confessional has not been made out. . . .in the light of the history that has emerged in recent years, there may need to be legislation that requires disclosure to the police of at least sufficient details that the police and complainant can have that conversation directly.” 47 references.

Parkinson, William. (1811). Trial of Mr. William Parkinson, pastor of the First Baptist Church in the city of New-York, on an indictment for assault and battery upon Mrs. Eliza Wintringham. New York, NY: Largin & Thompson (from the 2nd London edition), 84 pp.

While Parkinson is listed as the primary author in academic library catalogs, the document was produced by William Sampson. In 1805, Parkinson became the pastor of First Baptist Church, New York, New York, after serving three sessions as chaplain to the U.S. Congress. By 1811, he had been tried and found not guilty in both criminal and ecclesiastical trials on accusations that he sexualized relationships with women congregants. This document reports the proceedings of a criminal trial convened in 1811 following Parkinson’s indictment for assault and battery based on allegations he sexualized his pastoral relationship to Eliza Wintringham. Sampson was one of Parkinson’s lawyers at trial. Presents the formal grand jury indictment and Sampson’s verbatim of some portions of the court proceedings, his summaries of other portions, and personal commentary. Includes the testimony of Wintringham and the defense lawyers’ cross-examination of her. Themes raised at trial include: the status and influence of Parkinson as a minister in relation to a female congregant; his use of scripture and religious rhetoric to sexualize the relationship; the motives, character, and sexuality of Wintringham; sexual power of women in relation to men; imposition of secrecy by Parkinson for the sake of his career as a preacher; impact

of alleged incidents against multiple women in the church on people's perceptions of Parkinson's capacity to commit the actions; social norms regarding behaviors between men and women; church norms for how to reconcile internal conflict. The trial last two days. 5 lawyers represented the prosecution, and 4 the defendant. The jury returned a verdict of not guilty.

Parris, Matthew. (1998). The Great Unfrosted: Two Thousand Years of Church Scandal. London, England: Robson Books Ltd., 266 pp.

Parris is a writer, commentator on English radio and television, newspaper columnist, and former member, British Parliament. He describes the book as an anthology of stories "with something of the bizarre or epic" chosen on caprice and whim through which he has "a little fun at the expense of embarrassed church authorities." Preponderance of his clergy subjects are English, and "their preponderance sins were Greed and Lust..." Discussing reasons to write this book, states "that, like darts, exposing scandalous clergymen has become a national sport." Pages 25-32 describe Giacinto Achilli, a mid-19th Italian who was a Dominican friar who converted to Protestantism and toured England denouncing Roman Catholicism. He was accused of seducing and raping women throughout Europe, including minors. Accused by John Henry Newman, Achilli took him to court in 1852 for criminal libel. Newman produced women who testified about Achilli's misconduct. While Newman was convicted, Achilli's reputation was tarnished. He died in the U.S.A. in 1860. Pages 32-35 describe Tom Tyler, an Anglican vicar in Henfield, whom the Church of England tried in consistory court in 1990 for 'conduct unbecoming a clerk in holy orders' for his sexualizing of relationships with adult women congregants. Found guilty, Tyler appealed; the second trial reaffirmed his guilt. Pages 36-46 are about U.S. televangelists Jim Bakker and Jimmy Swaggart. Pages 47-65 are the story Harold F. Davidson, the Anglican rector of Stiffkey in early 20th England. He termed as ministry his work with prostitutes in London, but in 1932 was tried by the Church for adultery and acts of impropriety. He was found guilty on all counts of immoral conduct, lost two appeals, and his ordination removed. Pages 98-108 concern Charles Vaughan, an Anglican cleric and head master of the Harrow School, a residential boys school in England, from which he resigned in 1859. When one boy's father discovered that Vaughan was using students sexually, Vaughan was forced to resign. Pages 122-126 are the story of Abiezer Coppe, a mid-17th century leader of the Ranters, an extremist religious group in England. The Ranters believed that there was no sin and in total sexual liberty. Coppe used the teaching to sexualize relationships with followers. Pages 127-138 are the story of Henry James Prince and John Hugh Smyth-Pigott, two Anglican clergy who became leaders of the Church of the Agapemone in the village of Spaxton, Somerset, England. In 1846, Prince proclaimed himself divine. In 1856 announced to his followers that it was his divine duty to deflower virgins, and implemented a religious ceremony to accomplish it. In 1902, Smyth-Pigott succeeded Prince, and declared himself the second coming of Jesus Christ. He continued Prince's practice of sexualizing relationships with followers. Pages 178-182 are about Eamonn Casey, Roman Catholic bishop of Galway, Ireland, who resigned in 1992 when the media discovered that he had fathered a child by Annie Murphy who later wrote a book about the relationship. Pages 182-189 are about Roderick Wright, Roman Catholic bishop of Argyll and the Isles, Scotland, who in 1996 left his position without a public announcement. He was discovered in a small town with a woman, a married nurse whom he had met when he buried her stillborn child. Soon after, another woman came forward through the media to disclose that Wright was the mother of her 15-years-old son. She had met Wright when she converted to Catholicism and he instructed her. Pages 205-212 briefly tell of Henry Ward Beecher, a prominent 19th century Protestant pastor in Brooklyn, New York, whose preaching was renowned and whose ethically progressive positions were nationally influential. Victoria Woodhull, a leading feminist and political activist, published in 1872 that Beecher had sexualized a relationship with a congregant. That this was not Beecher's first such misconduct eventually was disclosed in the media. In response, Beecher demanded a church trial, and handpicked the committee to hear the case. He was exonerated. He was then sued in civil court by one woman's husband for alienation of affections. The trial in 1874 resulted in no verdict. The author's point of view does not show any recognition of the violation of trust that these acts of misconduct entail. Lacks citations and references.

Parsons, Stephen. (2000). "Responding to the Problem of Sexual Violence." Chapter 5 in Ungodly Fear: Fundamentalist Christianity and the Abuse of Power. Oxford, England: Lion Publishing, pp. 143-170.

Parsons is vicar of Lechlade, Church of England, Gloucestershire, England. His starting point is "that Christians are, on occasion, being harmed by beliefs and doctrines held by sincere Christian people." The book begins with 5 stories of individuals who were harmed, stories that represent and typify a "wider picture of damaging ministry..." related to fundamentalist Christianity. Analyzes and comments on each story. Chapter 5 is about a woman in England who had been abused as a child by her father. She had met a traveling Baptist minister at a church who told her that he had a personal prophecy from God for her. 9 months later, amidst a crisis in her work, she scheduled an appointment with him in order to receive the prophecy. He raped her and swore her to secrecy. When she sought counseling for this incident, church leaders repeatedly told her to forgive him and forget the incident. Her congregation betrayed her request for confidentiality and related to her as one who was a problem. She found another church, but when the leaders discovered that she planned to report the rapist to the police, they threatened to excommunicate her if she told. His commentary includes analysis of the spiritual manipulation that increased her vulnerability to the perpetrator, and offers a critique of how churches responded to her. Briefly discusses fundamentalist beliefs about the status of women, and issues of power and sexual violence. References.

Patterson, Bev, & Turton, Alexis. (2011). "Responses by Representatives of Dioceses and Religious Orders to Accusations of Child Sexual Abuse." Chapter 19 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 423-449.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." Patterson is a social worker who "has worked in the area of professional standards [for the Christian Brothers and Marist Brothers in Australia] and child protection over a period of 23 years." Turton is a Marist Brother in the Catholic Church, "currently serving as Director of Professional Standards for Marist Brothers in Australia." After introductory material regarding how the Church has responded to instances of "Church-related" sexual abuse (i.e., mistakes, errors of judgment, human failings, lack of justice and compassion for victims), they present "some broad points that might be borne in mind when responding to allegations of abuse and attempting to clarify the story of the complainants and their expectations." The chapter emphasizes the skill of listening, beginning with "the first contact with a complainant and throughout the process..." States: "One of the key aims in responding to accusations of abuse is to achieve some level of healing. ...no matter what the details of a particular complaint of abuse, the ultimate goal of meeting with the complainant is healing... the healing process starts when a person receiving a complaint listens with a compassionate heart." They suggest ways to perform empathic listening, and address the issue of the listener's defensiveness, including the importance of self-awareness. They identify the act of clarification of details of the complaint as a way to convey respect for the person, and caution against implying disbelief or "creat[ing] a feeling of being abused all over again." As part of clarification, they recommend "addressing the issue of the complainant's expectations." They state that the focus at every stage is "precisely on the person who has experienced harm." A short section in the first person by Patterson, presumably, concerns the need for the person receiving the complaint to practice self-care due to the risk of compassion fatigue, a term not defined. In a section on the realities of responses, they identify as needs and tasks: availability of a support person for the complainant; requiring a written summary of the essentials of the complaint, as well as requested outcomes; declaring "that the matter is not to be the subject of police investigation at the same time as interaction with the Church is under way."; reporting the matter to the appropriate police authority or child protection agency, and in a case in which the complainant

does not wish to take that action, reporting the accused's name and the nature of the allegation, but not the name of the person abused; confronting the accused, not as an investigator, but "to learn from the accused whether there is a basis for the order or the diocese to proceed immediately to the facilitation meeting with the complainant... or whether to appoint an independent qualified investigator to establish whether the claim is substantiated." Without identifying the referent, they comment on a facilitated encounter between the complainant and the Church for the goal of the complaint's healing and closure. [The referent may be: Australian Catholic Bishops Conference and Catholic Religious Australia. (2010, January). Towards Healing: Principles and Procedures in Responding to Complaints of Abuse Against Personnel of the Catholic Church in Australia.] States: "In our experience the most healing and satisfying closures have been those where the victim has been able to articulate the requirements related to the nature of their loss and pain and the circumstances of their present stage of life... The most common factor expressed in expected outcomes by victims is to be able to have a sense of closure to a state of mind that has shackled the personal growth and freedom of a person for so long." Regarding the timing of responses, states: "The response, especially when the abused is a minor or still in danger, must be prompt, even immediate, where possible. A slow response sends a message of defensiveness, disinterest or denial." Very briefly comments on how the Church should respond to the person accused. Briefly addresses the topic of interacting with the media. Includes anecdotal statements by persons who were sexually abused in the Church, but does not provide attribution of the source or contextual information. 14 footnotes.

Paur, Roman Michael. (1998). ISTI Bibliography (Edition 4.01). Collegeville, MN: Interfaith Sexual Trauma Institute, 167 pp. Updated 05/25/98 by Joshua Hutchinson.

Paur is the executive director, Interfaith Sexual Trauma Institute, Collegeville, Minnesota. Lacks an introduction or explanation to this compilation. Topics and sources are quite eclectic. There are 3,310 entries in alphabetical sequence by author. Entry typically consists of surname, first name initial, copyright date, title, and publisher. Journal and chapter entries typically include page numbers, however not all entries are complete or accurate: e.g., #1029 uses the word "Esquire" in the subtitle of a book in lieu of the true title's use of "Enquiry"; the year of publication of the books at entries #1771, #1772, and #1779 is unknown; #1776 is a journal article for which the entry omits volume number and page numbers; #1778 is apparently a chapter in a book for which the entry omits the publisher. Entry style is not consistent.

Paver, Kristian. (2011). "Child Sexual Abuse and Canon Law." Chapter 20 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 451-484.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." Paver is a priest and licensed canon lawyer in the Catholic Church and "has been the Judicial Vicar of the diocese of Plymouth [in England] since 1996, and the parish priest of Totnes, Devon [in England] for the last ten years." Places "the present situation of [Catholic] canon law and the sexual abuse of children within the broader context of the Church's public and canonical position, regarding the status of children," including the 1989 United Nations Convention on the Rights of the Child. Begins by noting the tension in "recent times" between the "'paramountcy principle,' that is 'that the welfare of the child is the paramount consideration in proceedings concerning children,'" and its application in pastoral and canonical practice resulting in the perception among some clergy that accused priests have been effectively denied canonical rights, including the presumption of innocence. Very briefly discusses substantive and procedural provisions in the Code of Canon Law relevant to the sexual abuse of minors, as well as the Norms adopted in 2010 by the Vatican's Congregation for the Doctrine of the Faith (CDF). Very briefly discusses provisions related to the

role of a bishop or major religious superior. Comments on the canons regarding a preliminary investigation by the Church following an allegation against a priest, noting that there are national differences and circumstances that can involve law enforcement. Comments very briefly on the procedures of CDF, referencing mostly the 2010 Norms. Comments at greater length on policies and procedures used by geographical bishops' conferences "to address the issue of child abuse" by considering the Bishops' Conferences of England and Wales, and the United States Conference of Catholic Bishops. In the conclusion section, he cites Canon 1341 as the basis for the contributions of the Church's penal law regarding the aims of "reparation of scandal, the restoration of justice and the reform of the offender." States: "Some significant steps have been taken to work towards the first two of these aims in the area of sexual abuse of a minor by a cleric although important work still needs to be done to the canonical implications of the care and support of those who have been abused. With the regards to the third aim – the reform of the offender – this appears to have been limited to the imposition of a punishment, with little though being given to the role canon law could play in the process of rehabilitation if and when appropriate. However, it must be acknowledged that both the on-going support of the victim and the reform of the offender are issues that go far beyond the limited scope of canon law and so require the contribution and collaboration of many other disciplines." 102 footnotes.

Pawadee, Janejinda. (2013). "Breaking the Silence in Thailand." Chapter 21 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 123-125.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 3, Churches Addressing Clergy Misconduct. Pawadee is "a government-licensed social worker for juvenile cases, working with law enforcement officers and legal advisor [*sic*] for the sexually abused women and children" in Thailand, and "is presently Coordinator of [the Christian Conference of Asia's] Mekong Ecumenical Partnership Programme." States: "As an advocate for the rights of women and children for more than fifteen years, I have heard the stories of different kinds and experiences of violence. Most of the cases I heard about were related to sexual abuse and harassment. Those happen in all situations and settings, including families and churches." Cites a case of a 12-year-old girl who had been "raped by her village pastor and by an elder of church [*sic*] in the city where she was at boarding school. Both abusers were proved to be guilty and were sentenced to jail for different periods of time." Notes the impact on the girl and the response of the city church in refusing Pawadee's interventions. Cites as a reason why "female youth and women who were sexually abused by their church pastors" are afraid to tell "is that victims fear being stigmatized in the church community and the society, that they will not be able to explain that it was not 'their fault.'" Calls upon churches to act so that: women and children are safe in congregations, sexual violence is prevented, the church responds appropriately to discovery of violations, and preventive policies and procedures are adopted. Calls for teaching gender concerns and human rights in seminaries, and for "students [to] learn to respect all human beings and their rights, especially women and children," as part of their Christian education. Cites the United Nations Declaration on the Elimination of Violence Against Women as a basis for promoting and protecting the human rights of women and girls. Lacks references.

Payer, Pierre J. (1984). Sex and the Penitentials: The Development of a Sexual Code, 550-1150. Toronto, Ontario, Canada: University of Toronto Press, 219 pp.

Payer is a professor, Department of Philosophy, Mount Saint Vincent University, Halifax, Nova Scotia, Canada. An academic survey of 6th-12th century European, Roman Catholic Church penitentials, texts that "were mediators between the general, theoretical ideas they sought to apply and the level of actual practice that was their sphere of immediate concern. One of the most striking features of the penitentials is the breadth and detail of their treatment of human sexual behaviour." They were used as "personal handbooks of reference for the priest-confessor."

Payer's methodological assumptions are "that the penitentials were actually used in the pastoral ministry and that they reflect what people were doing sexually – doing sufficiently frequently to warrant inclusion in these manuals" and "that penances are at least rough indicators of the perceived gravity of the various offences." Cites a canon from the *Capitula iudiciorum* as representative of the gradations of penances with longer times reserved for higher ecclesiastical offenders. Degrees of penance include: for a bishop who commits adultery with another's wife, 12 years of penance; a priest, 10 years; a deacon and a monk, 7 years; all include 3 years of the penance on bread and water, deposition, and deprivation of communion. A substantial number of canons in the Penitential of Egbert are addressed to monks and clergy who are unmarried: "The penances are graded according to the ecclesiastical rank of the men and the religious status of the women, so that the longest penance is reserved for a priest having intercourse with a religious woman." This theme is also found in the Burgundian Penitential and the Merseburg Penitential. Payer does not address the issue of power imbalance between ecclesiastical roles or genders. Gradations of penance based on ecclesiastical rank also applied to homosexuality, and specifically cited bishops. No definition of the term 'youths' is provided. Footnotes; bibliography.

_____. (2009). Sex and the New Medieval Literature of Confession, 1150-1300. Toronto, Ontario, Canada: Pontifical Institute of Mediaeval Studies, 249 pp.

Part of Payer's trilogy on sex in Roman Catholic ecclesiastical thought and writings in the Middle Ages. The "new literature" was composed by Church canon lawyers and theologians as instruction for priests as confessors of penitents, and, indirectly, for the instruction of laity. Because none of the principal confessional manuals used in the study have been translated from Latin to English, he provides his own translations of the texts. His focus is "how sex was dealt with by the new literature of confession: how it was presented and how it was to be confessed, what questions were to be asked and what penances [were] imposed by confessors." States: "The dominant organizing concept [in the literature] is the generic idea of lechery, which was understood to be a divided into a number of species that defined the types of sexual offenses in which people engaged in the real world." Describing the penance for specific sins, states that there were "three texts [that] deal with clerics or monks who pursue young boys; bestiality; and bishops, priests, and deacons who 'commit fornication against nature.'" Discussing sins involving spiritual relationships arising in the context of godparents and godchildren, describes "the relation between priests and their spiritual daughters, particularly between confessor and penitent, was of concern." Quotes from Gratian's *De penitentia (Decretum)*: "A woman who confesses her sins to a priest is also said to become his spiritual daughter." Cites "two texts of Gratian censuring priests and bishops who had intercourse with female penitents." Quotes from the later literature of Hostiensis which expanded the scope of Gratian's texts: "The second canon says that a priest knowing his spiritual daughter, that is one whom he baptized, or had confirmed, or heard in confession ought to do penance for twelve years, and if it was public he must be deposed. However, a bishop who committed these sins shall do penance for fifteen years. The must enter religion after leaving her goods to the poor." Appendix C, "Translation of a Confessional Formulary," provides the English text of a section, 'How the Confessor Ought To Act in Hearing Confessions.' Number 9, "Of lechery," describes penance for priests who commit spiritual incest "with a religious, or one in orders, or spiritual paternity." The "priest is said to be deposed from every office because he gave an evil example to men, and he should do penance by going on pilgrimage for twenty-five years. Afterwards he should enter a monastery and spend all the days of his life there." Number 10 states: "Again, it is said of the priest if he knows her who had confessed to him, that the priest sins more in knowing his spiritual daughter or the woman who confessed to him, than in knowing another's wife because for the latter only ten years penance is enjoined." Footnotes; bibliography.

Peden, Andrew. (2011). "Immediate Psychological Interventions with Child Victims." Chapter 15 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 311-334.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the

sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Peden “is a clinical psychologist at St[.] Luke’s Centre, Manchester,” England. “This chapter focuses on approaches to child victims and their families that are appropriate after the discovery of abuse and when the child is showing symptoms of psychological trauma.” He “describe[s] one of the evidence-based methods currently in use in the United Kingdom for treatment of children and youth people who have been sexually abused and for whom post-traumatic stress symptoms are apparent.” Topical sections include: clinical assessment; safe and effective treatment; post-traumatic stress disorder; trauma-focused approaches, and a lengthy discussion of the 8 components of trauma-focused cognitive behavioral therapy (CF-CBT), “an evidence-based treatment approach for the trauma associated with child sexual abuse.” Only 2 of the many examples involve the context of sexual abuse by clergy. 8 footnotes.

Pelcovitz, David. (2011). “Treatment of Victims of Child Sexual Abuse.” Chapter 9 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 167-194.

From the editors’ introduction: “This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community.” Pelcovitz is a faculty member, Azrieli Graduate School of Jewish Education, Yeshiva University, New York, New York, and “also teaches courses in pastoral psychology at the university’s affiliated Rabbi Isaac Elchanan Theological Seminary.” The beginning section of the chapter describes the constellation of clinical symptoms that comprise the associated features of complex post-traumatic stress disorder, a psychiatric diagnosis that he calls a prevailing theory of the long-term impact of child sexual abuse. He gives “an emphasis on how these difficulties might have a unique presentation in victims who are members of the Orthodox Jewish community.” The symptoms are: “(1) difficulty with regulations of strong emotions and impulses, (2) problems with attention and information processing, as in dissociation, (3) alternations in self-perception (e.g., self as damaged, shameful, guilty), (4) difficulties in relationships, (5) somatic complaints and (6) struggle with systems of meaning.” The next section discusses the dynamics and needs in families that experience intrafamilial sexual abuse, or incest, citing a 2009 survey of Orthodox Jews in which respondents who “reported being subject to ‘unwanted sexual contact’” identified 14% of the perpetrators as relatives. [Regarding prevalence, notes: “A rabbi (3%), *rebbe* (2%) or teacher (4%) was the perpetrator in a relatively small percentage of the reported cases.”] The next section very briefly describes phase-oriented treatment strategies as the preferred therapeutic approach. The concluding section presents guidelines for parents to deal with sexualized behaviors in young children and adolescents that are manifestations of traumatic sexualization. Discusses therapeutic issues related to traumatic sexualization, including the potential of a rabbinic or other religious teacher/mental health partnership in which the religious guide ideally “help[s] a child in a manner that focuses on the positive and can communicate a message that fosters hope and belief in their worth, lovability, and future.” Very briefly addresses issues of stigmatization, betrayal (including by an “authority figure in the school and community”), and powerlessness and non-disclosure. Very briefly describes treatment of adolescents with complex post-traumatic symptoms “for problems caused by chronic dysregulation of their emotional, behavioral, physiological, and interpersonal functioning.” States: “Perhaps the most destructive element of sexual abuse is its impact on the Orthodox Jewish adolescent’s religious belief system and overall sense of meaning in sustaining beliefs.” Concludes: “It is hoped that the [Jewish Orthodox] community will

summon the courage and strength to tap into the powerful resources for recovery built into our children and our community.” 36 endnotes.

Pellauer, Mary D. (1991). If You Have Been Sexually Abuse or Harassed... A Guide to Getting Effective Help in the ELCA. Minneapolis, MN: Evangelical Lutheran Church of America, 26 pp. [Available from: ELCA Distribution Service, Minneapolis, MN.]

Pellauer is identified as with the Evangelical Lutheran Church in America (ELCA) Commission for Women. Booklet format. “...especially intended for people who have been victimized in the ELCA.” Practical, simple, and thoughtfully organized. Brief sections include: definitions of sexual harassment (U.S. Equal Employment Opportunity Commission), sexual exploitation by a therapist or counselor, and sexual misconduct; application of definitions to various church contexts, and the role of power; harmful consequences, including spiritual and religious dimensions; ELCA’s 1989 position on sexual abuse and harassment; action steps that primary and secondary victims can take. Brief bibliography of people and published resources.

Pellauer, Mary D., Chester, Barbara, & Boyajian, Jane A. (1987; 1991 reprint). “Resources for Ritual and Recuperation.” Chapter 20 in Pellauer, Mary D., Chester, Barbara, & Boyajian, Jane A. (Eds.). Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals. San Francisco, CA: Harper & Row, pp. 223-247.

Pellauer is a paraprofessional sexual assault counselor, freelance writer, and speaker. Chester is executive director, Minnesota Center for Torture Victims, Minneapolis, Minnesota. Boyjian is director, Northwest Institute of Ethics and Life Sciences. A very useful and rare compilation from a range of resources. Includes: litany of confession; affirmation of faith; celebration of solidarity; an adapted psalm; resources for meditation and devotion; a service of healing; Native American purification and healing rituals and symbols; liturgy of cleansing, healing, and wholeness. Topical concern is a variety of types of sexual abuse. Encourages creativity and adaptation.

Penner, Carol. (2005). “Congregational Life after Abuse.” Chapter 5 in Meier, Augustine, O’Connor, Thomas St. James, & VanKatwyk, Peter L. (Eds.). Spirituality and Health: Multidisciplinary Explorations. Waterloo, Ontario, Canada: Wilfrid Laurier University Press, pp. 73-84.

Penner is pastor of a Mennonite congregation in Vineland, Ontario, Canada. Describes herself as “hav[ing] acted as an advocate for survivors [of child sexual abuse (CSA)] and [having] taught education on family violence to Mennonite congregations throughout Ontario.” Draws “on the stories I heard from adult survivors of child abuse about their healing journeys in the Christian church. I have seen church communities become a home for survivors, nurturing them on those journeys. More often, however, I have seen church members victimize survivors.” Very briefly describes the adverse effects of CSA which “profoundly affects a person’s ability to feel at home in their body, in their own home, in their community, and in relation to the divine.” Briefly discusses “why churches fail to be a home” for survivors, which includes: disbelief that a respected member of a congregation committed CSA, which results in downplaying the abusive behavior; doubting or minimizing the survivor’s story; accusing the reporter of abuse as having ulterior motives; disappointment that therapy for a survivor was not immediately effective, which results in loss of long-time support; placing responsibility for healing between the survivor and therapist and exempting the role of the congregation, which avoids ““seeing the way abuse has damaged the whole community, [or] the way the community has fostered abuse.”” Contributing factors include: fear, not wanting to admit vulnerability, difficulty of recognizing privilege and disparity, and avoiding re-examining community values, e.g., social and theological norms. The final pages very briefly describe “the rich potential for the whole community if the church does provide a home where survivors can experience healing,” citing examples. [Omits identification of factors which contribute to the behaviors other than being “willing to risk examining their community with new eyes.”] 10 references.

Pennington, M. Basil. (1983). “Vocation Discernment and the Homosexual.” Chapter in Nugent, Robert. (Ed.). A Challenge to Love: Gay and Lesbian Catholics in the Church. New York, NY: The Crossroad Publishing Company, pp. 235-244.

Pennington “is a Cistercian priest at St. Joseph’s Abbey, Spencer, Massachusetts,” where he has “directed novices.” Writing as a “male homosexual,” and from his “experience as a vocation father,” discusses “the vocation of homosexual men to the priestly life,” i.e., “the call to a committed life in the priesthood and/or religious institute [in the Roman Catholic Church] which involves a commitment to celibacy.” Many of his comments regard the role of “the vocation father and his way of receiving and guiding the candidate.” States: “If the vocation father is himself a homosexual or bisexual, it is important that he be aware of it and fully accept it. He should be watchful in regard to the attraction candidates can arouse in him and be careful that the way he reaches out and responds to them is dictated by their genuine need and not by his own desires and needs... More than one young man has related to me how a trusted counselor or vocation director has tried to engage him in genital activity. Such a mode of action is a real betrayal of confidence and of a ministry accepted in the Church.” Lacks references.

Perry, Mary Elizabeth. (1980). “Holy Men and Rascals.” Chapter 6 in Crime and Society in Early Modern Seville. Hanover, NH: University Press of New England, pp. 116-137

From the introduction: “...[the city of] Seville was the center of Hapsburg Spain, the greatest commercial empire of the sixteenth century... Seville reveals in microcosm the relationship between city oligarchy and central monarchy and the tensions between political authority and those who defy it.” A study of crime and the underworld in Seville, and a paradoxical relationship to authority and institutions. Based on archival research in Spain. Chapter 6 examines the perception by people of Seville of the Roman Catholic Church and the underworld “as symbols of the holy and profane.” States: “More than opposites, [the two] met in a curious confusion of antagonism and mutual exploitation.” See in particular p. 132: “Perhaps the most scandalous crime associated with monks and priests and isolated religious houses was *pecado nefando*, or sodomy. The Jesuit Pedro de León wrote that this was a serious problem among both religious and secular clergy. One Jesuit told him that women posed no problem for his brothers because they had many young male students and novices with whom they could sin. He mentioned one cleric who was penance in a private auto de fé by the Inquisition for soliciting young boys in confession, but several other clergymen were ‘relaxed’ (the euphemism for being handed over) to the secular authorities who burned them for their crimes.” References; endnotes.

Peterson, Marilyn R. (1992). At Personal Risk: Boundary Violations in Professional-Client Relationships. New York, NY: W.W. Norton & Co., 198 pp.

Peterson, a social worker and psychotherapist, is a lecturer, School of Social Work, University of Minnesota, Minneapolis, Minnesota. Excellent discussion and imminently readable. Examples are drawn from law, medicine, religion, education, and psychotherapy. Examines: social context of the professional relationship, including power differential; characteristics of a boundary violation, including role reversal, secrets, double bind, and indulgence of professional privilege; healing process; and hindrances to relational solutions. The treatment of power differential in chapter 2 is superb. Chapter 4 on boundary violations makes very effective use of anecdotal material. Chapter 5 offers a detailed portrait of the impact of the abuse on the victim. Eleven vivid, anecdotal examples of clergy sexual misconduct are provided. References; no footnotes.

Peterson, Michael R., Doyle, Thomas P., & Mouton, F. Ray, Jr. (1985). The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner. [Accessed 05/25/02 at the World Wide Web site of *National Catholic Reporter*: <http://www.natcath.org/NCROnline/documents/index> Posted in 4 parts, PDF format, posted 05/10/02; Part 1 is 29 pages; Part 2 is 21 pages; Part 3 is 32 pages; Part 4 is 13 pages. Also accessed 05/25/02 at The Linkup’s Web site: <http://www.thelinkup.com/execsum> Entitled “Executive Summary” and posted in two parts; note introduction to readers regarding the editorial process used by the website.]

Peterson was a priest, physician, and director, Saint Luke Institute, Silver Spring, Maryland; Doyle is a Roman Catholic priest, a Dominican, and is a canonist at the office of the papal nuncio in Washington, D.C.; Mouton is an attorney who represented the notorious Fr. Gilbert Gauthe who was charged with pedophilia in Louisiana. The report is a private document that was prepared for the U.S. National Conference of Catholic Bishops. The historical significance of this document

cannot be overstated. Part 1 of the *National Catholic Reporter* version includes: table of contents; confidentiality of the document; brief description of a proposal; introduction; illustrative hypothetical case scenarios that lead to consideration of questions; criminal, civil, and canon law questions. Part 2 includes: clinical/medical questions; significant criminal and civil law considerations. Part 3 includes: significant clinical/medical considerations; significant canonical considerations; selected spiritual concerns; public relations concerns. Part 4 includes: a proposal to the U.S. National Conference of Catholic Bishops to fund a special project comprised of a crisis control team and a policy planning group; strategy; conclusion.

Pfäfflin, Friedemann. (2004). "Limitations of Phallometry/Penile Plethysmography." Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference "Abuse of Children and Young People by Catholic Priests and Religious" (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 71-75.

The book consists of edited versions of presentations at the symposium in the book's title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The "symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme." From the editors' introduction: "The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon." Pfäfflin is professor of psychotherapy, consultant in psychiatry and psychotherapy, head of forensic psychotherapy unit, University of Ulm, Ulm, Germany, and president, International Association for the Treatment of Sexual Offenders. Very briefly lists 7 limitations of the scientific validity and reliability of the results of phalometry, or penile plethysmography. Very briefly notes some of the ethical and clinical issues related to its use. Concludes that it is "not an adequate instrument for the screening of all applicants for the [Catholic] priesthood." 6 references. See also the preceding chapter, this bibliography, this section: Langevin, Ron. (2004). P. 76 summarizes participants' discussion following both presentations.

_____. (2004). "Therapeutic Options: the Psychoanalytic Approach." Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference "Abuse of Children and Young People by Catholic Priests and Religious" (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 115-120.

The book consists of edited versions of presentations at the symposium in the book's title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The "symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme." From the editors' introduction: "The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon." The chapter very briefly discusses psychoanalytic psychotherapy as a treatment model for sexual offenders. Topics include: historical contribute, key components, general factors that contribute to favorable outcomes, convergence between cognitive-behavioral and psychodynamic psychotherapy concepts, and the important contribution of the psychodynamic model in treating sexual offenders and evaluating treatment outcomes. 22 references. Pp. 130-132 summarize participants' discussion following this presentation and other options for treating Catholic clergy who offend.

Phillips, Donald T. (2002). Unto Us a Child: Abuse and Deception in the Catholic Church: The True Story of an American Family. Irving, TX: Tapestry Press, 232 pp.

By a writer. In a third person, narrative style. Tells the story of seven brothers and sisters from the Albert family, Wichita, Kansas, who in 1950 were taken from their parents and placed at St. Joseph Home for Children, El Dorado, Kansas, and their custody assigned to the Roman Catholic Church's Diocese of Wichita. St. Joseph was a co-ed orphanage for children through the eighth grade operated by the Sisters of St. Joseph. It was begun in 1942 as a facility for orphans, neglected children, and unwed mothers. It was racially segregated, except during the summer months. It was highly structured and strictly run, and control was enforced by corporal punishment which extended to beatings, isolation in locked and dark rooms, and public embarrassment. St. Joseph was headed by Fr. Michael Blackledge, an Englishman ordained in Ireland, the first of 20+ Irish-ordained priests to arrive in the Diocese in the 1950s. A significant theme in the story of the Albert children is their sexual molestation and abuse by religious authority figures who were in charge of their care: Raymond, at age 12, was sexually exploited by a nun, Sr. Agnesina; Gene was molested by a nun, Sr. Joachim; Roy, Gene, and Donald, were molested by Fr. William Wheeler, from Ireland, a member of the Salesian order, who in 1956 was assigned to run St. Joseph, and administered physical beatings to children whom he had forced to disrobe, groped the older girls, and observed the children as they bathed. The story of Fr. Daniel Mulvihill's relationship with Darlene Albert is told in considerable detail. He arrived as a young priest when she was an early adolescent and formed a close relationship with her that he sexualized. At 15, she was placed in temporary foster care and Mulvihill took a parish assignment at a church nearby that allowed him to see her on weekends. When she was moved to another town and placed in permanent foster care, Mulvihill took an assignment at a church that was close to her home. She frequently spent time with him and became known as his special housekeeper. After graduating from high school in 1961, she settled in the area close to his church and discovered that he had impregnated her prior to graduation. Mulvihill persuaded her to keep his paternity a secret and went to Wheeler who arranged for her admission to a Catholic home for unwed mothers. She gave birth in 1962 and placed the baby for adoption. Mulvihill located her and sought to resume the relationship. She began to abuse alcohol, was unable to hold a job, withdrew from her family, and entered into a series of destructive relationships with men. She died in 1987 at 45. In 1992, her brothers discovered her photo album with documentation regarding the relationship with Mulvihill. This discovery was the catalyst for their telling each other about their experiences of being sexually exploited at St. Joseph. In 1994, Roy Albert told the complete story of the siblings' abuse and molestation to the vicar general of the Diocese. After an investigation, the Diocese concluded in 1995 that there was insufficient proof to the accusations. In 1996, the Albert siblings retained an attorney who filed a civil suit against the Diocese, Catholic Charities, and Mulvihill, but the suit was dismissed on the basis of Kansas' statute of limitations law. An appeal was denied. Lacks references.

Pierce, T. Burton. (1996). Ministerial Ethics: A Guide for Spirit-Filled Leaders. Springfield, MO: Logion Press, 288 pp.

Pierce, from Springfield, Missouri, is a minister in the Assemblies of God denomination who was a former executive secretary-treasurer of the Potomac District. Identifies himself as affiliated with Pentecostal fellowship. Part 1 of the book presents a scriptural basis for Christian ethics. Part 2 relates church doctrine to ethics. Part 3 discusses ethics in practical ministry. Chapter 11, "The Minister and Sex: Joy or Jeopardy?", pp. 215-228, includes a variety of subtopics: a Biblical view of sexuality, the [male] pastor's marriage, counseling marital and sexual matters, 5 sexual pitfalls to avoid, and a [male] minister's conduct with women. Expresses concerns about "the unscrupulous woman who makes a play for the minister." Speaks in terms of temptation, moral standards, and sexual sin rather than power differential. Chapter 12, "The Minister and Moral Failure: Finding Restoration through Grace," pp. 229-240, briefly addresses the church's response to "fallen ministers" who commit "sexual indiscretion." Subtopics include factors contributing to moral failure, necessity of the disciplinary process and a process of restoration, impact of a minister's sexual violations on others and the church, practical problems of existing disciplinary

practices, proper attitudes toward “the other party in an affair [with a pastor]” and the pastor’s family, and positive relationships by peers toward the disciplined minister. In a chapter on contemporary moral issues, he takes the position that a minister’s ethical response to the discovery of child abuse in a church is to report the offender. Chapters include questions for study. Some use of footnotes.

Placa, Alan J. (1990). “Legal Aspects of the Sexual Abuse of Children.” Chapter in Rossetti, Stephen J. (Ed.). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, pp. 149-173.

From an interdisciplinary collection of essays that addresses a set of questions: “1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church’s] responsibility in the process of healing?” By a Roman Catholic priest, Diocese of Rockville Centre, New York, who is also a practicing attorney. In the context of the Roman Catholic Church, considers a wide variety of legal factors regarding the sexual abuse of children. Very briefly describes three kinds of legal processes: investigative, criminal, and civil. Issues in the investigative process include mandated reporting and confidentiality. Issues in criminal and civil processes include standards of evidence, institutional liability for the misconduct of the institution’s agents, and statutes of limitations. Very briefly describes how churches can “develop an appropriate pastoral response to the sufferings of abused children,” including: sponsor educational programs that include clinical manifestations and social policy dimensions of child abuse; reassess norms of acceptable patterns of behavior in the church; respond appropriately to parents who reports allegations of child abuse, in contrast to those responses that have been “cold, hostile, and adversarial.” Proposes that the church’s response be Christ-like and offers a set of priorities to guide a congruent response. The final section addresses the issue of reintegrating priests who have offended into ministry. Based on his case experience of 6 years, offers 3 guidelines and 4 conditions for reintegration, and states that he believes “that most people who have engaged in the sort of inappropriate behavior we are describing here can successfully be reintegrated into some useful and fulfilling ministry.” Concludes by stating that “a perusal of the reported legal actions in the U.S. shows that fewer than one-quarter of 1 percent of the priests and religious men have been involved in such actions.” Footnotes; infrequently cites his sources.

Plante, Thomas G. (Ed.). (1999). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CT: Praeger, 184 pp.

“The purpose of the this book is to help research and clinical professionals better understand the issues relevant in the research, diagnosis, treatment, and prevention of child and adolescent sexual abuse committed by Roman Catholic priests. This book also seeks to outline a research and clinical agenda for professionals...” (from the Introduction). 9 chapters by 8 experts, including clinical and academic psychologists. An excellent, current, relatively brief, topical overview. Chapters are well-written and referenced. Chapter 1. “Introduction: What Do We Know About Roman Catholic Priests Who Sexually Abuse Minors?” Thomas G. Plante; pp. 1-6. Chapter 2. “Sexuality in the Priesthood: Noli me tangere.” John Allan Loftus; pp. 7-19. Chapter 3. “Beginning an Intervention in Clergy Sexual Abuse.” Gerdenio Manuel; pp. 21-26. Chapter 4. “Forensic Psychological Evaluations in Clergy Abuse.” John C. Gonsiorek; pp. 27-57. Chapter 5. “Neuropsychological Findings in Clergy Who Sexually Abuse.” Leslie Lothstein; pp. 59-85. Chapter 6. “Psychological Treatment of Priest Sex Offenders.” Curtis Bryant; pp. 87-110. Chapter 7. “The Problem of Prevention in Clergy Sexual Abuse.” A. Richard Sipe; pp. 111-134. Chapter 8. “Hear Our Cries: Victim-Survivors of Clergy Sexual Misconduct.” Nanette de Fuentes; pp. 135-170. Chapter 9. “Conclusion: Sexual Abuse Committed by Roman Catholic Priests: Current Status, Future Objectives.” Thomas G. Plante; pp. 170-179.

_____. (Ed.). (2004). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, 226 pp.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors

met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” Intended as a companion to Plante, Thomas G. (1999), this bibliography, this section. Contents include: “Introduction.” Thomas G. Plante, pp. xvii-xxvii. Chapter 1. “Scandal: *The Boston Globe* and Sexual Abuse in the Catholic Church.” Michael Rezendes, pp. 1-12. Chapter 2. “Clergy Sexual Abuse in the American Catholic Church: The View from the Vatican.” John Allen, Jr., pp. 13-24. Chapter 3. “Canon Law and the Clergy Sex Abuse Crisis: The Failure from Above.” Thomas P. Doyle, pp. 25-37. Chapter 4. “Pledges, Promises, and Actions: The Road to Resolution of the Crisis of Abuse of Children by Catholic Clergy.” Kathleen McChesney, pp. 39-45. Chapter 5. “Clergy Sexual Misconduct Oversight Review Boards.” Nanette de Fuentes, pp. 47-59. Chapter 6. “The Crisis of Sexual Abuse and the Celibate/Sexual Agenda of the Church.” A. W. Richard Sipe, pp. 61-71. Chapter 7. “Clergy Sexual Abuse and Homosexuality.” Gerald D. Coleman, pp. 73-84. Chapter 8. “What Have We Learned? Implications for Future Research and Formation.” John Allan Loftus, pp. 85-96. Chapter 9. “Survivors Network of Those Abused by Priests (SNAP): An Action Plan.” David Clohessy & Michael Wegs; pp. 97-100. Chapter 10. “Perpetrators of Clergy Abuse of Minors: Insights from Attachment Theory.” Donna J. Markham & Samuel F. Mikail, pp. 101-114. Chapter 11. “Collaboration Between the Catholic Church, the Mental Health, and the Criminal Justice Systems Regarding Clergy Sex Offenders.” Curtis C. Bryant, pp. 115-122. Chapter 12. “The Relationship Between the Treatment Facilities and the Church Hierarchy: Forensic Issues and Future Considerations.” Leslie M. Lothstein, pp. 123-137. Chapter 13. “Barriers to Responding to the Clergy Sexual Abuse Crisis within the Roman Catholic Church.” John C. Gonsiorek, pp. 139-153. Chapter 14. “Episcopal Responsibility for the Sexual Abuse Crisis.” William C. Spohn, pp. 155-167. Chapter 15. “What the Bishops Failed to Learn from Corporate Ethics Disasters.” Kirk O. Hanson, pp. 169-182. Chapter 16. “Conclusion: What Do We Know and Where Do We Need to Go?” Thomas G. Plante, pp. 183-192. “Appendix.”: Charter for the Protection of Children and Young People (Revised edition). United States Conference of Catholic Bishops, pp. 193-202.

_____. (2004). “Conclusion: What Do We Know and Where Do We Need to Go?” Chapter 16 in Plante, Thomas G. (Ed.). *Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church*. Westport, CT: Praeger Publishers, pp. 183-192.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” Plante is professor of psychology, Santa Clara University, Santa Clara, California, and has a private practice in Menlo Park, California. “In this concluding chapter [to the book], I briefly highlight what we currently know about clergy sexual abuse in the Catholic Church...” and very briefly presents 9 principles “to guide the Church into the future.” His principles include: protect children and families; be responsible and accountable; do not allow defense lawyers and insurance carriers to dictate Church policies and directions; remember the Church’s spiritual and moral tradition; carefully consider the implications of a zero-tolerance policy; continue to keep shedding light on the sexual victimization of children; follow the example of Jesus. 13 references.

_____. (2005). “Clergy Sexual Abuse in the Catholic Church.” In *Contemporary Clinical Psychology* (2nd edition). Hoboken, NJ: John Wiley & Sons, Inc., pp. 350-351.

Comments on “recent sexual abuse scandals in the Roman Catholic Church publicized since January 6, 2002” and cites reasons for its relevance to practitioners of clinical psychology: 1.) “... an enormous segment of the American population has had or continue to have direct contact with priests and the Catholic Church in at least some capacity.” 2.) “...the crisis in the Catholic Church is a crisis of behavior. This includes the behavior of priests and other male Catholic clergy (e.g., brothers) who have sexually engaged with minors in some capacity and Church leaders for

inadequate supervision and decisions regarding how to best manage Catholic clergy who behave in problematic ways.” 3.) “Finally, most of the research conducted on clergy abuse has been conducted by clinical psychologists.” Cites 3 references to his publications.

_____. (2006). “Pedophile Priests: What Do We Know about Catholic Clergy Who Sexually Victimize Minors?” Chapter 11 in Plante, Thomas G. (Ed.). Mental Disorders of the New Millennium, Vol. 1, Behavioral Issues. Westport, CT: Praeger Publishers, pp. 227-244.

From a series on mental disorders “written for the educated lay reader” and intended to “balance academic, scholarly, and clinical information with a readable, engaging, and user-friendly style.” Prompted by the “‘pedophile priest’ crisis in the American Roman Catholic Church” since media reports in 2002. Notes that “sexual abuse committed by Catholic priests is not a new story...” Cites the John Jay College of Criminal Justice in 2004 as “the most comprehensive and independent investigation of the problem of clergy sexual abuse ever conducted” to describe very briefly the scope of the problem and prevalence rate, types of offenses, age and gender of victims, percentage of serial offenders, and time period of commission [See this bibliography, this section: John Jay College. (2004). The Nature and Scope 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, the City University of New York, February, 2004: For the United States Conference of Catholic Bishops.]. Distinguishes between *pedophile* and *ephebophile* to reflect research literature that “suggests that the majority of clergy sexual offenders do not victimize prepubescent children and are therefore not technically considered pedophiles.” Illustrates with a case example of a priest. Based on research and clinical practice, offers “some insights into the internal workings of the sex-offending clergy.” Describes offenders as *situational* or *preferential*, and illustrates with case examples. Other subtopics very briefly addressed include: comparing rates of priest offenders to other denominational clergy and other professional roles; whether homosexuality and celibacy are contributing factors; reasons for media attention on the Roman Catholic Church; the cohort theory and reason “to expect a much lower proportion of new abuse cases both now and in the future.”; new Church policies and practices; activism of Catholic laity; changes in awareness. 29 references.

_____. (2011). “Psychological Screening of Clergy Applicants: Keeping Those Who Might Harm Children and Others Out of Ministry.” Chapter 15 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 195-203.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Plante is professor, psychology, and director, Spirituality and Health Institute, Santa Clara University, Santa Clara, California. He has complete 600+ psychological screening evaluations for the Roman Catholic and Episcopal churches. “The purpose of this chapter is to reflect on the role that psychological screening evaluations play in the Roman Catholic clergy sexual abuse crisis in the United States and elsewhere and to articulate some of the current and future issues and areas of concern that are still unresolved a decade after the crisis unfolded and after the 2002 *Dallas Charter* [*sic*] was published.” Identifies psychological testing as a “useful tool in the battery of assessments used to evaluate the functioning of the applicant,” noting that testing “is not completely free of predictive error.” Describes most evaluations as consisting of a clinical interview, objective psychological testing, and additional projective or cognitive testing, as necessary. Considers “critical and unresolved issues regarding (1) culture and language [in relation to priests born and/or trained and ordained outside the U.S.A. who have not been screened], (2) homosexuality, and (3) lack of communication and collaboration between religious groups [in the Church].” 14 endnotes.

Plante, Thomas G., & McChesney, Kathleen L. (2011). “Tragedy and Travesty: The Sexual Abuse of Minors by Catholic Clergy.” Chapter 1 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 9-15.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Plante is professor of psychology, and director, Spirituality and Health Institute, Santa Clara University, Santa Clara, California. McChesney is a former executive of the U.S. Federal Bureau of Investigation, and was the first executive director of the Office of Child and Youth Protection, United States Conference of Catholic Bishops. The chapter is a brief introduction to the book. States: “The critical question now, 10 years after the [“*Charter for the Protection of Children and Young People*”] was adopted [in 2002] by the [United States Conference of Catholic Bishops], is how well has the Church dealt with the distressing problem of sexual abuse of minors? ...has the Church done all that is necessary to deal with this problem, or is there more to be done? This book seeks to answer by providing a historical accounting of what the Church has accomplished thus far.” 19 endnotes.

Pledge, Deanna S. (2003). “What If...?” Chapter 7 in When Something Feels Wrong: A Survival Guide about Abuse for Young People. Minneapolis, MN: Free Spirit Publishing Inc., pp. 60-69.

Pledge is a psychologist in private practice, Columbia, Missouri. The book, written in the second person and addressed to adolescents, discusses “the different types of abuse – physical, emotional, sexual, and neglect... This book will talk about how to deal with the feelings that surrounds abuse. You’ll also find ideas on how to tell others about the abuse when you’re ready, and what to expect after you tell.” Chapter 7 is a question/answer format. “What if I’ve abused by someone in my church, synagogue, or other religious place?” is addressed with a very brief 1-paragraph response, pp. 64-65. Begins by noting that the perception of religious leaders by adult members of the congregation is a difficult factor, “making it even harder for you to speak up.” Notes the possibility of the intender reader’s ambivalent feelings about the abuser and the authority of the position as “usually a large part of the control they have over you.” Lacks references.

Podles, Leon J. (2008). Sacrilege: Sexual Abuse in the Catholic Church. Baltimore, MD: Crossland Press, 675 pp.

Podles is a former investigator for the U.S. government, and is an editor and writer. “I have confined myself almost entirely to using publicly available sources – newspaper and magazine articles, court documents, books... I have sought not to uncover new data [about the sexual abuse of minors by Roman Catholic priests and brothers] but to interpret the data that is already in the public sphere but has often been ignored... A book such as this one is inevitably something of an essay, the interaction of a person with a particular background [including being raised and educated as a Roman Catholic] to the events he is describing.” Descriptions of abuse include affidavits from legal proceedings. Chapter 1 centers on people and events in the diocese of El Paso, Texas, and Chapter 2 on people and events in the diocese of Davenport, Iowa. Chapter 3 centers on people and events regarding Mount Cashel orphanage and school in the archdiocese of St. John’s, Newfoundland, Canada, the Fr. Gilbert Gauthé case in the diocese of Lafayette, Louisiana. Chapter 4 briefly describes the efforts of Fr. Gerald Fitzgerald, founder of the Servants of Paraclete and of Via Coeli, a treatment center for troubled priests, in Jemez Springs, New Mexico, the works of various psychologists concerning clinical matters of priests, and the 1985 report on sexual abuse of minors in the Church by Fr. Thomas Doyle, F. Ray Mouton, and Fr. Michael Peterson. Chapter 5 concerns the cases of Fr. Bruce Ritter, Fr. James Porter, and Fr. Rudolph Kos. Chapter 6 concerns the cases of Fr. John J. Geoghan and Fr. Paul Shanley. Chapter 7 concerns cases in the archdiocese of Boston, Massachusetts, the diocese of Manchester, New Hampshire, the diocese of Springfield, Massachusetts, and the diocese of Bridgeport, Connecticut. Chapter 9 concerns victims, including “how they were chosen, how they were groomed, what was done to them, how the abuse affected them.” The topic of Chapter 10 is abusers and their treatment, 11 is abusers and homosexuality, 12 is abusers and celibacy, 13 is clerical accomplices, and 14 is lay accomplices. Chapters 15 and 16 concern theology and the Church. A concluding chapter makes recommendations for reform to the Church and civil authorities. Epilogue. 80 pages of endnotes; 10 pages of books cited; resources; index.

Poling, James Newton. (1991). "Karen: Survivor of Sexual Violence." Chapter 3 in The Abuse of Power: A Theological Problem. Nashville, TN: Abingdon Press, pp. 35-48.

Poling is associate professor, pastoral theology and counseling, Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, Rochester, New York. The first part is a first person account by a woman who as a pre-school child was sexually abused by her father, and who as an adult suffered multiple rapes by her pastor. Eventually, she left her congregation that included a former pastor who had made sexual advances toward her when she first sought counseling from him. The second part is excerpts from correspondence to Poling that goes into greater depth regarding the nature of her abuse, her recovery process, and psychological and spiritual issues.

_____. (1994). "Sexual Abuse as a Theological Problem." Chapter 3 in Fortune, Marie M., & Poling, James N. Sexual Abuse by Clergy: A Crisis for the Church. [Monograph No. 6.] Decatur, GA: Journal of Pastoral Care Publications, Inc., pp. 29-43.

Poling is professor, pastoral theology, Colgate Rochester Divinity School, Rochester New York, and has a pastoral psychotherapy practice with male victims and perpetrators of child sexual abuse. He "[explores] how theology contributes to the existence of clergy sexual abuse, and how it contributes to the silence in religious communities." Begins with research on survivors of incest and the role of their Christian experience in coping with the abuse, especially regarding images of women, God, and faith and practice. Looks at theories of the atonement in relation to the issue of sexual violence. Analyzes clergy sexual abuse as a form of incest that exploits inequality "under the guise of mutuality and pseudo-intimacy." Provides brief suggestions for reconceptualizing God in non-abusive images, including learning from survivors of clergy sexual abuse. References.

_____. (1994). "The Socio-Political Context." Chapter 4 in Fortune, Marie M., & Poling, James N. Sexual Abuse by Clergy: A Crisis for the Church. [Monograph No. 6.] Decatur, GA: Journal of Pastoral Care Publications, Inc., pp. 47-60.

Defines clergy sexual abuse as: "Clergy sexual misconduct occurs wherever a member of the clergy engages in sexual behaviors with someone for whom he or she has spiritual responsibility." His "assumption is that clergy sexual abuse is a part of the larger reality of systematic male violence toward women." Critiques the pastoral counseling movement for interpreting clergy sexual abuse as a psychological problem of intimacy and sexuality, a one-dimensional approach that omits a political interpretation of abuse related to patriarchy, and ignores the phenomenon from the perspective of victims. Draws from feminist and womanist interpretations of male sexual violence to understand the roots of clergy sexual abuse: "...patriarchy is enforced through a combination of forces including economic exploitation, violence, and the sexualization of women." Briefly examines white Christian churches to explore how clergy sexual abuse expresses a patriarchal system. Identifies "collusion [by male clergy] for protection [as] a real culprit in maintaining the silence and inaction of the church" regarding clergy sexual abuse. References.

Poling, Nancy Werking. (Ed.). (1999). Victim to Survivor: Women Recovering from Clergy Sexual Abuse. Cleveland, OH: United Church Press, 122 pp.

Poling is a learning specialist, Oakton Community College, Des Plaines, Illinois. First person narratives by 6 women who were sexually abused by clergy. The stories, presented anonymously, represent 6 Christian traditions ranging from sectarian to mainline and conservative to liberal; ethnic diversity is not represented; 4 women hold advanced degrees; all have undergone professional therapy. The stories are organized around 7 questions: what made you vulnerable; how did the abuser exploit your vulnerability; what in the relationship made it an abusive experience; when and how did you begin to see what was happening to you; how did the church respond, and how did these responses affect you; how have you experienced healing; how has this relationship affected your relationship with God and/or the church. The final chapter is about a 1995-96 case in the Presbyterian Church (U.S.A.). The book fills a gap in the literature by creating a single source of multiple first person accounts. This compilation effectively conveys the experiential dimensions of the phenomena from the victim/survivor's point of view. The

repetitive themes in these 6 women's stories underscore the typicality of the patterns and dynamics, including those of the perpetrators. Contains a very brief resource list.

Poloma, Margaret M. (1989). "Scandals in Televangelism: Will Success Tarnish the Assemblies?" Chapter 13 in The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas. Knoxville, TN: University of Tennessee Press, pp. 215-231.

Poloma is a sociologist, University of Akron, Akron, Ohio. A formal sociological study using quantitative and qualitative measures to examine the Pentecostal religious beliefs and experiences of members and pastors of the Assemblies of God denomination, and the problems posed by the attempt to balance institutionally the charismatic religious experience and organizational structure. Within this framework, Poloma briefly examines the nationally-publicized scandals of three Assemblies of God clergy who were prominent televangelists and committed sexual boundary violations: Marvin Gorman in New Orleans, Louisiana, who resigned his ministry in 1986; Jim Bakker who stepped down in 1987 from PTL Ministries of Charlotte, North Carolina; and, Jimmy Swaggart of Baton Rouge, Louisiana, who was dismissed from the denomination in 1988.

Ponton, Lynn. (2000). "The Dark Side: When Violence and Force Join Sexuality." Chapter 10 in The Sex Lives of Teenagers: Revealing the Secret World of Adolescent Boys and Girls. New York, NY: Dutton (Penguin Group), pp. 216-236.

Ponton is a psychoanalyst, adolescent psychiatrist, and faculty member, University of California at San Francisco, San Francisco, California. "In this book, the role of sexuality in adolescent development is shown through stories based on real teens and parents... I hope the reader comes to appreciate both the potentially devastating consequences of ongoing silence, and the profound advantages of open dialogue." Chapter 10 introduces the topic of sexual violence and adolescents by focusing on the story of a male who was raped by an adult and a female who was forced to engage in oral sex while drunk by adolescents. Begins with Ponton's clinical interactions with Garth, 18-years-old, who is the 25th male she has interviewed who was sexually abused by Roman Catholic priests. [See also this bibliography, this section: Ponton, Lynn & Golstein, Dana. (2004).] In addition to commenting on Garth's case, she also describes typical reactions of minors who were sexually abused, especially noting the 25 abused by priests. Touches upon a variety of subtopics, including patterns of perpetration used by the priests, reactions by parents when informed by their sons, coercion and consent, and rape as an act of violence. Lacks references.

Ponton, Lynn, & Goldstein, Dana. (2004). "Sexual Abuse of boys by Clergy." Chapter 12 in Flaherty, Lois T. (Ed.). Adolescent Psychiatry: Developmental and Clinical Studies, Vol. 28. Hillsdale, NJ: Analytic Press, Inc., pp. 209-229.

Ponton is a professor of psychiatry, University of California San Francisco, San Francisco, California, is an adolescent psychiatrist. Goldstein is a doctoral student in clinical psychology, Wright Institute, Berkeley, California. They report on findings from their study of "a clinical sample of boys and men [who were sexually abused as minors by Roman Catholic priests and were] willing to talk about the abuse and to seek psychological assessment and, in many cases, treatment." Based on data "accumulated over a 10-year period during diagnostic evaluation interviews [by Ponton] that lasted between three and six hours..." "[Her] evaluations were conducted to determine the magnitude of the abuse and whether or not psychiatric treatment was indicated." Sources of referral included "the Catholic archdioceses of California, attorneys representing men in legal actions against the dioceses, physicians and therapists in whom the men had confided, and friends and support groups who heard about the service." Among the results reported: "The average age of initial abuse was approximately 12 years, with a range from 5 to 17 years-of-age. The duration of abuse varied from a single incident to an 18-year coercive sexual relationship; among all the cases, the average duration was approximately 2 years. On average, the men waited 18 years to disclose their abuse to anyone. Physical force was used by the clergy member in exactly 50% of the cases of sexual abuse, and some form of coercion was present in all cases. The abuse cases ranged from single incidents of fondling to hundreds of incidents of oral and anal sex spanning 18 years. Oral sex was part of the abuse in 13 cases (50%) and anal sex in 8 (31%) cases. Five (19%) of the men had unclear memories of the abuse... Two men (8%)

reported that the sexual abuse by the clergy member spanned most of their adolescence, lasting longer than five years.” Notes that contrary to published findings, “eleven of the men (42%) reported that they grew up in ‘warm, close’ families, and only three (12%) reported that their fathers were absent during their childhood.” 2 men disclosed they had later committed sexual abuse, which in both cases was against younger siblings within 5 years of their abuse. Of the 26, 85% met 2000 Diagnostic and Statistical Manual of Mental Disorders (4th edition, Text Revision) criteria for current depression, and 88% met criteria for current substance abuse. “Symptoms of suicidality (55%), loss of spirituality (54%), and sexual issues (73%) were also common.” The correlations found in the statistical analyses include: “The age of the victim at the initial abuse episode appears to have a strong negative correlation with depression, suicidality, and substance abuse... We found that when molestation occurred before age 13, all of the psychological symptoms were more profound... In cases in which the priest gave the boy alcohol or drugs prior to the sexual abuse, the victim was significantly more likely to develop a substance abuse problem... The correlation of force and sodomy were equal in relation to later development of suicidal thoughts and feelings. The cases in which force was used without sodomy resulted in less severe depression and substance abuse than the cases that included sodomy. This suggests that sodomy, even more than other forms of sexual abuse, profoundly affects the developing male psyche.” Also reports that “the number of incidents of abuse did not correlate significantly with depression, suicidality, or substance abuse.” Notes that 4 men reported the abuse soon after it occurred, and 1 man reported within 5 years. “...most men waited to speak of their experiences. The average number of years of silence was 18, and this ranged up to 46 years... [This silence] points to a major issue regarding the intense shame and selfblame that most male victims of sexual abuse experience. This is compounded by the fact that, in cases of clergy abuse, the abuser is a trusted and powerful adult who is highly respected by the victim, the family, and the larger social group.” Briefly discusses the finding regarding loss of spiritual life. Includes 2 case studies as “vignettes [that] describe the themes that emerged in individual psychotherapy with two of the men.” [For more on the case of Garth, see also this bibliography, this section: Ponton, Lynn. (2000).] Notes limits of the study and offers several recommendations. 31 references. [The chapter was also published as an article. See this bibliography, Section IIb: Ponton, Lynn, & Golstein, Dana. (2004).]

Pope, Anne M. (2003). “A Response to Clergy Sexual Abuse: An African American Perspective.” 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. 79-85. [Reprinted from: 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.]

For a description, see the annotation for the article in this bibliography, Section IIa.

Pope, Kenneth S. (2013). “Working with Patients Who Have Been Sexually Abused by Previous Therapists and Clergy.” Chapter 61 in Koocher, Gerald P., Norcross, John C., & Greene, Beverly A. (Eds.). Psychologists’ Desk Reference (3rd edition). New York, NY: Oxford University Press, pp. 294-298.

Pope, a psychologist, is identified as in independent practice, Norwalk, Connecticut. Very briefly identifies and offers a rationale for a series of points in relation to 3 specific topics. 1.) 10 steps by which therapists may prepare to “encounter patients reporting sexual activity with a prior therapist, priest, minister, rabbi, or other clergy,” which can present “complex challenges.” • Know the ethical prohibitions and related professional standards. • Clarify that the prohibition and ethical standards impose requirements on the therapist or clergy rather than the patient. • Avoid intrusive advocacy. • Know the legal standards and any reporting obligations. • Recognize involvement in a religious or therapeutic relationship involves minors as child abuse. • Do not overlook the possibility of pregnancy. • Do not overlook the possibility of sexually transmitted diseases. • Know the research and professional literature in the area. • Know the common scenarios of sexual involvement in therapeutic or religious relationships. • Know the self-help and other adjunctive resources, which include peer-based advocacy groups. 2.) 7 common therapist reactions to the report that can undermine therapy. • Unfounded disbelief and denial. • Premature certainty that it

happened. • Making the patient fit the textbook. • Blaming the patient for the abuse. • Sexual reactions to the patient. • Discomfort at the lack of privacy or need to testify. • Vicarious helplessness. 3.) 8 common patient reactions to sex in therapeutic or religious relationships. • Ambivalence. • Cognitive dysfunction. • Emotional liability. • Emptiness and isolation. • Irrational guilt. • Impaired ability to trust. • Increased suicide risk. • Role reversal and boundary confusion. 8 references and readings.

Pope, Stephen J., & Carlson, Patricia B. (2006). "How the Legal System's Treatment of Clerical Sexual Misconduct with Minors Affects Religious Freedom." Chapter in Serritella, James A., Berg, Thomas C., Durham, Jr., W. Cole, Gaffney, Jr., Edward McGlynn, & Mousin, Craig B. (Eds.). Religious Organizations in the United States: A Study of Identity, Liberty, and the Law. Durham, NC: Carolina Academic Press, pp. 633-667.

Pope is an associate professor, Boston College, Chestnut Hill, Massachusetts. Carlson, a lawyer, is a director, Burke, Warren, MacKay & Serritella P.C., a law firm, Chicago, Illinois. From the book's prologue: "Viewed as a whole, these essays move the course of [the structure of] the law related to religious organizations in a new direction... [The goal] should be to build a legal language and principles that respect the differences between various religious settings and understandings... A jurisprudence rooted in a religious organization's self-understanding is oriented inductively rather than deductively. Its starting point is the reality of a religious tradition as understood by itself..." The chapter explores how the responses of the U.S.A. legal system to the "plethora of recent claims of clerical sexual misconduct with minors" is affecting religious freedom based on the Establishment Clause and the Free Exercise Clause of the First Amendment of the Constitution. The chapter considers the issues from legal and ethical points of view. The 1st topic addressed is that of an individual who sexually abuses others, including minors, and justifies it as a religious belief, claiming the behavior is protected by the First Amendment. States that the person is free constitutionally to maintain a belief, but is not exempt from legal limits to acting on that belief. The 2nd topic is theories of civil liability for a clergy perpetrator: *respondeat superior*, breach of fiduciary duty, and negligent supervision of employees or other agents, the latter of which is "[t]he most common basis for suits based on clerical sexual misconduct." Identifies the elements of negligence under common law as including: "(a) the defendant owed the plaintiff a legal duty, (b) the defendant breach its duty, and (c) the breach proximately caused the plaintiff injury, (d) resulting in recoverable damages." Pp. 640-651 are a nuanced discussion of the impact on religious freedom of legal responses to claims of civil liability. Additional topics discussed briefly include holding a church accountable when its clergy sexualized a religious role relationship with an adult, the extent to which church records are discoverable in court proceedings, courts mandating certain actions as parts of settlements, the statutory reporting of child sexual abuse by clergy, and the assertion of priest/penitent privilege by clergy. Pp. 657-665 discuss *derivative liability* in relation to claims under federal Racketeer Influenced and Corrupt Organizations Act (RICO) and bankruptcy laws. The brief, nuanced conclusion states: "All things considered, three important principles shape reflection on our topic. One is that in this context religious freedom [based on the First Amendment] provides no shield from illegal behavior, including that of religious authorities. Second, the state, the churches, and their lawyers must be cognizant and vigilant about the fact that churches' religious liberty rights must also be protected. Third, both church and state should realize that there are moral complexities to this problem which go beyond narrow legal issues involved in criminal responsibility and civil liability." 183 footnotes.

Pope-Lance, Deborah J. (1993). "The Inherent Ethical Risks of Ministry." Chapter in Pangerl, Susan. (Ed.). Edge of the Wave: Feminist Thought on Sexual Ethics. Chicago, IL: Collegium: Association for Liberal Religious Studies (Occasional Papers Series, #3), pp. 19-30.

Her conclusion: "The ministerial profession possesses an inherent and high risk for misconduct through sexualized behavior or abuse because of its ambiguous role, the personal dynamics and qualities of clergy, the intimate nature of the material with which clergy work, and the minimal supervision and support clergy receive." States: "...when clergy sexualize relationships with those whom they are called to serve, ministerial ethics are violated." Regarding ministerial role:

notes ambiguity of the role in terms of functions and people's expectations as a factor that can increase a risk of unethical conduct. Regarding person of the minister: cites typical personality characteristics that can lead to emotional overinvolvement, including dual role relationships, and create a risk factor. Regarding the material of ministry: identifies intimate matters that can lead to a confusion between the spiritual and sexual, and create a risk factor. Regarding work circumstances: identifies professional isolation from peers and lack of accountability and supervision as increasing a risk of unethical sexual conduct. States: "Within the profession, there need to be bright lines indicating whether or not, and precisely in what ways, it is unethical in any specific situation for clergy to sexualize professional relationships or to engage in sexualized behavior with the people they are called to serve as ministers." Calls for accountability and support of clergy. Draws particularly upon Marie Fortune's work. 28 endnotes.

_____. (2006). "Justice-Making, Ethics: Defining Expectations." Chapter 3 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 20-24.

By a licensed marriage and family therapist, a Unitarian Universalist minister, and coach of afterpastors. Presents "an ethics model to understand [clergy] misconduct and its aftermath" as a way to suggest strategies for making justice. Very briefly summarizes the work of Marie Fortune regarding 4 principles for analyzing how clergy sexual boundary violations are unethical, and the seven aspects of Fortune's model for justice-making, "an integral part of pastoral and strategic responses to misconduct..." Very briefly describes limitations of the justice-making model, calling it adversarial and "not as useful as others in understanding and responding to the often chaotic behavior of individuals and congregations." Does not identify what other models are more useful. Very briefly describes the value of the justice-making model. 6 endnotes.

_____. (2006). "Trauma Intervention: Planning Strategies for Recovery." Chapter 8 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 46-50.

In the context of ministers, rabbis, and priests committing immorality and abuse, briefly describes the characteristics of trauma within a congregation upon discovery of the misconduct. Identifies potential layers of trauma, including "when congregation and denominational leaders respond inadequately" and "the absence of adverse consequences or clear accountability." Draws from trauma theory, but does not cite sources. Notes: "The circumstances of misconduct need to be discussable [i.e., acknowledged and disclosed] in order to utilize an understanding of trauma in formulating response and aiding recovery." 1 endnote.

_____. (2006). "Afterpastors: Restoring Pastoral Trust." Chapter 9 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 53-63.

Identifies the task of an afterpastor "serving in the aftermath of a predecessor's misconduct" as one who "must do the job of pastor, restoring trust in the person and office of the minister." Begins with the need to decide which "tasks only [the afterpastor] can do and which can be done by someone else, whether now or later." Briefly identifies challenges to restoring trust to the office of minister, particularly triangulated communication and transference/countertransference. Briefly identifies steps to restoring confidence in the office as dealing with transference, focusing on the limits of the pastoral role and maintaining boundaries, fostering healing for individuals and the congregation, and practicing personal and professional self-care. 3 endnotes.

_____. (2006). "Clergy Colleagues: Responding from a Unique Perspective." Chapter 15 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 95-101.

Briefly describes the "unique experience of colleagues of clergy who commit sexual misconduct, the adverse impact, and how to ameliorate it. Considers clergy colleagues of the offender as in the role of secondary victims who experience both personal and professional betrayal. Describes a variety of typical reactions. Notes issues involving collusion of those who knew of the offender's

actions and did not intervene, and of those who could be held accountable for their own misconduct. Notes that most denominational codes of ethics for clergy do not address the responsibility of clergy who are aware of a colleague's misconduct. 8 endnotes.

Porter, Muriel. (2003). Sex, Power and the Clergy. South Yarra, Victoria, Australia: Hardie Grant Books, 216 pp.

Porter is a journalist, author, Anglican laywoman, and lectures in journalism, RMIT University, Melbourne, Australia. Begins with an introduction that addresses the prevalence of clergy sexual abuse in Australia and sets a framework for the book. Citing prominent individuals in the Anglican and Roman Catholic churches of Australia as the "focus of the current crisis," states: "Innately conservative, instinctively hierarchical, proudly patriarchal, [former Anglican archbishop Peter] Hollingworth and [Catholic Archbishop George] Pell are the public faces of the lingering church culture of priestly power and privilege that has allowed this most insidious of sins to flourish unchecked for decades, and possibly for centuries. ...the lethal outworkings of the clerical power and influence they both represent are now being exposed." States: "...I hope this book will allow the crises that these cases have created in the churches to be set in context, and explored from a variety of perspectives. ...[The writing of the book] has enabled me to begin to understand that gender oppression and sexual abuse are closely linked, born of the same unhealthy, and unchristian power alignments." The first part of chapter 1 describes contemporary Australian events involving the Anglican Church and Hollingworth, who resigned as Archbishop of Brisbane to become Governor-General, or head of the country, in 2001, "just months before allegations surfaced in an Anglican school in the early 1990s." The second part describes contemporary events involving Pell, Archbishop of Sydney, and the Roman Catholic Church, which led to an inquiry. Chapter 2 discusses events involving the Roman Catholic archdiocese of Boston, Massachusetts, and the "American scandal" which led to involvement by the U.S. Conference of Catholic Bishops, and the Vatican. Chapter 3 presents the background to clergy sexual abuse in Australian churches, including issues of sexuality, gender, and public exposure "of the abuse of British child migrants and Australian orphans at institutions run by Catholic Brothers in Western Australia." Cites influential reports, media broadcasts, cases, and civil suits as raising awareness and challenging church authorities. Chapter 4 discusses the mixed role of media coverage of clergy abuse revelations in Australia and the U.S.A. Chapter 5, "Sex, Power and Accountability," presents a strong critique of hierarchical churches in Australia: "Contrary to general expectations, there are few institutions where power is as unfettered and unaccountable as churches." States: "In the Anglican Church in Australia, the church that I know the best, the abuse is grounded in the almost total lack of transparency and accountability at one level, and an obscene intrusiveness at another." Observes that clergy and lay leaders "can so easily rationalize their need for control and self-assertion as carrying out 'God's will for their lives'..." Briefly discusses patriarchy, dependency, secrecy, denial, cover-up, and clericalism in churches. Chapter 6 rejects the theory that celibacy per se in the Roman Catholic Church is a factor in clergy sexual abuse, but states "it has given both protection and opportunity to paedophiles, and is responsible for a deep psychic malaise in Catholic culture." Also discusses the topic of gay clergy in the Catholic Church. Chapter 7 traces links from the sexual abuse crisis in churches to theological issues: "The inferior place of women and children in traditional, patriarchal Christian teaching is clearly the central theological issue here, but there are others, namely justice, power, forgiveness, shame and healing. Nor have official church bodies seriously attempted to identify the root causes of clergy sexual abuse, let alone attempted to locate them within [its] patriarchal culture..." Notes the churches' failure to reflect theologically on the objectification and neglect of children. Very briefly discusses the need for congregational responses to clergy sexual abuse because of their need for healing. Chapter 8 identifies factors of resistance in Australian churches to reform efforts prompted by the current sexual abuse crisis, e.g., conservative/liberal divisions and power struggles over the status of homosexuals. Endnotes.

_____. (2017). The New Scapegoats: The Clergy Victims of the Anglican Church Sexual Abuse Crisis. Eugene, OR: Wipf & Stock, 76 pp.

Porter, a member of the Anglican Church of Australia, is a journalist, author, and historian in Melbourne, Victoria, Australia. Chapter 1, an introduction, states: “This book is a study of how one Australian Church, the Anglican Church of Australia – forced by public outcry to introduce measures to stop further [sexual] abuse [by clergy and others in positions of authority in the Church] – has used those measures to insulate itself from further reputational damage. In the cause of protecting the institution, a new class of victims has been created: the clergy themselves. The Anglican Church is going to extraordinary lengths to make individual clergy pay the price for the church’s good name, making the clergy the scapegoats forced to bear the church’s shame... It is apparent that at the heart of this scapegoating of the clergy lies a failure to approach this whole area from a theological and ecclesiological perspective. In every respect, the church’s response has been that of any secular corporation, anxious only to protect, or rebuild, its reputation.” Names used are those in the public domain; details which are not public “are changed to protect the privacy of the persons concerned.” Chapter 2 traces events and themes in related to sexual abuse in Australian churches, with particular attention to the Anglican Church, since the 1980s. Calls the Church’s 2004 synod as its “high water mark” of responses. Describes its current style of implementing abuse prevention responses as legalistic and an overreaction, and as producing negative consequences unrelated to the goal of preventing abuse. Chapter 3 analyzes the case of Keith Slater, former bishop of the Diocese of Grafton in New South Wales, who was deposed, i.e., defrocked, in 2015 for mismanagement of reports beginning in 2005 of the sexual abuse of minors which were received from former residents of the former North Coast Children’s Home in Lismore. The Home was a Church-related residential facility for orphans, wards of the state, children abandoned by parents, and children placed there by parents. Abuses the Home were documented by Australian national Royal Commission into Institutional Responses to Child Sexual Abuse, 2013-2017; see Case Study Number 3. She concludes that rather than the entire Diocesan leadership being held accountable for the failures in their collective response, Slater was scapegoated to “placate[e] survivor anger” and restore the Church’s reputation. Chapter 4 addresses “[t]he harsh absolutism of the new puritanical sexual code” adopted by the Church in 2004. She rejects the Church’s principle that a parish priest’s sexualized relationship with a congregant violates a fiduciary trust and is a misuse of power in an unequal role relationship. Chapter 5 critiques what she calls the creation of a double standard in the Church which treats clergy differently than laity, in contrast to tenets of the 16th century Reformation. She presents 2 cases in which “processes adopted by the [Anglican] church to prevent child sexual abuse” were invoked against clergy because of their “sexual relationships with consenting adult women.” Chapter 6 compares the clergy discipline system of the Anglican Church of Australia to that of the Church of England, which she favors. Chapter 7 presents her theological reflection on 4 topics: parishioners as always in a fiduciary relationship to clergy; a hard concept of sexual purity; forgiveness and restoration by the Church of abusers and leaders who mishandled discovery of the abuse; casting clergy as scapegoats. Chapter 8 is a very brief conclusion. Footnotes.

Porterfield, Kay Marie. (1993). Blind Faith: Recognizing and Recovering from Dysfunctional Religious Groups. Minneapolis, MN: CompCare Publishers, 163 pp.

Porterfield, an author, lecturer, and seminar facilitator, identifies herself as a recovering alcoholic who was raised in a dysfunctional family. From the introduction: “This is a book about childhood spiritual wounding and adult religious abuse, and religious addiction.” Prompted by “[her] own story of a year [she] spent as a member of a dysfunctional religious group.” Includes interviews with 10 survivors of “religious abuse.” Focuses on “a continuum of behaviors and outcomes.” Among the examples of *spiritual abuse*, she cites: “[t]he woman quietly seduced by her pastor during a counseling session.”; “Sometimes leaders have sexual relationships with members, claiming it is part of enlightenment and communion with the Divine.” Chapter 1 describes her experience with a group that follows a spiritual teacher whose expectations increasingly were of compliance. Terms the basis for continuing participation as “crippling dependency,” noting “the parallels between destructive religious groups and dysfunctional families.” Her experience with the group, which she calls “a precult in the process of forming,” left her “alone, abandoned, and depressed... A victim of spiritual rape.” Chapter 2 identifies characteristics of dysfunctional groups: 1.) A powerful, charismatic leader who claims divinity or infallibility. 2.) Authoritarian power structure. 3.) Intrusion and blurred personal boundaries. 4.) Degradation. 5.) Monopoly on

truth. 6.) Total control over members' lives. 7.) Rigid institutional boundaries. 8.) Secrecy and deception, both inside and outside the group. 9.) A mission or a cause. 10.) Ends that justify the means. Chapter 3 offers definitions of *spirituality*: "...awakening – the sudden understanding of who we are beneath our conditioning and the certain knowledge of how we fit into the vast and complex fabric of the cosmos..."; a search for that which "give[s] meaning to existence." Identifies catalysts that can prompt "a spiritual journey" – adolescence as a period in which children define themselves apart from their parents; crises and other times of personal transition; idealism and sociopolitical factors; healing from addiction; a desire to have a personal relationship with God. Chapter 4 very briefly discusses childhood experiences, including physical, emotional, and sexual abuse, as a factor that can "leave people vulnerable to exploitation by dysfunctional religious groups as adults." States: "...childhood trauma prepares sufferers to cope with adult realities in unhealthy ways." Chapter 5 very briefly identifies "hidden needs and motivators" that can lead one to join a religious group, including the desire for: security, companionship, sense of superiority, approval, nurturing, unconditional love, self-esteem, social change, or validation. As underlying factors, identifies codependence and "core shame." Symptoms of those factors include: constricted thinking, perfectionism, denial of one's perceptions and feelings, problems with communication and intimacy, and compulsions and addictions. Chapter 6 very briefly lists cover and overt methods used by dysfunctional religious groups to manipulate recruits and control members, including: love bombing, obligation, emotional release, scare tactics, regression, authority, disorientation and confusion, altered states, isolation, information control, peer pressure, exclusivity, public commitment, and self-renunciation. Chapters 7 and 8 discuss "dysfunctional religious family dynamics," stating: "Blurred boundaries, rigid hierarchies, and inflexible rules ensure the organization's survival at the expense of individual members' emotional needs and well-being." Notes that as one's autonomy and integrity is traded for one's belonging, vulnerability to the group's leadership increases: "Sometimes this enmeshment an boundary blurring extends to coerced sex." Factors identified include: isolation from those beyond the group; dependency on the group; prohibition of independent and critical thinking, including reliance on the group as the sole source of information; ritualized relationships, e.g., tolerating contradictions is justified as spiritual growth, e.g., the desire for privacy is interpreted as betrayal of the group, e.g., the spiritual teacher "has sexual relationships with a group member" as a form of "good and special" attention while "dire consequences [are threatened] for telling anyone." Factors identified as means of control include: threats, punishment, and fear; demand for perfection that equates to compliance and conformity; prohibition of critical questions or expressions of doubt; suppression of emotions; a culture that fosters competition for the leader's attention or approval; scapegoating; a culture of secrecy and denial. Chapter 9 lists typical characteristics and behaviors by which false leaders establish their authority and maintain power. Lists 11 "strong indicators" that one's "relationship with a spiritual teacher or leader is unhealthy." Chapter 10 presents brief account of 10 survivors from different groups. Chapter 11 identifies tasks related to healing from having been part of a dysfunctional religious group: acknowledging the damage and pain; experiencing grief; breaking free of perfectionism; integrating the experience; finding a new frame of reference; finding courage to continue. Chapter 12 describes signs that differentiate a healthy religious group from a dysfunctional group, which includes the practice of sexual coercion. Lacks references.

Potter, Louis Joseph Antoine de. (Edited from the original by Roscoe, Thomas.) (1829). Memoirs of Scipio de Ricci, Late Bishop of Pistoia and Prato, Reformed of Catholicism in Tuscany Under the Reign of Leopold. [Compiled from the Autograph Mss. of that Prelate, and the Letters of Other Distinguished Persons of His Times, Vol. I and Vol. II. London, England: Henry Coburn.

A biography of Scipio de Ricci (1741-1810) whom the preface describes as a "distinguished Prelate" of the Roman Catholic Church, and a "virtuous Bishop of Prato and Pistoia" who sought reform in the 18th century Italian states. Based on Ricci's manuscripts, correspondence, and private memoranda. Volume I, Chapter 4, begins: "The vigilant attention of Leopold [the grand duke of Tuscany] to ecclesiastical abuse in his dominions, was kept alive by the communications which he invited and received from private persons." Cites incidents from "a [1766] memoir relating to the intrigues of the Tuscan Inquisitors, of the higher orders of the clergy of the Grand-

duchy, of the Nunciature at Florence and of the Court of Rome,” which include: accusations by a named woman of being “seduced through the medium of confession, and that she had had during twelve years maintained a criminal intercourse with” a named priest, whom she denounced to his bishop in 1764, and accusations by 2 named women against a named priest regarding his sexualizing his clerical role relationship to them after having heard their confessions. The chapter also quotes at length a 1770 letter by a named nun who reports the abusive behaviors of the monks who directed the convent, including their sexualizing their clerical role relationships, which “render[s] [the nuns]... impudent.” Among the subjects of Chapter 5 is Ricci’s disputes with the Dominicans, focusing on “the disorders reigning in” convent of Dominican nuns of St. Lucia and St. Catherine in Pistoia. States that “the total corruption of the Dominican order had been a matter of scandal throughout Tuscany. The spiritual direction which the monks had of the convents, instead of being, as it originally was, favourable to religion, had degenerated into a source of the basest profligacy.” Quotes from documents by nuns that strongly imply that the “dangerous intimacies” and “every kind of indecency” include sexual boundary violations by the monks. Referring to the problems, Potter uses terms like “infamous licentiousness,” “abuse of authority of which both the priors and confessors in the convent of Pistoia were guilty,” “libertinism,” “libertine habits,” “claustral [cloister] amours,” and “infamous debauchery.” Quotes from a letter by Sister Flavia Peraccini, prioress of the St. Catherine convent, regarding Fr. Buzzaccherini and his “mistress” at the St. Lucia convent. Chapter 6 quotes from a letter of Ricci regarding Dominican confessors at the St. Catherine convent: “[Ricci] then repeats what we have already seen, viz. that the confessor, on taking possession of his office, used openly to choose a mistress among the nuns...” Not all sources are cited nor fully referenced.

Powe, F. Douglas. (2013). “Touch Not Mine Anointed.” Chapter 12 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 137-146.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Powe is a professor of evangelism and of urban ministry, Wesley Theological Seminary, Washington, D.C. A brief essay that “outline[s] some of the challenges facing the African American church in prophetically resisting distortions of power by pastoral leaders, as well as some of the benefits of doing so.” Analyzes the events related to Bishop Eddie Long, head of the New Birth Missionary Baptist Church in Lithonia, Georgia, and a civil suit filed against Long for “using his power to influence [4 males] into sexual relationships with him.” Powe uses the case “as a starting point for challenging African American congregations to think about the importance of congregational healing following ministerial misconduct as it relates to evangelism.” Describes “the reasons [he] believes the Davidic narrative is paradigmatic for some African American clergy in leadership,” particularly males, and how a portion of the narrative can be shifted “from a communal to a more individualistic referent.” States: “The resultant implications for the way a pastor uses authority means autocratic leaders can point to the Bible as the source of their leadership style.” Regarding the charisma of African American clergy, notes: “It is extremely problematic for preachers to use their charisma for sexual gain because it often destroys the faith of those victimized, as well as that of others who hear about such matters. While the charisma of a pastor may initially attract individuals to a congregation, it is this same charisma that can destroy a congregation if misused... This physical, mental, and spiritual damage has a long-lasting impact.” Critiques the use of the of the Davidic story by clergy accused of sexual boundary violations “to alter the narrative’s conclusion” in an attempt “to avoid the prospect of being held accountable.” Cites the role of Nathan, the prophet of God, in the narrative who calls David to accountability, calling this *prophetic resistance*, which “can help African American congregations to understand how they are perpetuating hegemonic power” and lead to healing and justice. Discussion questions and 5 recommended readings; 19 footnotes.

Powell, Fred W., & Scanlon, Margaret. (2015). Dark Secrets of Childhood: Media Power, Child Abuse and Public Scandals. Bristol, England: Policy Press, 309 pp.

Powell is a professor, social policy, and chair, Institute of Social Science in the 21st Century, University College Cork, National University of Ireland, Cork, Ireland. Scanlon is a post-doctoral researcher, at the same university. From the introduction: “In this book we analyse the relationship between the mass media and childhood in contemporary society through the prism of child abuse enacted in [Irish] families, institutions and the community.” Their research, informed by multiple disciplines, is “broadly located in the sphere of discourse analysis” because “[t]he selective focus of media discourse in child abuse cases is on the symbolic construction of the child.” Discursive forms of child abuse include: *moral condemnation*, *medico-legal* (physical abuse, neglect, emotional abuse, sexual abuse), and *universal human rights*. A core task of the book is “to locate child abuse within its wider political, cultural and historic contexts,” which includes global. “This book is primarily an exercise in deconstruction through discourse analysis of child abuse inquiry reports, their public reception and media representation.” Part 1 consists of 5 chapters which present and critically analyze formal Irish inquiry reports. Part 2 consists of 4 chapters and a conclusion regarding children’s rights. Chapter 1, “The construction of child abuse as a social problem,” is an historical overview of the recognition of child abuse in Western societies as a contemporary phenomenon. States: “In Ireland, some of the most shocking and influential media coverage concerned [Roman Catholic] clerical child abuse.” Chapter 3, “The Catholic Church, scandal and the media,” pp. 85-125, regards the role of 2 public television documentaries in relation to The Ferns Report: Presented to the Minister for Health and Children (2005), popularly known as the Ferns Report, and the Report by the Commission of Investigation into the Catholic Archdiocese of Dublin (2009), popular known as the Dublin Report, both of which involved the Catholic Church. It examines “the role of the media in exposing child abuse in Ireland,” and how the documentaries led to the Ferns and Dublin inquiries. Among the subtopics is the concept of *scandal*, including *institutional scandal*. They state: “The revelations of [Catholic] clerical child abuse, from the 1980s onwards, formed the basis for one of the greatest and longest running scandals of modern history.” Cites as the 1st “major clerical child abuse scandal in Ireland” as the case of Fr. Brendan Smyth, Nobertine Order, “who in 1994 pleaded guilty to 72 charges of indecent and sexual assault and was sentenced to 12 years in prison.” Other factors included that Smyth’s superiors had known of the abuse for decades, and that the government failed to extradite him the Republic of Ireland to answer sex abuse charges in Northern Ireland.” Regarding media coverage of the Ferns and Dublin reports, they “present an in-depth qualitative analysis of key themes relating to the church and scandal, which include: moral outrage, cover-up, resignations and prosecutions, role of the Vatican’s Papal Nuncio, scandal inflation, clerical child abuse in social context, and subsequent diocesan allegations. They conclude that media played an important role both in reporting clerical child abuse and in instigating change. 100 chapter footnotes. Chapter 4, “The Ryan Report and the charity myth,” pp. 127-159, analyzes the Report of the Commission to Inquire into Child Abuse, Volumes I-IV (2009), popularly known as the Ryan Report, which regards endemic child abuse in the industrial and reformatory school system in which “[m]ost of the alleged abuses were members of the [Catholic] clergy.” They examine “the background, context and political response to the Ryan Report.” They state: “In Ireland, the social power and moral authority of the Catholic Church depended on a series of myths that placed it above the civic law in a sanctified realm. This mythology enforced belief in the church’s moral and social hegemony over Irish civil society and the state.” Endemic abuse, including sexual abuse, was found in state-funded reformatories and industrial schools operated mainly by Catholic affiliates. The analysis is grounded in the lack of human rights of the affected children. They state: “It is the survivor’s truth told with a compelling authenticity that cannot be denied that makes the Ryan Report one of the most important events in the social history of Irish children since the inception of the state...” They also state: “The clergy emerge as the primary agents of child abuse in both statistical and verbatim evidence...” 15 chapter footnotes.

Powell, John R. (1998). "MK Research: Notes and Observations." Chapter 51 in Bowers, Joyce M. (Ed.). Raising Resilient MK's: Resources for Caregivers, Parents, and Teachers. Colorado Springs, CO: Association of Christian Schools International, pp. 433-444.

Powell is professor emeritus of clinical psychology, Michigan State University, East Lansing, Michigan. The goal of the book is to compile a single resource on multiple topics related to children of missionaries (Missionary Kids, MKs). The chapter "gives an overview of [formal] research [on MKs] to date, reports on recently derived data, and points briefly to future needs." Among the more recent empirical efforts, describes the work of a group he helped found in 1987, MK-CART/CORE (Missionary Kids – Consultation and Research Team/Committee on Research and Endowment), which began with representatives from 8 mission agencies and 6 researchers. It conducted a major study of adult MKs, compiling a sample of 608 self-report surveys (return rate of 58%) from MKs from the participating missions. Among the topics examined were stress, abuse, and trauma. States that the adult MK "study provided empirical evidence for the existence of emotional, physical, and sexual abuse from within the family, within the mission, by school personnel, and from nationals. There had been exposure to natural disasters, physical deprivation, terror, robbery, assault, rape, the witnessing of violence toward others, and other events which may have had lasting effects upon the victims." The study also found "other types of stress, abuse, and trauma such as lack of deserved empathy and compassion by significant caregivers, harsh punishment, lack of respect, sustained exposure to unhealthy rigidity, emotional abandonment by a parent or parents, and other behaviors resulting in trauma from which some are still recovering." 25 references.

Power, Eileen Edna. (1922; 1964). "The Old Daunce." Chapter 11 in Medieval English Nunneries. New York, NY: Biblo and Tannen, pp. 436-474.

By an occasional fellow and lecturer, Girton College, Cambridge, England. Discusses the moral state of Roman Catholic nunneries in England in the medieval period. Evidence is drawn from three sources: literary accounts from moralists and story tellers, general statements from ecclesiastical councils, and especially the Bishops' Registers which include accounts of formal visitations, special mandates ordering inquiry into scandal, and penance imposed upon a sinner. The group that most frequently engaged in sexual behavior with nuns was clerical, i.e., vicars, chaplains, priests, and monks. Cites specific cases from historical records. A footnote on p. 459 comments on a bishop's use of the word 'incest' in 1439: "...the word 'incest' is used in its religious sense: it was properly used of intercourse between persons who were both under ecclesiastical vows and thus in the relation of spiritual father and daughter, or brother and sister, but it soon came to be used loosely to denote a breach of chastity in which one party was professed." The context for the term includes the nuns' vows to God. References.

Prendergast, William E. (1996). Sexual Abuse of Children and Adolescents: A Preventive Guide for Parents, Teachers, and Counsel. New York, NY: Continuum., pp. 336 pp.

Prendergast conducts a "private practice for survivors of sexual abuse and for sex offenders." "...this work is intended primarily for parents, teenagers and more mature preteenagers, teachers, and counselors... The work is written in the simplest language possible..." Uses cases, apparently from his practice, to illustrate his points: see the cases of Kyle and Bruce, interspersed through the book, who were sexually abused by Roman Catholic priests, one of whom, Father George, is apparently case-based. Chapter 6, "The Triple Damage of Religion and Cults," pp. 169-180, briefly describes the 3-fold effects when a religious authority figure "directly or indirectly adds elements of the supernatural – 'God,' the devil, or any other religious entity – as the authority for the abuse, as the punisher should his or her wishes not be complied with, or as the vindicator should the survivor dare to tell anyone or report the abuse to the authorities." The case of Vic is that of a minister in a satanic cult. Lacks references.

_____. (2004). "Religious Personnel Who Molest Children and Adolescents." Chapter 19 in Treating Sex Offenders: A Guide to Clinical Practice with Adults, Clerics, Children, and Adolescents (2nd edition). New York, NY: The Haworth Press, Inc., pp. 279-290.

By a certified sex therapist and clinical supervisor, New Jersey. The book “explore[s]” “each individual aspect of the makeup and treatment of the compulsive adult sex offender as well as the adolescent sex offender (as I have experienced them), whether in a residential setting or in my private practice.” The chapter was included in this edition following events in the Roman Catholic Church in 2002 regarding child molestation by priests, what he terms a “witch-hunt for Catholic priests who molested children and teens,” and “an incredible amount of disinformation being disseminated in the media” on the topic of sexual abuse by religious personnel. Subtopics briefly discussed include: the “blatant errors” which assert that homosexuality in priests “is a major cause of the present problem” and that celibacy “is a cause of these abuses”; reasons for sexual abuse of minors by clergy; the triple trauma of sexual abuse by religious personnel – abuse, betrayal of trust in an authority figure, and spiritual betrayal and “threats regarding God and damnation”; prevention. The chapter lacks references and footnotes.

Price, Betty R. (2009). Warning to Ministers, Their Wives, and Mistresses. Los Angeles, CA: Faith One Publishing, 68 pp.

Price, a speaker and author, “is the wife of Apostle Frederick K. C. Price, founding pastor of Crenshaw Christian Center East in Manhattan, New York, and Crenshaw Christian Center West, home of the renowned FaithDome and Ever Increasing Faith Ministries, located in Los Angeles, California.” Conversational style; brief, topical chapters; variously addressed to male clergy, women married to clergy, and women who are in relationships sexualized by clergy who are not their spouses. Cultural context is churches in which the pastor is anointed, Spirit-filled, and blessed, religious offices include prophets, apostles, and bishops, and holiness is a goal. Quotes correspondence received from women who are “mistresses” of their pastors. While Price uses the terminology of infidelity, affairs, adultery, temptation by the devil and Satan, and sexual immorality, she describes various ways male clergy exercise power, including spiritual authority, over women. Chapter 8 is by Angela Evans, who is not identified, and Chapter 9 is by Minnie Clairborne, “minister and Christian counselor.” Clairborne attributes “basic motivations for [sexual] sin,” *willful sinning* and *untreated victimization*, “an individual was abused in some way or experienced some type of trauma and never received proper help.” Offers practical and religious-based advice for women seeking to be free of abusive relationships. Price uses numerous quotations from scripture from the Hebrew Scriptures and New Testament. 7 endnotes.

Prior, Garry. (2013). “A Theological Framework.” Chapter 25 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 135-139.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 3, Churches Addressing Clergy Misconduct. Prior “is a British lawyer and financier who has lived and worked in South East Asia for forty years.” Very briefly discusses: the need to establish sexual boundaries in clergy/congregant role relationships; guidelines; procedures to apply in “cases of clergy or leader sexual misconduct.” Drawing from scripture and his experiences, offers some rationales for his positions. Lacks references.

Pullen, Elizabeth. (1998). “An Advocacy Group for victims of Clerical Sexual Abuse.” Chapter 4 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 67-84.

Pullen is a graduate student, sociology of religion, Religion and Society Program, Drew University, Madison, New Jersey. “This chapter is part of a case study that looks at the formation, development, and activity of a community support group for victims and families of clerical sexual abuse. ...[it] is an account of the evolution of the [St. Anthony’s Seminary] Support Group [for Sexual Abuse Survivors] and the sexual abuse crisis as the group members remember and interpret it.” Based on field research, including participant observation, formal interviews, and

informal discussions. Also draws from media accounts and a formal inquiry report. The group is an independent community organization that emerged in 1993 following the release of the formal report by the Independent Board of Inquiry Regarding St. Anthony's Seminary, Santa Barbara, California. [See this bibliography, Section VII.: Stearns, Geoffrey B., Baggarley-Mar, Kathleen, Mar, Keith, Merlin, Eugene, Bonner, Dismas, & Higgins Ray. (November 22, 1993).] The inquiry board investigated allegations of sexual abuse of students at St. Anthony's – a minor seminary that was a residential school operated by the Province of St. Barbara of the Order of Friars Minor of the Roman Catholic Church in Santa Barbara from 1896-1987 – and the Santa Barbara Boys' Choir, founded and directed by Robert Van Handel, a Franciscan friar, former teacher, and rector of St. Anthony's. The inquiry board found that 34 students were victims of sexual abuse from 1964-1987 committed by 11 friars. She briefly describes activities of the support group: outreach to victims, support for members of the St. Anthony's Seminary Greater Community – a nonparish congregation regarded as a secondary victim, support interactions with the Franciscans and the Independent Response Team that was created as a followup to the inquiry board, and efforts at reform within the Roman Catholic Church and California regarding child sexual abuse and clergy. She concludes by summarizing the positive outcomes that the support group has achieved to date and where it has been less successful. Her analysis is that its strength and weakness “is the fluidity that comes from existing outside the bureaucratic structure of the Roman Catholic Church.” She cites the group as “an excellent example of the many external advocacy groups seeking a role for lay participation in reforming institutional policy in the U.S. Catholic Church.” Footnotes; references. [In 2012, BishopAccountability.org posted on it World Wide Web site “the entire archive – over 8,500 pages of priest files and other documents – obtained by survivors of sexual abuse committed by Franciscan priests and brothers... This is by far the largest release of religious order documents in the history of the sexual abuse crisis.” Accessed 10/14/12 at: <http://www.bishop-accountability.org/franciscans/>]

Puttick, Elizabeth. (1997). Women in New Religions: In Search of Community, Sexuality and Spiritual Power. New York, NY: St. Martin's Press, 282 pp.

By an English feminist sociologist of religion and author. An analysis of recent Eastern-based New Religious Movements (NRMs), a sociological term; in particular, focuses on the Osho movement (originally known in relation to its Indian guru, Bhagwan Shree Rajneesh) to which the author once belonged, and on women's experiences and gender issues in NRMs. Compares the counter-cultural NRMs of the 1960s and 1970s to the more recent New Age and Pagan NRMs. Topical chapters include: the master-disciple relationships and charismatic authority; abuse of power and authority by the master, particularly sexual exploitation of disciples, pp. 50-73; devotion, intimacy, ecstasy, and androgyny. Footnotes; extensive bibliography.

_____. (1998). “The Problem of Sexual Abuse in New – and Old – Religions.” Chapter in Hayes, Michael A., Porter, Wendy, & Tombs, David. (Eds.). Religion and Sexuality. Sheffield, England: Sheffield Academic Press, pp. 312-325.

Essay examines sexual relationships between male religious leaders and female parishioners, followers, or disciples in both established Western and Eastern religious denominations and new religious movements, i.e., cults. Briefly discusses a number of topics. Analysis of the problem is based on an imbalance of power in the relationships, and draws from the disciplines of: sociology of religion, especially Max Weber's theory of charismatic authority; feminist research, especially the work of Janet Jacobs; and psychology, especially the work of Peter Rutter. Discusses why women engage in these oppressive relationships, concluding that psychological vulnerability is a key factor. Suggests a variety of ways to encourage accountability and prevention. Useful for its inclusion of Eastern religious groups and of cults. References.

Raftery, Mary, & O'Sullivan, Eoin. (2001). Suffer the Little Children: The Inside Story of Ireland's Industrial Schools. New York, NY: Continuum, 424 pp. [Originally published in 1999 by New Island Books, Dublin, Ireland.]

Raftery wrote, produced, and directed States of Fear, an award-winning documentary series for Raidió Teiléifis Éireann (RTÉ), the Irish Public Service Broadcasting Organisation. O'Sullivan is

a lecturer in social policy, Trinity College, Dublin, Ireland. RTÉ Television broadcast the 3-part documentary in Ireland on April 27, May 4, and May 11, 1999. The book follows upon the documentary that reports on the history of the Irish industrial and reform school system for children that was financed by the Irish government and operated typically by orders of the Roman Catholic Church. On the date of the third part's broadcast, the government of Ireland issued a public apology and promised to establish a commission on child abuse to inquire about the issues raised, including physical, sexual, and psychological abuse and neglect of children. [The Commission to Inquire into Child Abuse, chaired by Justice Mary Laffoy of the High Court, was appointed in 1999.] From the book's introduction: "...what is at the heart... is the wilful and systematic ruination of thousands of lives of children subjected to appalling and horrific treatment from their earliest years... Without exception, [the survivors] all spoke eloquently about the importance to them of recording publicly the terrible events of their childhood, no matter how painful they were to recall, so that children in the future would never have to suffer as they did, either from direct abuse or from the decades of disbelief, denial and indifference which they as adults had faced at the hands of Irish society." Chapter 2 is a brief historical overview of the reformatory and industrial school system in Ireland. Over 105,000 children were committed by courts to industrial schools between 1868 and 1969. At its peak, 8,000 children were detained in 71 sites. Approximately another 25,000 children were sent to industrial schools due to family situations involving poverty or an unmarried mother. The number of children in the orphanages is not known. Another nearly 16,000 children between 1858 and 1969 were committed by courts to the reformatory schools. The chapter includes first person narratives by three former residents, one of whom describes sexual harassment by members of the Oblates of Marry Immaculate at St. Conleth's Reformatory School, Daingean, 1963-1965. Chapter 5 includes a first person account by a male who resided at the Christian Brothers-operated Artane Industrial School, 1959-1965, beginning when he was 10-years-old. He tells of one Brother who was known for sexually abusing boys, and who attempted to pull back his bedclothes in the middle of the night while he was sleeping in the boys dormitory. Chapter 10, "The Evil Within: Child Sexual Abuse," begins by stating: "Perhaps the most shocking revelations to emerge from the industrial schools in recent years relate to the sexual abuse of children, especially boys in their care. It is now clear that his abuse was widespread, constant and spanned a number of decades, from the earliest reports in the 1930s up to allegations in the 1980s... Almost 150 religious brothers have been implicated, over eighty-five per cent of them Christian Brothers and the remainder made up of Rosminian priests and Brothers." Explores what the religious authorities might have known about incidents of sexual abuse. Includes first person accounts by survivors, some of which describe disturbing incidents. In Chapter 11, a chapter that provides background on the religious orders that operated the institutions, reports are included of sexual abuse by a nun of the Sisters of Charity at St. Joseph's Industrial School, Kilkenny. Regarding the physical beatings of the children, some of which were violent and left permanent injury, the authors conclude: "...it is a common theme that the 'good' nuns and brothers never interfered with or protested about the activities of their more violent colleagues. This remains a crucial issue, which has so far not been in any way addressed publicly by the religious orders themselves." References.

Ram Das. (1979). Miracle of Love: Stories about Neem Karoli Baba. New York, NY: E. P. Dutton, 414 pp.

The author's birth name is Richard Alpert and was a U.S.A.-trained academician before going to India and becoming a devotee of Neem Karoli Baba whose followers called him Maharajji. The book is mostly a collection of very brief statements and anecdotes collected by the author from 100+ devotees. Most entries are not attributed, while a number are identified as the author's. States in the acknowledgements section: "I have no way of ascertaining the authenticity of any single story." Maharajji, who died in 1973, was born in an affluent Brahmin family in the Indian state of Uttar Pradesh, and was a devotee of Hanuman, a Hindu deity. In the 1960s and 1970s, a number of Westerners traveled to India, and devoted their selves to him as their guru. Among the author's descriptions of how Maharajji was perceived: "in the roles of father, mother, child, friend, master, lover, or God" (p. 55); "God or at least a divine intermediary" (p. 58); "Maharajji guided us on all levels" (p. 90); "...he could easily see within us as well. ...It gives rise to a type of intimacy that is unparalleled in most of our human relationships." (p. 105); "A profusion of

miracles poured out of him..." (p. 121); "...many of the devotees saw in him an identity with God." (p. 140); ability to effect physical healing, including mental illness, via "a touch or a glance or a word" and "at great distances, via telephone or even in dreams." (pp. 145 & 156); "Maharajji was known to be able to make fertile the infertile and to determine [i.e., grant a wish for a specific gender, particularly a son] the sex of a child." (p. 283); the guru/devotee relationship with Maharajji was based on faith and trust in the guru, and oriented to surrender. (pp. 300-301). The chapter, "Krishna Play," (pp. 289-299), states that Maharajji "seemed frequently to assume roles like that of Krishna (one of the forms of God in the Hindu pantheon), as child and playmate and lover. ...for the women devotees who were directly involved with Maharajji in this way, his actions served as a catalyst to catapult them to God." Reports sexualized relationships with female devotees, including direct quotations. Ram Das reports that that he met a woman spiritual teacher who told him "she was sent by Maharajji (astrally) to help me with me inner work. The major part of our work together turned into sexual tantric practices." He justifies this as "Maharajji's grace" because the relationship "allow[ed] my attachment to lust to be loosened so that I would get on with my spiritual journey..."

Ramsay, Nancy J. (1991). "Sexual Abuse and Shame: The Travail of Recovery." Chapter 5 in Glaz, Maxine, & Moessner, Jeanne Stevenson. (Eds.) Women in Travail and Transition: A New Pastoral Care. Minneapolis, MN: Fortress Press, pp. 109-125.

Ramsay, a minister in the Presbyterian Church (U.S.A.), is associate professor of pastoral theology, Louisville Presbyterian Theological Seminary, Louisville, Kentucky. Using a case history construct, the chapter is intended "to understand the consequences of child sexual abuse and the process of recovery. We will give particular attention to the consequences of abuse for the survivor's spirituality and to the theological issues posed by abuse. We will also focus on effective pastoral responses and on issues of religious leadership raised by the high incidence of incest and sexual abuse." Topics include: context of the family; affective and behavioral consequences; intrapsychic reality of shame; shame and spirituality; recovery as a process of "hearing unto speech," per Nelle Morton; pastors' and congregations' responses of educating and advocating as "ways to enhance personal healing and take preventive and prophetic action." States: "Educationally, pastors and congregations have many opportunities with children, parents, and general classes to offer opportunities for correcting Christianity's complicity in sexual violence through its previous teaching, silence, or actual participation, especially with regard to women's sexuality." Bibliography; 42 chapter endnotes. [While sexual boundary violations within the context of a congregation are not addressed in the chapter, it is included in this bibliography because of its relevance to the nature of the dynamics of those violations.]

Ramsland, Katherine, & McGrain, Patrick N. (2010). "Thou Shall Not Prey: Offenders in the Clergy." Chapter 11 in Inside the Minds of Sexual Predators. Santa Barbara, CA: ABC-CLIO, LLC, pp. 123-132.

Ramsland is associate professor, forensic psychology, and chair, Department of Social Sciences, DeSales University, Center Valley, Pennsylvania. McGrain is assistant professor, criminal justice, and director, Master of Arts in Criminal Justice program, DeSales University. Non-academic. Begins with a general description of three notorious criminal cases of sexual abuse of minors by Roman Catholic priests: Fr. Gilbert Gauthé in Louisiana, Fr. John Geoghan in Massachusetts, and Fr. James Porter in Massachusetts, Texas, New Mexico, and Minnesota. Very briefly describes their grooming behaviors and the inadequate responses of the hierarchy upon discovery of their acts. The final 3 pages of the chapter are on the subtopic, 'What Makes Them Do It?' Devotes a paragraph each to 4 theories, 3 of which are sociological rather than clinical. Rejects the theory that homosexuality is the cause of "this form of sexual abuse." Suggests that a combination of theories is the most plausible. The final 2 paragraphs critique the Roman Catholic Church's conflation of confidentiality and secrecy which "hide abhorrent behavior," calling it a practice of deception. Endnotes.

Rankin, William W. (1990). Confidentiality and Clergy: Churches, Ethics, and the Law. Harrisburg, PA: Morehouse Publishing, 144 pp.

Rankin is rector, St. Stephen's Episcopal Church, Belvedere, California. As described in Chapter 7, Rankin as rector and his Episcopal Church parish were involved in a 1988 civil suit in California arising from a criminal case of embezzlement in the parish in 1984, and the claim that Rankin had violated clergy-penitent privilege. Written to create "a focused resource on the ethics and law of confidentiality for the clergy" that can address the "moral quandary [that] can then occur in which a duty to keep a confidence comes into conflict with a duty to divulge." While he "concentrates upon the Episcopal Church's tradition," it is not exclusively denominational: "The scope of this book cuts across the fields of theology, ethics, church history, pastoral theology, and law..." Chapter 1 describes some roles of clergy in a parish context, including sacramental, pastoral counseling, and pastoral care. Notes the lack of clear definitions of responsibilities and necessity of exercising judgment. Chapters 2 and 3 consider the confession of sin and clergy-penitent privilege in the Anglican tradition and the Episcopal Church in the U.S.A. Chapters 4 and 5 examine duties of clergy in the context of pastoral counseling, in general, that compete with a duty of confidentiality, including duties to divulge, care, protect life, protect health, protect welfare, and protect the counselor. Chapter 6 focuses on confidentiality in relation to professional ethics and law, including legal issues and the priest-penitent privilege. Pages 49-52 and 66-68 briefly consider the topic of child abuse, and pages 69-70 briefly consider the behavior of "philandering" by clergy, and gender differences regarding the nature of the behavior. Endnotes.

Rappoport, Angelo S. (1912). "Introductory: The Spiritual Papacy and the Love Affairs of the Catholic Clergy." Chapter 1 in The Love Affairs of the Vatican: or, The Favourites of the Popes. London, England: S. Paul, pp. 1-48.

Rappoport is an author of history books. "I pursue a double aim in this work, namely, on the one hand to point the influence of women upon the government of the [Roman] Catholic Church, and on the other, to show the immorality of the Catholic clergy, which is the direct and necessary result of the law of enforced celibacy." Chapter 1 cites various historical examples of Catholic clergy who sexualized clerical role relationships with women. Cites a letter from Pope Gregory X in which he reprimands Henri de Gueldres, Bishop of Liège, France, for having "taken an abbess of the Holy Order of St. Benedict as your mistress" and for having taken a young abbess in a monastery as another mistress. Cites an Italian author, Poggio Bracciolini, as a source of "many stories of ecclesiastical love intrigues," including: "A curate in Brescia informed his lady parishioners that it was their sacred duty to pay him the tithe not only of their worldly possessions, but also of their conjugal duties." While a bibliography is provided, references are lacking.

Rassieur, Charles L. (1976). The Problem Clergymen Don't Talk About. Philadelphia, PA: The Westminster Press, 157 pp.

Rassieur was a Presbyterian minister on staff of a clergy career development center. One of the earliest examinations of the topic of clergy and sexualization of professional role relationships. Appeals to professionalism and a standard of care; does not explore the topic of power dynamics. The final chapter, pp. 142-149, is written by his wife, Virginia Y. Rassieur. 41 footnotes.

Ratzlaff, Dwayne O., & Bandy, Thomas G. (2006). Christian Optimystics: Running the Rapids of the Spirit. St. Louis, MO: Chalice Press, 194 pp.

Ratzlaff is pastor, St. Paul's United Church, Hamilton, Ontario, Canada. Bandy is identified as president, Easum, Bandy and Associates. The book is structured by Ratzlaff's first person accounts followed by Bandy's commentary. The first three chapters present Ratzlaff's crises of spirit, morality, and calling. The next three describe his "insights earned from the chaos." Chapter 2 introduces without detail his commission "of adultery" while pastor of a congregation in an evangelical denomination. He alludes to "an emotional bond with a female member of my congregation. It is the result of mutual grief over her mother's death..." He eventually resigned his pastorate, left his denomination of origin, and "chose divorce over reconciliation." After several years, he was ordained in another denomination, which he describes as a social justice model of church-orientation, and became a pastor of a congregation. In Chapter 4, Ratzlaff briefly discusses the United Methodist Church "as a bold model for addressing the issue of sexual ethics" since 1996. In Chapter 5, he advocates for teamwork between clergy, congregations, and

denominations as a way to practice what he terms “disaster prevention” and to develop responses to “moral breakdown” by clergy. Bandy’s commentary calls for a greater focus on mission by clergy and congregations as a way to avoid moral indiscretions, and devalues a strategy of prevention based on denominational policies and regulations. In Chapter 6, Ratzlaff discusses professional restoration of “wounded clergy.” Footnotes.

Rauch, Mikele. (2009). Healing the Soul after Religious Abuse: The Dark Heaven of Recovery. Westport, CT: Praeger Publishers/Greenwood Publishing Group, 189 pp.

Rauch is a licensed marriage, family, and child therapist, Brookline Psychological Services, Brookline, Massachusetts, and “a psychotherapist specializing in psychotherapy with male and female survivors of physical, sexual, and clergy abuse,” and a Roman Catholic. Written to address the issue “of the impact of religious abuse on the soul” and how to recover.” “In this book, the reality of religious abuse and recovery is witnessed through physical, emotional, and spiritual lenses and in the words of those who have experienced it firsthand.” Includes quotations from interviewees, including survivors, from the U.S.A., Europe, Asia, and the Middle East. Chapter 2 explores “the course of psychological and spiritual development and the impact of trauma throughout the life cycle.” Chapter 3 focuses on the institution of religion. Chapter 4 “challenges priests, rabbis, ministers, lamas, swamis, roshis, and imams to consider the needs of the people they serve with more complexity. We note the effects of religious leadership that do both psychological and spiritual harm to those who put their trust in the individuals who represent a religious tradition.” Chapter 5 “examine[s] the value and meaning of sacrifice and how it is sometimes misinterpreted or misrepresented in a way that is harmful and even lethal, especially in light of current events.” Chapter 6 considers “sexuality and its sacred place,” including “the pernicious issue of clergy and guru sexual abuse,” ritual abuse, spiritual trauma, the community’s role, and healing. Chapters 7 and 8 examine recovery, including religious institutions and meaningful restitution. Appendix of resources. Endnotes.

Rawlinson, Andrew. (1997). The Book of Enlightened Masters: Western Teachers in Eastern Traditions. Chicago, IL: Open Court, 650 pp.

By a retired college teacher. Written to describe people from Western culture, mostly from the U.S.A., who are spiritual teachers and function in the role of an Eastern guru or an Eastern teacher of what he terms *spiritual psychology*: “...it is concerned with the spiritual life but is based on the fundamental notion of consciousness.” In Part I, “How to Understand Spiritual Teachers,” a chapter, “The Issues,” includes a subsection, ‘Evaluating Teachers.’ Part II, the largest section of the book, pp. 145-603, is a directory of 100+ individuals and some groups. Among the entries, those identified with sexualizing relationships with followers include: Richard Baker, San Francisco Zen Center; Maezumi, Zen Center of Los Angeles; Master Da/Bubba Free John/Franklin Jones; John-Roger Hinkins, Movement of Spiritual Inner Awareness; Osel Tendzin/Thomas Rich, the Vajra Regent of Chögyam Trungpa; Ji Do Poep Sa Nim, Providence Zen Center; Joya Santanya/Sri Mata Brahma/Jaya Sati Bhagavati/Ma Jaya/Ma, the Kashi Ashram; Frithjof Schuon/Sheikh Isa Nur Ad-Din; Eido Roshii; John Yarr/Ishvara, Lightwave. Cites primary and secondary sources.

Rediger, G. Lloyd. (1990). Ministry and Sexuality: Cases, Counseling, and Care. Minneapolis, MN: Augsburg Fortress Press, 156 pp.

Frames clergy sexual ethics in terms of professional responsibility. Part Two offers very brief discussions of clergy sexual malfeasance organized topically by chapter: sexual addiction; affairs; incest; pedophilia; rape; sexual harassment. Give some statistics but lacks citations. Lacks sources and/or references.

_____. (2003). Beyond the Scandals: A Guide to Healthy Sexuality for Clergy. Minneapolis, MN: Fortress Press, 235 pp.

Calls for organized religion to face what he terms its dark side, specifically the victimization of children, women and men (p. 113). Focus is Christian clergy. Part 1 is 2 chapters that describes the contemporary context of clergy sexual misconduct and analyzes how the traditional role of

clergy has changed. Identifies 4 contemporary and frequent 'maladies' for clergy: role confusion, burnout, depression, and sexual misconduct. Part 2 is 5 chapters with analysis and commentary that draw mostly upon his own casework to examine patterns of clergy sexual misconduct. Chapter 3 begins with a generic case composite "to demonstrate the most common professional boundary violation that occurs in organized religion", and involves a male minister and a female congregant. Chapter 4 focuses on child sexual abuse by clergy, including incest, a topic rarely addressed in the literature. Chapter 5 presents cases of "insidious sexual misconduct," i.e., sexual predation, rape, sexual addiction and domestic battering. Chapter 6 is on dissonant sexual expression, a term he uses to refer to a wide variety of behaviors: cybersex, paraphilia, sexual dysfunction, and sexual harassment. Chapter 7 is an overview of therapies and interventions in relation to victims/survivors. Part 3 presents what he terms a "prophetic exploration and celebration of healthy sexuality and its possibilities... .. in a fresh psychological, theological and, and pastoral framework." An appendix contains a personal inventory regarding spirituality and sexuality. His emphasis is the role of therapy to analyze the problem and be the instrument of intervention. Integrates values of justice and accountability. Does not address whether his promotion of clergy health and fitness, including healthy sexuality, will measurably reduce outcomes of clergy sexual misconduct for those at-risk. Writing style is non-technical. Does not consistently nor fully cite his references.

Redmond, Sheila A. (1989). "Christian 'Virtues' and Recovery from Child Sexual Abuse." Chapter 5 in Brown, Joanne Carlson, & Bohn, Carole R. (Eds.). Christianity, Patriarchy, and Abuse: A Feminist Critique. Cleveland, OH: The Pilgrim Press, pp. 70-88.

Redmond is a doctoral student, University of Ottawa, Ottawa, Ontario, Canada. Focus is "those victims of child sexual abuse who grew up within a Christian environment." Considers "contributing Christian factors to child sexual abuse" by looking at "[w]hat happens to the children who have grown up in a Christian environment and who have been sexually assaulted by a priest, father, relative, or family friend..." Very briefly describes the effects of child sexual abuse. Examines the process of recovery in relation to 5 Christian values or virtues: "(1) the value of suffering; (2) the virtue of forgiveness; (3) the necessity of remaining sexually pure (especially for girls); (4) the fact that they are in need of redemption; and, most important, (5) the value that is placed on their obedience to authority figures." Concludes that the virtues "reinforce personal guilt and responsibility continuously and by various means... Without frank and open discussion of the negative aspects of Christian doctrine, there will be great difficulty in resolving the lingering feelings of responsibility for a crime that has been perpetrated upon them – not a crime of sexuality but a crime that has an impact on all of us, a crime of power, coercion, and abuse." 41 chapter footnotes.

Reese, Thomas J. (2004). "The Impact of the Sexual Abuse Crisis." Chapter 11 in Oakley, Francis, & Russett, Bruce M. (Eds.). Governance, Accountability, and the Future of the Catholic Church. New York, NY: Continuum, pp. 143-152.

From the proceedings of a conference sponsored by St. Thomas More Chapel, Yale University, New Haven, Connecticut, March 28-30, 2003, convened in response to "the emerging revelations of sexual abuse by [Roman Catholic] priests, as well as the church's administrative response to those revelations." The conference purpose was "to open up for discussion the larger and deeper questions concerning the conditions that had permitted such a crisis to occur." Reese is a priest in the Roman Catholic Church and a member of the Jesuit order, and is editor-in-chief of *America*, a periodical. States at the beginning: "The sexual abuse crisis is the worst crisis to face the Catholic Church in the United States in its history... The greatest tragedy is the harm done to the victims of abuse, but my assignment is to look at the impact of the crisis on the church as an institution, and more specifically, on the bishops." As primarily a social scientist and journalist, addresses: "(1) the impact of the crisis on the influence of the church in the public arena, (2) the impact of the crisis on the internal life of the church, and (3) the possibility of church reform." In relation to the public arena, very briefly analyzes the impact on 5 sources of power and influence of the U.S. Conference of Catholic Bishops. Regarding the Church's internal life, his analysis is there has been a rise of anticlericalism, a decline in Church attendance, and a decline in financial giving.

Regarding reform, states that it must occur “on at least three levels: policy, structures, and attitudes.” Reflects on the possibilities for reform, and faith, hope, and love as the basis for “any program of authentic reform.” 16 endnotes.

Reid, Kathryn Goering, with Fortune, Marie M. (1989). Preventing Child Sexual Abuse: A Curriculum for Children Ages Nine through Twelve. New York, NY: United Church Press, 125 pp.

Reid is a minister, Church of the Brethren, and “is currently serving at the Epworth United Methodist Church in Berkeley, California. Fortune, a minister, United Church of Christ, is founder and executive director, Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. “The purpose of this curriculum is to provide information about sexual abuse and its prevention to children between the ages of nine and twelve in the context of a religious education program.” A 13-session course, which could be implemented in a typical Sunday morning church school program. The contents are “developmentally geared at age-appropriate levels.” The curriculum is a resource for “religious educators who intend to expand their ministry with children to include this much-needed information,” which includes a theological and biblical foundation. States in the preface: “The church’s traditional silence has enabled it to live with the illusion “that these things don’t happen to good Christian children.” But they do... This curriculum is a contribution to our common ministry of justice-making and healing.” From the introduction: “In order to teach prevention techniques, we are forced to examine our social, cultural, and religious attitudes about sex roles, family life, sexuality, and violence.” Contents includes: 1+ pg. statement on theology and sexual abuse prevention; planning for the course, which addresses leadership, preparing the congregation and parents, and a sample letter for parents. Each of the 13 sessions includes objectives, theological and biblical concepts, resources needed, an outline, and 3 sections – Getting Started, Developing the Session; Concluding the Session. Learning methods include media, small group activities, student activity sheets, general discussion, among others. Appendices include: Sexual Abuse Fact Sheet; Indicators of Sexual Abuse in Children; How to Help a Child Victim of Sexual Abuse; Reporting Child Sexual Abuse; Reporting Child Abuse: An Ethical Mandate for Ministry. Concludes with: Resources on Sexual Violence. Endnotes.

Reid, Ray. (1996). Pain, Hope, Healing: The Experience of Faith Community Members When a Church Leader Is Guilty of Sexual Abuse – A 1996 Churchill Fellowship Report. Parramatta, New South Wales, Australia: Centrecare Catholic Family Services, 116 pp. [Accessed 02/05/12 at the World Wide Web site of Winston Church Memorial Trust:

http://www.churchilltrust.com.au/site_media/fellows/Reid_Ray_1996.pdf

Reid is a psychologist with Centrecare Catholic Family Services, Roman Catholic Diocese of Parramatta, Parramatta, New South Wales Australia. He received a fellowship from the Winston Churchill Memorial Trust in Australia to study “the ways in which [Australian] churches can assist their members when a church leader has been found guilty of sexual abuse. Such efforts fall under the heading of congregational health. An allied focus of the study was on ways to assure church members that any sexual abuse perpetrator, whom a church permitted to exercise any kind of ministerial role, would not pose an unacceptable risk to them or their children.” Based on interviews conducted in 1996 with 56 people, primarily with Roman Catholic, Episcopalian/Anglican, and Lutheran churches in the U.S.A. and Canada. His belief, which “underpins the whole Report,” is “that no church can be true to itself if it does not seek to heal pain and to correct injustice.” Primarily addressed to denominational and religious leaders “in a position to put in place policies and procedures” regarding sexual abuse by a church leader, and those with the “responsibility to implement congregational healing programmes.” States that “[t]here appear to be no empirical studies which could lead to the construction of a more scientific model of the stages in the healing journey of a traumatised faith community. The knowledge which exists is in the form of the practice wisdom acquired by those who have consulted with such faith communities.” The document centers on 17 recommendations with accompanying rationale: “1. Religious Authorities acknowledge that true allegations of sexual abuse and sexual misconduct by church leaders will inevitably occur in their particular churches and put in place policies and procedures reflecting this acknowledgement. 2. Religious Authorities as potential secondary

victims of sexual abuse prepare themselves for the experience so that they will be better able to provide pastoral care when a situation of abuse is revealed. 3. The principle of truth-seeking and the telling of as much discovered truth as possible be fundamental in guiding the efforts of all involved [in] the healing of and the seeking of justice for victims (primary, associate and secondary) of church leader sexual abuse. 4. Religious Authorities ensure that any policies and procedures to be followed when allegations of sexual abuse are made against a church leader are fully pastoral, promoting healing and justice, and are not written from within a framework which unduly emphasizes the strictly legal aspects of the situation. 5. Religious Authorities seriously consider ecumenical dialogue and ecumenical work in framing and implementing their respective denominations' policies and procedures in responding to situations of church leader sexual abuse. 6. Religious Authorities recognise that individual members of a faith community can suffer great emotional pain and spiritual distress when a church leader is found guilty of sexual abuse or is under investigation following allegations of sexual abuse. 7. Religious Authorities recognise that the degree of emotional pain and spiritual distress experienced by individuals in a faith community when a church leader is found guilty of sexual abuse (or is under investigation following allegations of sexual abuse) can be greatly influenced by the internal dynamics of that faith community. 8. Religious Authorities ensure that a Crisis Response Team is trained and is available at urgent notice to offer assistance to members of faith communities when one of their leaders is found guilty of sexual abuse (or is under investigation following allegations of sexual abuse.). 9. Crisis Response Teams follow a systematic model when assisting in the planning of the revelation of a faith community that a church leader has been guilty of sexual abuse (or is under investigation following allegations of sexual abuse). 10. Members of Crisis Response Teams have knowledge of a number of strategies which can be used to assist members of local faith communities to heal over time from the trauma of learning that one of their leaders is guilty of sexual abuse or is under investigation following allegations of sexual abuse. 11. Religious Authorities acknowledge that the ministry of a church leader in a faith community which has been affected by a previous leader's sexual abuse or sexual misconduct can be particularly difficult. 12. Afterpastors be appointed on an interim basis only, receive special training for such assignments and receive official ongoing support during their period as an afterpastor. 13. Religious Authorities monitor the progress of a traumatised faith community towards healing for a period of five years after the disclosure of sexual abuse perpetrated by one of its leaders. 14. Religious Authorities have publicised policies about the conditions and procedures under which a church leader guilty of sexual abuse can return to any form of ministry with the safety of the community being the fundamental principle of such policies and procedures. 15. Religious Authorities have policies for the out-placement of church leaders, guilty of sexual abuse or sexual misconduct, who are not able or willing to continue in any form of ministerial role, so that the safety of the wider community is maximised and appropriate pastoral care is shown to the perpetrator. 16. Religious Authorities in framing policies and procedures in relation to the reassignment of a church leader guilty of sexual abuse or sexual misconduct recognise the contexts of public suspicion and professional debate which surround the issue of reassignment. 17. The criteria used by Religious Authorities to judge whether or not a church leader who has been involved in sexual abuse or sexual misconduct can return to any form of ministry be extensive and rigorous, with any significant doubt being resolved in the direction of non-reassignment." Appendix identifies his interviewees and the major themes discussed with each. Bibliography; 78 footnotes.

Reilly, Frances. (2008). Suffer the Little Children: The Harrowing True Story of a Girl's Brutal Convent Upbringing. London, England: Orion Books, 258 pp.

Memoir. In 1956, Reilly was 2-years-old, and living with her Roman Catholic family in Omagh, Northern Ireland. Her mother, who was raising the children alone while her husband was in the military, placed Reilly and her 6-year-old and 8-week-old sisters in the care of Nazareth House Convent in Belfast, Northern Ireland. Operated by the Poor Sisters of Nazareth, a Catholic Church order, it included "an orphanage for unwanted children" and children without a caregiver. Their days were highly structured and governed by tightly controlled routines. Education was minimal; they were not taught to read or write. The younger children's primary activity was to labor in the Convent, doing chores like scrubbing and polishing corridors and floors, and working in the laundry or kitchen; older children assisted in a nursing section for older and infirm nuns.

Children were typically addressed by an assigned number or their surname. The food unappetizing and not nutritious. The nuns' forms of discipline and punishment included physical abuse: Reilly's experiences included being hit with a stick until she passed out, beaten with a stick in religion class for not knowing answers to questions, and targeted by a particular nun who frequently slapped, punched, and beat her with a stick and a cane. On one occasion, that nun confined her to a small storage space, ordered her to remove her clothes, and beat her with a clothes brush, and left, locking her inside; when the nun returned, she discovered Reilly had urinated on the floor, and furious, used Reilly's hair to mop the floor, after which she forcefully bathed Reilly using a wooden scrub brush to clean her genitals, all the while berating her. The nuns used religion to threaten and punish, e.g., invoking the fear of going to hell, to control the children and stigmatize those who did not conform to their expectations or demands. Reilly describes Doreen, a girl in the orphanage, who was the favorite of a particular nun, an exception to the general pattern of relationships between the nuns and the girls. Reilly observed Doreen and the nun privately hugging and kissing, noting she'd never witness "that sort of contact or affection between a girl and nun." Later, Reilly came upon Doreen with other girls in several situations of a sexualized nature. When she was about 11 or 12, 4 older girls attempted to rape Reilly with a ladle; she reports that a nun looked on from a doorway, and "walked away, smirking." A few days, the 4 made a second attempt. In 2008, her civil suit against the order was settled and she received cash compensation.

Reimer, Christian. (2004). "Abuse of Dependents, Especially in Psychotherapeutic Relationships – Consequences to Date." Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference "Abuse of Children and Young People by Catholic Priests and Religious" (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 173-184.

The book consists of edited versions of presentations at the symposium in the book's title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The "symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme." From the editors' introduction: "The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon." Reimer is professor and director, University Clinic of Psychosomatics and Psychotherapy, University of Giessen, Giessen, Germany. In the chapter context of similarities "between the situations of priests and psychotherapists," very briefly addresses a series of topics regarding psychotherapists who sexually abuse patients. Topics include: review and evaluation of the international literature "concerning the problem of sexual abuse in psychotherapy," including the percentage of therapists admitting to sexual abuse of their patients, gender differences between offenders, percentage of repeat offenders, types of sexual boundary violation behaviors, immediate and long-term adverse consequences to patients, and percentage of victims who experience negative consequences; what is known about the causes of perpetration and factors related to abuse, specifically situational and "severe pathological personality disorders"; therapy for victims; therapy for abusers. 14 references. P. 185 summarizes participants' discussion following the presentation.

Reiterman, Tim (with Jacobs, John). (1982). Raven: The Untold Story of the Rev. Jim Jones and His People. New York, NY: E.P. Dutton, Inc., 622 pp.

Reiterman and Jacobs were journalists for the San Francisco Examiner, San Francisco, California. Based on 800+ interviews, documents, media reports, audiotape, film, and videotape. A history of the Peoples Temple that was founded in the U.S. by Jim Jones and ended in a mass murder-suicide of 900+ adults and children on November 18, 1978, at Jonestown, Guyana. Reports how Jones used his charismatic personality to promote himself first as a prophet of God and later as the

incarnate divine who was infallible. Describes how internally the group acted as a humanitarian, activist social movement with a political message, and internally as a cult that was centered on Jones's domineering personality and utopian vision, and was maintained with techniques of mind control and behavior modification. Reports that in the 1960s, he preached about physical love as well as emotional love, and encouraged members to practice free love and free sex. At the Jonestown community in the 1970s, Jones instituted restrictive rules and practices, including a Relationships Committee to set ground rules for sex and marriage. He imposed himself on others in sexual relationships that extended to married, female followers and the Temple physician. Chapter 19 describes how he "used sex to tie people to the group" and "promoted himself as the ultimate sex object... [using] his body to discipline, elevate and reward, as well as to assert his own superiority and to humiliate." He forced some males in the church to have sex with him, "ostensibly to prove to them their own homosexuality" which he then punished. He forced himself sexually on people and rationalized that he was selfishly doing it for their own good, and then demanded that they publicly praise his prowess.

Reju, Deepak. (2014). On Guard: Preventing and Responding to Child Abuse at Church. Greensboro, NC: New Growth Press, 224 pp.

Reju is pastor of biblical counseling and family ministry, Hill Baptist Church, Washington, D.C. Written conversationally. From the introduction: The book is written to increase understanding of the problem of child sexual abuse "and of ways to lower the risk of an offender harming children in your church." Most chapters are brief. Chapter 1 describes prevalence. Chapter 2 is a scriptural framework regarding children and Christians' responsibility to protect and teach them. Chapter 3 identifies "unhelpful assumptions" made by churches: 1.) It will never happen to us. 2.) Sexual predators are monsters, and not anything like us. 3.) We know the people in our church. 4.) Our church is safe for our kids. Chapter 4 describes types, techniques, and targets of "sexual predators." Chapter 5 describes factors contributing to a church's vulnerability: 1.) Being trusting and naive. 2.) Ignorance. 3.) Access to gaining authority to gain access to children. 4.) Clergy attitudes of invincibility or grandiosity. 5.) Manipulation of religious roles and/or language. 6.) Access to children. 7.) Cheap grace. Section 2 consists of 8 chapters describing strategies for protecting against abuse. Section 3 consists of 3 chapters describing strategies for responding to the discovery of child sexual abuse. 6 topical appendices, including child-on-child sexual abuse, training, and training scenarios. 10 pp. of book endnotes.

Restall, Matthew. (1997). "Sexuality." Chapter 11 in The Maya World: Yucatec Culture and Society, 1550-1850. Stanford, CA: Stanford University Press, pp. 141-147.

Restall is an assistant professor history, Boston College, Chestnut Hill, Massachusetts. A study of Mayan culture and society in the Yucatan during the Spanish colonial period. Based on archival records; uses an ethnohistory methodology. "The purpose of this book is... to give a voice to the Maya. The chapter very briefly compares a 1774 petition to the office of the Roman Catholic Church's Spanish Inquisition in the Yucatan "alleging scandalous sexual behavior by four Spanish priests" with a 1589 petition against a priest accused of denying the sacrament of confession to women unless they submitted sexually to him. Offers possible interpretations of the 1774 petition and its meanings, including that it "certainly symbolizes the hypocritical sexual double standard of these clergymen that so galls the Maya." Both petitions are also discussed in Chapter 12, "Religion," pp. 160-164. The 1774 petition is discussed in Chapter 18, "Notarial Purpose and Style," p. 239. Both are discussed in Chapter 19, "Petitions," pp. 261-266. The original text of the 1774 petition and a translation are included in an appendix. Endnotes.

Rezendes, Michael. (2004). "Scandal: *The Boston Globe* and Sexual Abuse in the Catholic Church." Chapter 1 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 1-12.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, "in order to work together in a collaborative effort to help fine-tune one another's thinking about this problem... The purpose of this book is to bring together some of the

best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem..." By a staff writer and editor of *The Boston Globe* daily newspaper, Boston, Massachusetts, and a member of its Spotlight Team that won the 2003 Pulitzer Prize for Public Service for reporting on sexual abuse in the Catholic Church. Briefly traces the efforts of the Team and the *Globe* that began in 2001 in order "to pierce the secrecy surrounding the [Archdiocese of Boston's] out-of-court settlements involving [its] clergy, while trying to measure the extent of [sexual] abuse in the archdiocese and the response of the Church leaders." The effort also sought "to learn everything possible about [Rev. John J.] Geoghan's career [as a priest of the archdiocese], the scores of [sexual abuse] victims he left behind during three decades as a priest, and most important, the evident failure of Church officials to stop him." Very briefly traces events in 2002 following publication by the *Globe* of initial findings by the Team, including responses by Cardinal Bernard F. Law of the Archdiocese and self-identified victims who had not previously disclosed their abuse. 9 references.

Rice, David. (1990). "The Shadow Side of Celibacy." Chapter 8 in Shattered Vows: Priests Who Leave. New York, NY: William Morrow and Company, Inc., pp. 114-129.

Rice, a former Dominican priest in the Roman Catholic Church, heads the School of Journalism, Rathmines, Ireland. Based on over 500 interviews, including 247 Catholic priests who had resigned from ministry or married, 177 of their wives and women friends, and 41 of their children. Written to present the stories of priests who left the ministry. In a chapter that describes how compulsory celibacy is not being observed, he cites a 1986 article by a priest in a Franciscan magazine that reports a wide variety of violations of celibacy by priests, "including a huge increase in reported cases of child molesting..." Also cites a case based on his interviews that illustrates a category of "priests who use their Roman collars as tomcats use their meows, to charm all the women they can and lure them to bed – and use their collars a second time around, to break the relationship or evade their responsibilities..." The case involves a woman in a U.S. parish who was in an unhappy marriage, and became her parish priest's housekeeper. He sexualized the relationship and siphoned money from the church collections to her. He also sexualized relationships with other women in the parish. In the end, she states, the priest "'came out of the whole mess unscathed. I came out with nothing – no parish, no reputation, no money, no love.'" She separated from her husband who took one of her children to live with him. Footnotes.

Rice, Rodger R., & Annis, Ann W. (1991). A Survey of Abuse in the Christian Reformed Church: Abridged Report. Cedar Rapids, MI: Calvin College Social Research Center, Calvin College, 33 pp.

Rice is director and Annis is assistant director, Social Research Center, Calvin College, Grand Rapids, Michigan. Describes a 1990 study of the prevalence of physical, sexual, and emotional abuse among adult members of the 196,000 member Christian Reformed Church. A self-report questionnaire was used with 1,000 randomly selected adult members. Response rate was over 64%. The study focused on the prevalence of those who had experienced an event of abuse. For the combined abuse prevalence rate, 28% had experienced at least 1 of the 3 forms of abuse. Findings include: 12% had experienced physical abuse or neglect; 13% had experienced sexual abuse; 19% had experienced emotional abuse. Second-hand reports of known abuse included findings that: 20-25% of respondents knew someone in the denomination who had been abused; 39-55% of those abused persons were family-related to the respondent; 57% of respondents who knew of sexual abuse cases had never shared their knowledge. First section is an executive summary and contains the study purpose, method, definitions of abuse, findings, and conclusion. [Included in this bibliography because such denominational-wide surveys are rare, and because it documents the tendency of church members to not discuss sexual abuse.]

Rich, Mary, & Jose, Carol. (1996). Evil Web: A True Story of Cult Abuse and Courage. Far Hills, NJ: New Horizon Press, 258 pp.

Rich lives in Tennessee. Jose is a journalist and author, living in Florida. Rich's first person account based on her "memory, extensive interviews, research, court documents, letters, personal papers, press accounts, and the memories of participants." To protect privacy, some names, places, and identifiers have been changed. The time period is not specified. Describes herself as

an adolescent who sought “spiritual perfection.” States: “I think I had been searching for religious affirmation since earliest childhood.” At her church in California, while a young adult and married with young children, she met Ron Larrinaga and his family. Larrinaga was a layperson who declared himself chosen by Jesus Christ. He used the power of his personality and knowledge of scripture to appeal to Rich’s desire to submit to God’s will. Larrinaga isolated her from her family of origin and friends, elicited her guilt, and quickened her desire to please God through pleasing him: “Only by submitting yourselves to my will can you hope to be saved.” She states: “So we submitted, and submitted, and submitted, so that we could be saved.” Rich and her husband took their children and followed Larrinaga and his family to Arizona and Florida while Larrinaga was developing a ministry and acquiring other families as part of his group. Larrinaga persuaded Rich and her husband, Jack Rich, to support him financially so he could devote his attention to complying with God’s will. Larrinaga justified receiving Jack Rich’s paycheck as “a small sacrifice that will bring you far greater reward in Heaven than here on earth.” She states: “Ron Larrinaga told us that God had formed him in the womb to be the spokesman to this generation of what he termed ‘compromising Christians, who have sacrificed and abandoned their sacred trust from God to hold true to the disciplined doctrines of Scripture.’” Rich reports that at in California, nearly 30 adults and children were living together in a single house. Larrinaga directed parents to withdraw and withhold their children from public schools. Food and water were withheld as a means to punish both adults and children. He disciplined adults and children by physically beating them with belts, wooden spoons, hairbrushes, and palm fronds, and ordered both adults and children to beat each other as punishment. Children were stripped of their clothes before being beaten. Often, the punishment was brutal enough to draw blood. Rich describes various ways Larrinaga used humiliation to punish and to control adults and children. He separated adults from their children, and expelled non-compliant adolescents from the household. Rich was taught to understand her “pain and grief” as deserved punishment for her sins, including her failures to submit to Larrinaga. After ordering Rich to withhold sex from her husband, Larrinaga used her sexually against her will, justifying it initially as him being commanded by God to be her teacher so she could learn how to please her husband, a duty stipulated by scripture. On occasion, as he sexually abused Rich, he simultaneously molested a daughter of his. He also sexually violated other of his and Rich’s daughters. In 1990, Larrinaga was convicted in Florida of 42 criminal counts of physically and sexually abusing children, and sentenced to Florida prison for 180 years. In a brief afterword, Robert T. Cross, a psychotherapist, describes Larrinaga as one who “exemplifies in microcosm the type of extremist cult leader who demands complete subjugation and submission from his followers.” Briefly discussing factors that result in the total immersion of cult members, Cross identifies the leader’s extension of hope and its manipulation as a factor that allows the attraction and retention of members.

Richards, Anne. (2007). “Clergy Sexual Misconduct: Episcopal and Roman Catholic Clergy.” Chapter 12 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 163-187. [Based on: Richards, Anne F. C. (2004). Sexual misconduct by clergy in the Episcopal Church. *Studies in Gender and Sexuality*, 5(2, April):139-165.]

For a description of the original article, see the annotation in this bibliography, Section IIa.

Richards, P. Scott, & Bergin, Allen E. (1997). “Ethical Issues and Guidelines.” Chapter 7 in A Spiritual Strategy for Counseling and Psychotherapy. Washington, D. C.: American Psychological Association, pp. 143-169.

Richards, a licensed psychologist, is associate professor, Department of Counseling, and director, Ph.D. program in counseling psychology, Brigham Young University, Provo, Utah, and is in private psychotherapy practice, Orem, Utah. Bergin, a licensed psychologist, is a professor of psychology, Brigham Young University. The book provides guidance for psychotherapists seeking to integrate a theistic, spiritual strategy into mainstream clinical approaches that are applied to clients with religious and spiritual beliefs. The 1st topic addressed in Chapter 7 is dual role – religious and professional – relationships. Briefly discusses therapist-religious leader dual relationships. Includes a case vignette of an ethical dilemma, and a checklist of ethical

recommendations to avoid dual relationships. States: “Religious psychotherapists also should seek to avoid therapist-religious leader and therapist-religious associate dual relationships, except when well-defined pastoral counseling with clear boundary conditions has been set up as a congregational service.”

Richardson, Kim Michele. (2009). The Unbreakable Child: A Story About Forgiving the Unforgivable. Clearwater, FL: Künati Inc., 234 pp.

First person account. From the publisher’s disclaimer: “In some instances the author may have taken liberties with chronology in the interest of narrative flow or changed the names of persons in order to protect confidentiality.” The book interweaves very disturbing anecdotes from her childhood, 1960-1967, with her recent adulthood, 2004-2006. In 1960, Richardson’s mother was declared mentally unfit by the State of Kentucky, and Richardson, 3-years-old, and her 3 sisters were placed at Saint Thomas Saint Vincent Orphan Asylum in Anchorage, Kentucky, operated by the Sisters of Charity of Nazareth, a Roman Catholic congregation. Describes her 7 years at the orphanage where she experienced: physical harm from a number of nuns, including being hit with hands and fists, a wooden paddle and other hard objects, and being kicked; physical harm resulting in broken bones and hearing loss; denial of food as punishment; force-feeding of drugs; threats of punishment framed in religious language; maltreatment in the form of humiliation, name-calling, and shaming; sexual abuse by the Roman Catholic priest on-site. She witnessed bigotry expressed toward the only African American child. A sister of Richardson’s was sexually abused by a nun. In 2004, she joined 44 other former residents of the orphanage in a civil suit against the Sisters of Charity and the archdiocese of Louisville, Kentucky, which was later dropped due to a Kentucky statute of limitations. In 2006, the Sisters of Charity settled the case. William F. McMurry, the plaintiffs’ attorney from Louisville, Kentucky, described the settlement as “the first time in United States history any victims of a Catholic orphanage had recovered payment due to past abuses.” In an Afterword, he writes: “[Kim Richardson’s] story is important; for never in American jurisprudence has a Roman Catholic order of Nuns paid a monetary settlement for decades of institutional sexual abuse. In all, forty-five children, now adults, received recognition for their brave suffering. Kim’s book will empower all of us to look beyond the cloak of secrecy of any institution responsible for the protection of children.”

Richardson, William. (2011). The Presumption of Innocence in Canonical Trials of Clerics Accused of Child Sexual Abuse: An Historical Analysis of the Current Law (Canon Law Monograph Series, 6). Leuven, Belgium: Peeters Publishers, 324 pp.

Richardson is a Roman Catholic Church priest of the Archdiocese of Dublin, Dublin, Ireland, and Promoter of Justice, Dublin Metropolitan Tribunal. Originally presented as his 2010 Ph.D. thesis, Faculty of Canon Law, Katholieke Universiteit te Leuven (Catholic University of Leuven), Leuven, Belgium. From the Introduction: “An historical methodology has been employed to seek the origins of the [Catholic canon law’s] legal presumption of innocence and the requirements of a fair trial in order to understand the current law and its application” to priests who are “accused of the canonical crime of offending against the sixth commandment of the Decalogue with a minor under the age of eighteen...” Among his sources are unpublished records of Catholic Church trials. The 1st section reviews the “pure inquisitorial procedure” and the “mixed public procedure.” The 2nd section “examines the right of defence, the current universal law [of the Church] in theory and in practice and local legislation in Ireland and the United States of America.” Chapter 1 reviews the construct of *presumption of innocence* in secular law and the Catholic Church’s inquisitorial system. Chapter 2 examines the substance of the canonical crime of *clerical child sexual abuse*. Chapter 3 “examine[s] the inquisitorial procedure for the prosecution of the [canonical] crime of solicitation from their first appearance in the universal law of the Church in the 16th century until the promulgation of the 1917 Code of Canon Law.” Chapter 4 “examine[s] the advent of the mixed public accusatorial procedure established by 1917 Code and [shows] how the first universal code of canon law dealt with priests who were accused of what would now be described as child sexual abuse.” Chapter 5 examines *Crimen Sollicitationis*, promulgated in 1922 by Pope Pius XI, and “explore[s] the developments introduced by this legislation and consider[s] whether or not it improved the chances of a priest

accused of crimes against the sixth commandment with a minor for a fairer trial.” Chapter 6 considers whether *Crimen Sollicitationis* “survived the advent of the 1983 Code [of Canon Law],” and “examine[s] the right of defence of a priest accused of the sexual abuse of minors and his obligation to a celibate continence.” Chapter 7 “examine[s] the [Church’s] legal procedure for prosecuting priests accused of the sexual abuse of minors” since the 1983 Code of Canon Law. He concludes that the 1983 Code made a number of improvements regarding “the possibility of a fair trial for a cleric accused of [sexual abuse of a minor],” but that amendments in 2002 and 2003 negated the possibility. Chapter 8 evaluates of 2 sources – “law sections from the [Catholic Church’s] trials of clerics accused of the sexual abuse of minors” and “two state investigations conducted by the Irish state into the diocese of Ferns and the archdiocese of Dublin – which “demonstrate[s] how local ordinaries acted when confronted with allegations that clerics under their jurisdiction had sexually abused minors,” and “whether or not they administered justice.” Cites a “particularly well documented case” from the report on the Ferns Diocese to illustrate “the substitution of a judicial penal trial in favour of the administrative solution [which] has gained favour over time.” Chapter 9 “examine[s] various protocols established by the bishops’ conferences in Ireland the United States to deal with accusations of sexual abuse of minors by clerics.” His overall conclusion: “At the beginning of the 21st century, a cleric accused of child sexual abuse does not have the right to a trial, let alone a fair trial.” States his analysis: “The eclipse of canon law from the 1960s left no means of recourse for victims of clerical sexual abuse. In the scramble to remedy this injustice, the penal process is routinely discarded in favour of administrative procedures to remove accused men from the clerical state.” Ends by calling for a revision in canon law: “The offices of investigator, prosecutor and judge should be constituted on an independent basis so that all in the Church – accused and accuser, subject and superior – may have the opportunity to vindicate their rights. Judicial procedure must be the normal way to impose legal penalties, especially penalties as severe as the loss of the clerical state.” Extensive use of footnotes.

Ridge, Martin (with Cunningham, Gerard). (2008). Breaking the Silence: One Garda’s Quest to Find the Truth. Dublin, Ireland: Gill & Macmillan, Ltd., 216 pp.

Ridge is a retired member of the *An Garda Síochána*; Cunningham is a freelance journalist. Presents the story of two cases Ridge worked while serving in the *An Garda Síochána*, posted in County Donegal, Ireland. In 1997, Fr. Eugene Greene, a local Roman Catholic priest in semi-retirement, reported that a male had attempted to blackmail him. Assigned to the case, Ridge discovered that Greene had been sexually abusing children for decades. Within 5 months, statements had been taken “from twenty-five victims sexually assault or raped by Eugene Greene. In addition we had evidence from close to a dozen witnesses who were able to confirm what Greene’s victims had told us in part or in full.” In all, 26 male victims came forward, 16 from Gaeltacht parish of Gort an Choirce. During the Greene investigation, a male came forward to report he had been sexually abused by Denis McGinley, a teacher in a Catholic school. Ridge’s investigations uncovered the fact that the Church had known about the abuse in both cases, but had ignored the problems. In 2000, Greene pleaded guilty and admitted to 40+ charges of indecent assault, buggery, and gross indecency. Most offenses were committed between 1965 and 1982. Greene was sentenced to 12 years imprisonment, “one of the largest ever handed out to a paedophile in Ireland.” [Greene was released from prison late in 2008.] McGinley pleaded guilty, and was sentenced to 30 months imprisonment on each of 21 charges, to run concurrently. 11 complaints against him came from the parish of Gort an Choirce. States at the outset: “More than anything else, this is a book about the victims, those who survived sexual abuse at the hands of Greene, McGinley and others, and their courage in coming forward and telling their stories.” Ridge retired in 2002, in part due to exposure to sex abuse victims’ trauma and the lack of supports that the *Garda* offered its others forces. A practicing Roman Catholic who knew many of the families involved, he writes: “It could have been stopped. It should have been stopped. There were reports about McGinley and Greene going back to the seventies. All it took was for someone in authority to listen. But no one did. No one spoke to the victims, and no one spoke out for the victims. They had no voice.” Regarding his role, he states: “The victims’ reaction varied [when interviewed], but however they reacted when we spoke, I was in the zone. Part of me had to sit back, concentrate on dates, times, years and other details. Part of me listened, talked to

them, explained at first in general terms, and in details if they opened up exactly what we were looking into. Another part of me watched, trying to assess how the young man in front of me would handle getting into a witness box and taking the oath, how good a witness he would make, how he would stand up to an aggressive cross-examination. And part of me was just plain furious at what I was hearing.”

Rifner, Lois. (1997). “We Won’t Let It Happen Here: Keeping Children Safe from Sexual Abuse.” Chapter in Basham, Beth, & Lisherness, Sara. (Eds.). Striking Terror No More: The Church Responds to Domestic Violence. Louisville, KY: Bridge Resources, pp. 8-10.

Rifner is not identified. The book’s context is the Presbyterian Church (U.S.A.). The very short chapter states at the outset: “Child abuse is very much a part of our society, and that includes our churches... If one in every three to five children has been sexually victimized in some way before they reach eighteen, some of these children are members of our churches... Unfortunately, the church is among the last institutions to respond to this crisis.” As factors contributing to lack of response, identifies churches as being too trusting, welcoming, and forgiving. Identifies various secular actions and initiatives, e.g., laws and lawsuits, as “now causing the church to take a closer look at efforts to prevent child abuse and therefore to accept responsibility as well.” Also identifies sources, including tenets, within the Presbyterian Church that support “preventing child sexual abuse [as] an appropriate mission of the church.” Lacks references.

Rigelhof, T. F. (2008). Nothing Sacred: A Journey Beyond Belief. Fredericton, New Brunswick, Canada: Goose Lane Editions, 236 pp.

Rigelhof “teaches the history of religion at Dawson College, Montreal,” Quebec, Canada, is a “fiction writer and literary essayist,” and has published non-fiction books. A memoir; continues from his earlier A Blue Boy in a Black Dress. Covers his childhood in a Roman Catholic family in Canada to his early adulthood. Describes the culture and ethos of his father’s German Catholic roots: “In this climate, Catholicism dominated intellectual and artistic life. Little was written down, much was memorized, and fine sermons were long remembered. A priest was a superior being, a priest could do no wrong.” Reflects on anecdotes related to: serving as an altar boy in the 1950s in his parish in Regina, Saskatchewan and a cathedral; entering seminary in 1962 at 18-years-old and leaving after 5 years; surviving an attempt to end his life by suicide while in seminary. Chapter 9 regards his experiences with priests at Campion College at Regina University, a Jesuit undergraduate school: “What I remember best of those worst days of my life is the psychological abuse and fear-mongering that passed itself off as spiritual counselling at Campion, the Friday afternoon talks in the college chapel...” He recounts telling “the one Jesuit at Campion who seemed to care about me” about his 1st week at the school when his homeroom teacher “propositioned” and “fondled” him, and made “an unmistakable and horrifying offer of special friendship if I’d visit him in his room outside class hours.” The teacher’s retaliations for being spurned undermined his self-confidence, which undercut his learning. “What made the bullying worse, far worse, was the way he made me feel that I was at fault every time anything went wrong in class.” The Jesuit priest’s reaction was to tell Rigelhof that he “was being untruthful and deliberately offensive,” asking him “to get down on my knees and apologize and say an Act of Contrition.”

Rigert, Joe. (2008). An Irish Tragedy: How Sex Abuse by Irish Priests Helped Cripple the Catholic Church. Baltimore, MD: Crossland Press, 177 pp.

Rigert “is a veteran investigative journalist, retired from the *Star Tribune* [newspaper] in Minneapolis, Minnesota.” From the introduction: Rigert, who was raised as a Roman Catholic, began a personal “broad inquiry into the sexual involvements of [Roman] Catholic bishops in North America and Europe,” which led to focusing on Ireland and asking, “*Why?* Why so much abuse in this Catholic nation?” States: “As we all know, Ireland’s influence in literature, the arts, and world affairs has far exceeded what could be expected from a nation so small. The tragedy is that this also is true of its impact on the scandals of the Catholic priesthood, in its role as a seedbed of abuse.” Based on his interviews, review of files of court cases, and research conducted internationally. Chapter 1, which relies on legal depositions, is a brief history of Fr. Oliver

O'Grady who came to California from Ireland in 1971. "Over the next 20 years, O'Grady would molest or attempt to molest up to 50 children, would eventually serve seven years in prison for his crimes, would cost his church over \$13 million so far in compensation for the claims of victims, and would wind up being kicked out of the country." States that "O'Grady reflected the influence of a disturbing prevalence of sexual abuse in Irish society" in that as a fatherless child he "was initiated into sexual deviancy at the groping hands of two priests and his own brother." O'Grady replicated his brother's molestation of their younger sister. Rigert describes the second priest's grooming of O'Grady as a lesson O'Grady would apply as a priest offender. His victims in California included pre-pubescent girls, a daughter and 3 sons in a family of 9, a 9-month-old girl, and 2 mothers and their children. Regarding "how O'Grady got away with molesting children for two decades," Rigert cites his non-threatening appearance, that "his victims were too ashamed and felt too guilty to tell anyone," and, "this being the most important reason of all, church authorities – three bishops in O'Grady's case – covered up the abuse to avoid scandal, escape legal jeopardy and protect their own reputations, regardless of the harm to children, harm that damaged some of them for life." Very briefly mentions actions by those bishops which allowed O'Grady's offending to persist. After adults, who were child abuse survivors, informed police, criminal proceedings were initiated. O'Grady pled guilty, served half of a 14-year prison sentence, and upon release, was returned to Ireland. Chapter 2 concerns priests from Ireland in the U.S.A. Based on his research, Rigert estimates "that close to 5 percent of [Irish-born clergy who served in the U.S.A.] molested minors." His conclusion is "that Irish-born clergy helped cripple the American Catholic Church through their participation in its massive sex abuse scandal." Regarding the Archdiocese of Los Angeles, Los Angeles, California, which recruited priests from Ireland, states that Archdiocesan officials reported that 14% (18 of 126) sex abuse lawsuits against the Archdiocese involved Irish-born priests. Notes that by the 1960s, half of the priests and three-fourths of the bishops in the U.S.A. were from Ireland. Rigert cites numerous cases and quotes from survivors. He estimates that half "of the abusive priests from Ireland targeted girls," which he assumes "demonstrat[es] heterosexual behavior." Quoting survivors, he addresses the question of why female survivors delayed disclosure of their abuse. Chapter 3 describes the case of a priest in Florida who sexualized his role relationship with a woman in his parish, a case Rigert terms as typifying "how a priest can abuse a 'consenting' woman by listening to her, comforting her, grooming her..." Rigert's analysis rejects the defense of the sexualization as consensual, and asserts that Irish-born priests protected each other. Also cites the cases of priests in Texas. Chapter 4 regards Fr. Anthony O'Connell who, beginning in the 1960s, sexually molested students as young as 13-years-old at a Catholic seminary in Hannibal, Missouri, where he was a priest on staff and later was its director. He maintained some sexual relationships for 25+ years, including as a bishop in Knoxville, Tennessee. Rigert names 3 bishops, all from Ireland, whom he says were aware of O'Connell's behaviors and acted to protect him. Reports, without references, that 2 civil suits involving O'Connell "were settled for token amounts" and 3 others were dismissed "for having been filed too late." States: "I consider O'Connell particularly important to my story because he [as a bishop] is the most prominent same-sex abuser [to date] among the priests exported from Ireland to the States." Chapter 5 contrasts the Church's response to O'Connell for this "homosexual activity" with males, whom he sexually victimized in his role as director of a seminary, compared to the Church's response to those males who sought ordination as priests. Rigert attempts to analyze O'Connell's relationship with 4 of his victims. Chapter 6 attempts to examine the Church in Ireland in hope of "determin[ing] why so many priests exported to the United States wound up as sexual predators." Chapter 7 "provid[es] evidence that suggests [imposed celibacy] might be a factor in the abuse scandal [involving Irish priest]..." This is a portion of what he terms "the overwhelmingly Catholic culture of Ireland" as a contributing factor. He also suggests potential contributors as the Church repression of sexuality, and the sexual immaturity of priests. Chapter 8 focuses on Pope John Paul II and the Vatican. States that in their responses to the discovery of the sexual abuse of minors by Cardinal Hans Hermann Groer of Austria, abuses which were committed prior to his appointment as a bishop, the Pope and "the Vatican set the example of denial, secrecy, and cover-up, an example the American and Irish bishops followed, exacerbating the sexual abuses in their countries." Chapter 9 states his conclusion "that the [Church's] suppression of sexual desire, followed by [offenders'] cover and destructive sexual expression, was an underlying cause of the scandals... In Ireland it was a

cultural celibacy born of a cataclysmic famine, as well as a strict clerical celibacy imposed by the Catholic Church. In America, it was a cultural celibacy and secrecy imposed on homosexuals, in addition to the demands of priestly celibacy imposed by the church – an American Catholic Church built in large part by Irish immigrants.” Chapter 10, an epilogue, very briefly comments on the contemporary scope of “this unending tragedy of the Catholic Church.” Chapter 11, an afterword, comments on the lack of bishops being held accountable for their actions and inactions. Pp. 153-165 are endnotes.

Ripert, Eric (with Chambers, Veronica). (2016). 32 Yolks: From My Mother’s Table to Working the Line. New York, NY: Random House, 247 pp.

Memoir of the 1st 24 years of his life by an internationally recognized chef born to French parents who divorced when he was young, which left him sad and angry. At 8-years-old unmanageable after his mother’s remarriage, he was sent to Institution Saint-Louis-de-Gonzague, a Roman Catholic boarding school in Perpignan, France. Chapter 6, “Boarding School,” describes the context of his isolation at the school when “the man I’ll call Père Damien,” a former priest who was in charge of the boys during recess and study hall, “began paying more attention to me.” Commenting on the man’s status, Ripert writes: “In the early 1970s, a priest who had been forced to resign was considered *défroqué* – defrocked. You were shamed, but not fired, because the Church was very protective of itself and its own. Instead, defrocked priests were simply moved to another post. I would soon learn why Père Damien had lost his collar.” Ripert describes how the man groomed him and his mother, including arranging her permission to take Ripert on weekend outings for which she paid him. Eventually, the man attempted to sexualize his relationship with Ripert, but Ripert resisted and promptly informed his mother. She promptly informed the head priest. Ripert describes the man as being forbidden to talk to him. States: “For the rest of the year, whenever I saw Père Damien alone with other kids, my stomach tightened with fear, sensing that he might try to kiss them in his little room too. What he had done was wrong, but apparently it wasn’t wrong enough get him fired...”

Roberts, Ted. (2011). “The Battle the Church Faces.” Chapter 12 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 221-234.

From Chapter 1 by the authors, which is an introduction to the book: “The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book.” Uses a systems approach based on the “contextual world of a minister [that] consists of three parts” – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define “clergy sexual misconduct.” Roberts, a minister, is “founder of Pure Desire Ministries International,” Gresham, Oregon, and “is a clinical sexual addiction therapist.” The chapter is 1 of 2 in Part 6, Restoring Faith in the Church after Clergy Sexual Misconduct. Describes his “approach that truly brings healing to individuals struggling with sexual issues in the local Church.” It consists of 5 “foundational principles” and 5 “critical elements to facilitate healing in churches.” Invokes the framework of the “religious organization” as an addictive system, and the framework of individuals as having a sexual addiction. Portions of his critical elements reflect his experience as a fighter pilot in the U.S.A.’s war in Vietnam. 26 references.

Robertson, Geoffrey. (2010). The Case of the Pope: Vatican Accountability for Human Rights Abuse. London, England: Penguin Books, 228 pp.

Robertson is a lawyer who founded and heads Doughty Street Chambers, a civil liberties legal practice, London, England, and served as the first president of the United Nations War Crimes Court in Sierra Leone. Based on the Universal Declaration of Human Rights, Article 18, his position is that “churches must be free to propound the tenets of their respective faiths... subject to

laws necessary in a democracy to protect public interests and the rights and freedom of others. Church leaders and personnel are not only subject, like everyone else, to the laws of the nations where they live, for breaches of which they can be prosecuted or sued for damages, but to international criminal law...” Based largely on court cases in the U.S.A. and official reports from the Republic of Ireland, cites evidence of sex abuse of minors by Roman Catholic priests, noting similar patterns in Europe, Australia, and Canada. States that the facts “are shameful and scandalous... The evidence established that at the direction of the Vatican, wrongdoers were dealt with in a manner that protected them from exposure, silenced their victims, aided and abetted some to move on to commit further offences, and withheld evidence of their serious crimes from law enforcement authorities.” Presents a legal analysis and argument that the Roman Catholic Church’s Pope and its Holy See, the government of the Church that is recognized internationally as a sovereign and diplomatic entity, are not immune from legal accountability in civil, criminal, and international law for calculated acts “to keep these crimes from the purview of civil law enforcement.” Summarizes evidence that “reveals three stunning, shameful and incontrovertible facts about the governance of the Catholic Church since Joseph Ratzinger became an archbishop (1979), the head of the CDF [Congregation for the Doctrine of the Faith] (1981) and Pope (2005):” 1.) The occurrence of the sexual abuse of minors by clergy. 2.) That offenders were “harboured by the church, moved to other parishes or countries and protected from identification and from temporal punishment – usually a prison sentence – under Canon Law protocols...” 3.) “The Holy See... has dealt with sex abusers in a manner incompatible with, and in some respects contrary to, the law of the nation in which it operates, and has withheld the evidence of their guilt from law enforcement authorities.” Chapter 2 summarizes cases in the U.S.A., beginning with media reports in 2002, and cases from 3 judicial inquiries in the Republic of Ireland. Also summarizes the responses by Church hierarchy upon discovery. Chapter 3 critiques the Church’s elevation of its Canon Law over secular law, the consequence of which has been the lack of reporting the sexual abuse of minors to secular law enforcement authorities and not effectively preventing further acts of abuse by the same priests. Also critiques the *Crimen sollicitationis* document, a set of procedural rules related to certain sins, including the sexual abuse of minors, which “requires the accusation to be shrouded in enforced secrecy.” He calls this “an usurpation of the power of the state to punish crimes committed on its territory and against its children.” Chapter 4 examines the Holy See’s claim since Lateran Treaty of 1929 with Italy that it constitutes a sovereign state under international law. Chapter 5 assesses the Holy See and Vatican City by the objective criteria for statehood in the 1933 Montevideo Convention on Rights and Duties of States, and concludes they fail the criteria. Chapter 6 discusses the status of the Holy See in the United Nations (UN), and how it has functioned in UN affairs. Chapter 7 describes the Holy See’s practice of honoring Canon Law provisions regarding the sexual abuse of minors by priests rather than following applicable key provisions of the international Convention on the Rights of the Child (1989), which the Holy See ratified with reservation that change is legal effect. States: “The evidence shows that the primary consideration in dealing with children’s allegations has been the good name and reputation of the Catholic church and the protection of the priesthood from scandal.” Also addresses the Optional Protocol to the Convention of the Rights of the Child (2000), which the Holy See ratified in 2001. His position is “that the Pope, the Holy See, and the secret CDF archives must be made subject to national laws and the law of nations, and that the pretence of statehood and sovereignty, which has so far rendered them immune from these laws, can no longer be sustained.” Chapter 8 critiques the decisions of Joseph Ratzinger, as Prefect of the CDF from 1981-2005 and as Pope from 2005-2010, regarding cases of priests who were accused, or found guilty, of sexual abuse of minors. In light of the Holy See’s claim to be a sovereign state, Chapter 9 “consider[s] the question of whether and in what circumstances systematic sex abuse of children amounts to a crime against international law” within the jurisdiction of the International Criminal Court, and whether Ratzinger in his role as CDF Prefect and Pope is culpable. Chapter 10 examines the legal possibility of a civil suit against the Pope as a means of redress for harms resulting from sexual abuse of minors by priests, and as a means of deterrence. Chapter 11 is his concluding reflections and policy recommendations for the Church. Appendices; bibliography; endnotes.

Robbins, Rossell Hope. (1959). "Loudun Nuns." In The Encyclopedia of Witchcraft and Demonology. New York, NY: Crown Publishers, Inc., pp. 312-317.

Robbins is an independent scholar of Medieval Europe. The entry describes the case of Fr. Urbain Grandier, a Roman Catholic priest in France, who was "appointed in 1617 [as] parish priest of St.-Pierre-du-Marchè in Loudun... ..he openly made a mistress of one of his young penitents, Madeleine de Brou." As a "result of his notorious amours" and his suspected sexualized relationships combined with his antagonizing powerful Church leaders, including Cardinal Armand Jean du Plessis, various opponents in 1630 and 1633 led Ursuline nuns to accuse Grandier of various acts, including "adulteries, incests, sacrileges, and other crimes..." Following a trial, he was tortured and burned alive in public in 1634." Lacks references.

Robinson, Geoffrey. (2008). Confronting Power and Sex in the Catholic Church: Reclaiming the Spirit of Jesus. Collegeville, MN: Liturgical Press, 307 pp.

Robinson, now retired, was an auxiliary bishop, 1998-2004, in the Roman Catholic Church, Archdiocese of Sydney in Australia. From 1997-2003, he was co-chair of the Australian bishops' National Committee for Professional Standards. States at the outset: "Sexual abuse of minors by a significant number of priests and religious, together with the attempts by many church authorities to conceal the abuse, constitute one of the ugliest stories ever to emerge from the Catholic Church. It is hard to imagine a more total contradiction of everything Jesus Christ stood for, and it would be difficult to overestimate the pervasive and lasting harm it has done to the Church." His wider focus is the form of the Church that "these revelations absolutely demand." Examines "the very *foundations* of attitudes towards both power and sex in the church, for without changes in these foundations, any action taken would not touch the underlying problems." Also examines the double problem revealed by the fact of abuse, "the abuse itself and the response of church authorities to that abuse... It is only by studying the wider church that we can see some of the more fundamental issues involved in both of these questions." Considers identified causes of sexual abuse by priests and religious, including: celibacy, homosexuality, unhealthy psychological state, unhealthy ideas concerning power and sexuality, and an unhealthy environment or community. Chapter endnotes.

_____. (2011). "Challenging the Culture." Chapter 7 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 91-102.

A chapter in a book the purpose of which "is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America." Robinson is a retired auxiliary bishop, Archdiocese of Sydney, Australia. Critiques the *Pastoral Letter to the Catholics of Ireland* issued in 2010 by Pope Benedict XVI as "alarmingly inadequate" as a serious analysis "of factors that have contributed to the scandal of abuse" and as "providing a plan of action for the future." Suggests that the major fault" is that it fails to look at any teaching, law, practice, or attitude of the Church itself as in any way contributing. It fails to see that there might be elements of the 'Catholic culture' that have contributed to either abuse or to the poor response to the abuse." Very briefly "suggest[s] 12 elements in that culture that deserve serious consideration." 1.) the unhealthy elements of God as angry and the Church Triumphant, "for the two have walked together and fed off each other. Both have subjected the individual to the institution." 2.) the male Church in which power and authority are "in the hands of men, and all the imagery is masculine..." 3.) a culture of obligatory celibacy, which has "compounded the problem of male dominance" and has undervalued "the importance of human love and friendship." 4.) moral immaturity, which reflects the Church's "insistence on doing the right thing (and obeying the Church in deciding what is the right thing to do), to the detriment of actually thinking for oneself and taking responsibility for one's actions." 5.) placing orthodoxy (right beliefs) before orthopraxis (right actions), which "reflects the unhealthy idea that faith is intellectual assent to propositions rather than a response of my whole being to God's love." 6.) the Church's teaching "that every sexual sin is a mortal sin," which has "fostered belief in an incredibly angry God..."

and “placed the emphasis on the sexual sin against God rather than the offense against the abused minor.” Advocates moving away “from a sexual morality based on the artificial concepts of natural and unnatural toward a morality based on persons and relationships.” 7.) the ethos or mystique of the priest as “above other human beings, which “gives priests and religious privileged access to minors and a powerful spiritual authority over them, making it so much easier to abuse.” 8.) professionalism of the priesthood, including processes relating to selection, training, continuing appraisal, spiritual direction, supervision, in-service training, code of conduct, form of dress, attention to living conditions, and removal from priesthood or religious life for a person who “has shown a radical unsuitability for that life.” 9.) papal infallibility, which has contributed to “the poor response to abuse.” 10.) loyalty to a pope who is silent in the face of accusations of abuse, which contributed to the bishops’ silence and concealment: the silence of Pope John Paul meant that the bishops’ loyalty “worked against victims.” 11.) a culture of secrecy in the Vatican that promotes “always presenting a good external appearance to the world, ...a powerful factor in the mishandling of abuse.” 12.) excluding the “instinctive sensitivity and power of discernment that the [lay] members of the Church collectively possess in matters of faith and morals.” 19 endnotes.

_____. (2011). “Us and Them.” Chapter 14 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 297-307.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Robinson, a retired auxiliary bishop of the Church in Australia, was a member and later chair of the Professional Standards Committee of the Bishops’ Conference of Australia, which was “charged with providing a national response to revelations of abuse.” Presents a brief, “personal story,” beginning with his having been sexually abused by an adult stranger in a context apart from the Catholic seminary that he entered at the age of 12 to become a priest. Citing the seminary’s “complete silence” about sexuality, states: “This ignorance became part of the abuse, for I am sure it was a significant factor in making me a prime target for an abuser. It also meant that, when he abused me, I had no idea what he was doing or why.” During his work with the Professional Standards Committee, he began to acknowledge his having been abused. Describes his perspective as unique: “...I found myself in a bizarre situation. I was both a victim of abuse and a bishop responding to abuse. In so far as an ‘us’ and ‘them’ mentality grew up between many survivors and many bishops, I was both ‘us’ and ‘them.’” Briefly presents his critique of Pope John Paul II’s response to “paedophilia by clergy,” calling it a failure. 2 footnotes.

Robinson, Tony, & Robinson, Geraldine. (2011). “Addressing ‘the Shadows of the Lantern Bearers’: Psychological Treatment of Clergy Child Sex Abusers.” Chapter 16 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 335-364.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Tony Robinson “is a clinical psychologist who works in private practice.” Geraldine Robinson “is a clinical psychologist and consultant who works in private practice in Sydney, Australia.” States at the outset: “In this chapter, we review the development of current best-practice treatment models for people struggling with harmful sexual behaviours. Included in the review is the development of

treatment services offered within the Church. The chapter is not meant to be a comprehensive review of existing treatment programmes but rather a broad review of the essentials of effective assessment and treatment. Identifies as “two confounds to free and informed consent [by clergy] in [clinical] treatment” for sexual offenses as “the shame-based nature of the presenting problem” and as the mandate by order of a court or religious leader to participate. States without attribution that “best-practice treatment provided by prison-based programmes and Church-run programmes has proved to be very effective,” and that the “incidence of recidivism or future offending [is reduced] by about a half.” Very briefly discusses numerous topics: paraphilia, for which a formal definition is not provided; mandatory reporting and disclosure by offenders to clinicians; the “objective measures” of plethysmography and polygraphs; early conceptualizations of psychosexual disorders; the emergence of professional associations and the establishment of evidence-based treatment, including research on clergy who sexually abused; multi-dimensional assessment of clergy offenders, including the confound of whether participation is based on free consent. Identifies 5 main elements of treatment: cognitive distortions, relapse prevention, victim empathy, life skills, and attachment styles. They encourage the use of group-based treatment and the “good lives model.” Very briefly discusses post-treatment models of continuing care, including some considerations regarding an offender’s return to ministry. Regarding special issues in offender treatment, which include sexual orientation, states: “The offender’s sexual orientation is an issue distinct from, and not of itself a causal factor of, offending behaviour.” States without attribution: “Generally speaking, clergy sent to treatment tend to form two groups: those who committed adult boundary violations against adult parishioners, which were not illegal in secular law, and those who committed sex offences against children. The ratio between these two groups was roughly 80 per cent adult boundary violations to 20 per cent child sex offending.” 20 footnotes.

Rochford, E. Burke, Jr. (1998). “Reactions of Hare Krishna Devotees to Scandals of Leaders’ Misconduct.” Chapter 6 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 101-117.

By a professor of sociology and anthropology, Middlebury College, Middlebury, Vermont. This chapter “...consider(s) the interrelationship between leader misconduct, declining religious authority, and the development of the International Society for Krishna Consciousness (ISKCON), popularly known as the Hare Krishna movement” that originated in India, came to the U.S.A. in 1965, and reached its height in the 1970s with approximately 5,000 core members in its residential communities. Discusses “how leader malfeasance, and related struggles over religious authority, influenced the development of ISKCON in the 1980s.” Based on his 20 years of research that combines participant observation, interviews, and surveys. Builds conceptually on Mark Chave’s model of conflict and change within religious organizations. Following the death in 1977 of the founding guru, Srila Prabhupada, 2 structures of religious authority competed for control – the 14-member Governing Body Commission and 11 successor gurus appointed by Prabhupada. Between 1985-1986, 3 gurus – Ramesvara, Bhagavan, and Bhavananda – were “charged with sexual misconduct and corruption, forced to resign their positions and leave the movement.” In the early 1990s, a 4th, Kirtanananda, the guru leader of New Vrindaban in West Virginia, “was discovered to be involved in illicit sex.” In 1997, he was excommunicated for a number of serious offenses. In response to the sexual malfeasance and other types, a reform movement emerged and placed limitations on the guru’s power, role, and status. Footnotes; reference.

Rogers, Carole Garibaldi. (1996; 2011). “Epilogue: Where They Are Now.” Chapter 14 in Habits of Change: An Oral History of American Nuns. New York, NY: Oxford University Press, pp. 224-230.

Rogers is described as an oral historian. The book is organized around the stories of Roman Catholic Church women religious in the U.S.A. who lived through changes in the Church, when began in the 1960s. Rogers conducted 90+ oral history interviews, 1991-1995. In the “Epilogue,” Rogers identifies several more recent issues which have generated conflict in the Church. She quotes Theresa Padovano who earlier in the book was identified as a former “Sister of Charity of Leavenworth, Kansas,” which is described as “an offshoot of the Nazareth Sisters of Charity” in

Nazareth, Kansas. Padovano is currently married to a former Catholic priest and the mother of 4 children. Rogers writes:

“Another controversial issue in the Church in recent decades has centered on the issue of sexual abuse of minors. The numbers of clergy credibly accused of abuse and the numbers of bishops accused of covering up the evidence have horrified not only Catholics but people around the world. Women religious have spoken out in favor of the victims, served on newly mandated diocesan oversight panels and become active members of Voice of the Faithful, an organization formed in 2002 in response to the stories of victims first in Boston and then worldwide. A few communities of women religious in the United States have also had to deal with abusers in their midst. The numbers of women abusers, Theresa Padovano told me, ‘are smaller, much smaller. But their communities don’t want to deal with it either. The financial repercussions to their work, the bad publicity – it’s a human thing to want to protect what you’ve built. But, as with the bishops, you can’t choose the institution over people.’”

Rogers, Daléne C. Fuller. (2002). “Clergy Self-Care.” Chapter 11 in Pastoral Care for Post-Traumatic Stress Disorder: Healing the Shattered Soul. New York, NY: The Haworth Pastoral Press, pp. 89-93.

Rogers is a minister, United Church of Christ, and chaplain, Veteran’s Healthcare Administration Hospital, White River Junction, Vermont. The book is a brief overview of Post-Traumatic Stress Disorder, and addresses forms of trauma including sexual, physical, psychological, and spiritual. Chapter 11 very briefly discusses the need for “pastors [to] stay keenly aware of their own needs, feelings, and limitations” when they “support the spiritual, emotional, and psychological recovery process of those who seek their help.” Very briefly discusses “pastors becoming intentional about their self-nurture... in order to protect their mental health, creativity, and primary relationship,” and to preserve professional role boundaries. States: “A pastor has access to parishioner’s lives when people are likely to be extremely vulnerable. Should the pastor be particularly needy or fragile spiritually, emotionally, or sexually while attempting to provide pastoral care, there is a high risk for the pastor to excessively self-disclose his or her own problems, creating a level of intimacy that may be misinterpreted or misused.” References.

Rogers, Philip George (1963). “Prince Michael and the New Eve.” Chapter 11 in The Sixth Trumpeter: The Story of Jezreel and His Tower. London, England: Oxford University Press, pp. 111-128.

The book is an account of the Jezreelites, the followers of James Rowland White, who in the latter 19th century took the name Jezreel from the Hebrew scriptures and declared himself the sixth and final prophet of the Southcottian religious group in England who had followed Joanna Southcott (1750-1814), its leader. In 1878 and 1880, Jezreel and some of his followers made trips to the U.S.A. to seek followers. Rogers states that at its height in the 1880s, the group, which he calls both a cult and a sect, had “about 1,400 ‘regularly affiliated’ members.” Chapter 11 describes the story of Michael Keyfor Mills (1857-1922) in Detroit, Michigan, who was attracted to Jezreel’s teachings. With his wife’s support, Mills “called himself ‘Prince Michael’, and claimed to be the next ‘Messenger’ or ‘Trumpeter’ in succession to Jezreel... Gradually he came to believe that he was specially chosen to by God to expound the doctrines [of Jezreel and the New and Latter House of Israel].” He accumulated about 150 followers in a commune, God-House, outside of Detroit. In 1891, attempting to succeed Jezreel as the head of the English group, Mills went to England, but was rebuffed, and return to Detroit. Rogers states that “a scandal of the first magnitude soon overtook him.” He was arrested and charged with the criminal offense of seducing a 15-year-old female whom he had placed in God-House “with her parents’ consent, ostensibly to help with the services.” At trial, the jury returned a guilty verdict in 15 minutes, and he was sentenced to 5 years in prison, the maximum. Released after 4, he resumed his role at God-House. Lacks reference; primary sources are English newspapers.

Romo, Jaime J. (2010). Healing the Sexually Abuse Heart: A Workbook for Survivors, Thrivers, and Supporters. Carlsbad, CA: WPR Publishing, 168 pp.

Romo, a Commissioned Minister in the United Church of Christ denomination, formerly was: a teacher, ESL/Bilingual Social Studies, Unified School District of Los Angeles, California; a faculty member, Teacher Education Department, National University, La Jolla, California; a

faculty member, Department of Learning and Teaching, University of San Diego, San Diego, California. In the introduction, he states that he presents his “spiritual life journey [as a survivor of child sexual abuse by a Roman Catholic priest]... with the understanding that it describes a spiritual process that may be useful for others as they struggle with the impact of [child sexual] by religious authorities at individual or a collective level.” Describes the workbook as “a synthesis of various bodies of knowledge that range from learning theory, to spiritual development, to applied psychology, to healing and recovery,” which he applies to survivors’ spiritual life “as impacted by religious authority sexual abuse [RASA].” His first-person accounts are interspersed through the text. Addresses survivors’ recovery or health – a process of transformation – in the domains of physical, emotional, psychological, intellectual, and spiritual. Part 1 “is written with and primarily for victims or survivors of [RASA]. Overall, the direction of the first four chapters might be: mourning the past, mourning the present, choosing to live, and living.” Each topical chapter consists of 4 sections organized by questions, journal-style exercises, and information. Part 2 “is written with and primarily for survivor supporters, whether or not they have experienced sexual abuse by a religious authority.” States at the outset: “I believe that by keeping your role of supporting [RASA] victims in mind, survivor supporters may better understand and transform their own betrayal, loss, or whatever impacts clergy abuse has had upon them... I also expect that anyone who claims to be an ally for victims or survivors of child sexual abuse will undergo a process of changing her mindset and way of seeing.” Numerous quotes from a wide-range of sources lack full citation. Chapter 6 consists of 3 pages of definitions plus references.

Rosser, B. R. Simon. (1992). Gay Catholics Down Under: The Journeys in Sexuality and Spirituality of Gay Men in Australia and New Zealand. Westport, CT: Praeger Publishers.

Rosser “is a licensed psychologist and an assistant professor,” Program in Human Sexuality, in Department of Family Practice and Community Health, University of Minnesota School of Medicine, Minneapolis, Minnesota. “This book looks at the relationship between sexuality and spirituality. Specifically, it examines how men of Roman Catholic background have come to understand their homosexuality and integrate it into their lives. As such, it is the story of 13 Australasians (Australians and New Zealanders) from a specific perspective: examining their experience of religion and homosexuality.” Based on semi-structured, open-ended interviews. “Volunteers were chosen who represented a diverse range of sexual life-style and spirituality.” Individual’s responses are presented in first person. Chapter 4, “Len,” is the story of a 36-year-old who, because his family “lived in a small seaside Queensland town,” was sent to a Catholic boarding school for 8 years. States: “I hated boarding school. As an emotionally sensitive kid, surviving in a harsh, emotionally cold environment where people were forced to stand on their own resources was a very lonely period... As you might expect, some of the Christian Brothers [who operated the school] were good and others bad, by which I mean cruel. Some brothers were known to be gay and were made fun of because of it. So there were a lot of stories about they supervised the showers or tucked you into bed at night. As distinct from the rumours, the only actual incident of paedophilia I remember was one brother who used to sit on particular kids’ beds after light out in the dormitory. I used to be envious, until I found out that he used to fondle them... None of us ever reported the matter, because he was the headmaster.” Chapter 5, “Keri,” is the story of a 37-year-old who was born into a Maori family in New Zealand. States: “My first serious lover was an Anglican curate, while I was still at school... I was 16 and he was in his early twenties.”

Rosado-Nunes, Maria José, & Jurkewicz, Regina Soares. (2007). “Sexual Violence in the Catholic Church.” Chapter 11 in Maguire, Daniel C., & Shaikh, Sa’diyya. (Eds.) Violence Against Women in Contemporary World Religion: Roots and Cures. Cleveland, OH: The Pilgrim Press, pp. 212-230.

Rosado-Nunes is a professor of sociology and religion, Pontifical Catholic University of São Paulo, São Paulo, Brazil. Jurkewicz “had done major research in Latin America..., including studies on the sexual abuse of women by priests in Brazil.” Chapter includes empirical work by Jurkewicz for her doctoral dissertation in religious sciences, and includes quotes from persons interviewed as part of the study. Written in response to disclosures in *National Catholic Reporter* of the sexual abuse of nuns by Roman Catholic priests in 23 countries, including Brazil.

Discusses the Church's "elaborate strategy of denial and concealment as a means of dealing with cases of abuse." Regarding cases made public in Brazil, notes the Church's tendency "to conceal the abuse, to denigrate the women and girls, and to justify the defense of the abuse." Quotes from an interview of an attorney representing an accused priest to illustrate the tendency. Compares procedures in Brazil and the U.S. "to deal with Catholic priests who have been involved in cases of abuse and sexual violence" and concludes that Brazil lacks "institutional policy for dealing with the problem." Critiques the response of Church hierarchy, including a Brazilian bishop who was interviewed. Regarding women's resistance "to disclose sexual violence committed by religious authorities," they found: "The women resisted in disclosing the abuse largely because of a holy aura that accompanies the figure of the priest, making it difficult for them to be seen as the perpetrators of sexual abuse because their symbolic power masks their position as aggressors. The women also knew that they might be seen as opportunists as much in the judicial process as in public opinion, or even in the eyes of their own families." The relationship of a priest's power and authority to parishioners was cited by an attorney who was interviewed. Discusses whether the women interviewed believed that it was worthwhile to disclose abuse. The cases in the study represent model cases "in the sense that they reveal a structural and systemic nature of violence perpetrated against women in society and in religious spaces." Cites Catholic teachings and concludes: "This structural inequality attributed to the Catholic thinking about men and women sustained the possibility that the actual physical body of the woman continues to be an object of violence. This inequality establishes immediate hierarchical relationships and relationships of power, opening up a space facilitates the perpetuation of abuse." Finds hope in that abuse and its cover-up are being exposed. 28 footnotes.

Rose, Michael S. (2002). Goodbye, Good Men: How Liberals Brought Corruption into the Catholic Church. Washington, D.C.: Regnery Publishing, Inc., 276 pp.

By the executive editor, Cruxnews.com, a World Wide Web newsmagazine and wire service. Wrote the book in his role "as a professional investigative journalist for the [Roman] Catholic press..." Examines the problem of vocations in the U.S. Catholic Church: "This is a book that seeks first to identify ["a sickness of untold proportions"], or at least a portion of it, in hopes that the pathogen can be removed and the body healed. In short, many have hijacked the priesthood in order to change the Catholic Church from within. The trouble starts in the seminary, and gross sexual immorality and the protective network formed around that immorality is only one of the major issues that needs to be forthrightly addressed by the shepherds of the Catholic Church..." Commenting on media reports in 2002 that centered on "sexual abuse among the Catholic clergy" and the archdiocese of Boston, Massachusetts, he states that the book "presents documented evidence that the root of this problem – the cover-up and the sexual scandals themselves – extends down to the very place where vocations to the priesthood germinate: the seminary... A corrupt, protective network starts in many seminaries where gay seminarians are encouraged to 'act out' or 'explore their sexuality' in highly inappropriate ways." Chapter 2, "Stifling the Call," discusses "four common deterrents" that discourage "the discerning young man" from a priestly vocation: "feminization of the liturgy, poor catechesis, unmanly priests, and the many sexual scandals involving Catholic clergy..." Briefly cites specific cases of clerical abuse, including: Bishop Keith Symons, diocese of Palm Beach, Florida, who acknowledged molesting 5 males in three parishes; Christopher Cardinal Schönborn, archbishop of Vienna, Austria, who acknowledged that his predecessor, Hans Hermann Cardinal Gröer had committed sexual misconduct against seminarians; Bishop Patrick Ziemann, diocese of Santa Rosa, California, who admitted to sexual misconduct with a priest in the diocese, allegedly in exchange for keeping quiet about the priest's "severe financial improprieties" that led to his dismissal from his parish; verbal and physical sexual harassment of a Jesuit priest in northern California by three of his superiors that led to a lawsuit which the Jesuits settled; Bishop Anthony O'Connell, diocese of Palm Beach, Florida, who "sexually abused a teenage seminarian when he was rector of St. Thomas Aquinas Seminary in Hannibal, Missouri." In Chapter 4, "The Gay Subculture," he draws from Jason Berry's Lead Us Not into Temptation (1992) which reports on a 1984 lawsuit against the bishop of San Diego, California, and the diocese by a man following his expulsion from St. Francis Seminary, southern California. The man "claimed he had been sexually assaulted by one priest on the seminary faculty and harassed by other faculty priests. (The lawsuit was settled out of court in April 1985

for approximately \$23,000.)” Rose continues with Berry’s report of the case, that the man stated that the vice rector of the seminary “propositioned him a dozen times over a period of two years” and that a priest who taught music “was having sexual relations with at least four seminarians...” Chapter 11 cites incidents of sexual abuse of minors by staff at St. Anthony’s Seminary, Santa Barbara, California, a minor seminary operated by the Province of St. Barbara of the Order of Friars Minor. Relies on anonymous sources. Occasional use of references.

Ross, Susan A. (2013). “Self-Love and Ministerial Practice.” Chapter 7 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 77-86.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Ross is a professor theology and faculty scholar, Loyola University-Chicago, Chicago, Illinois. Begins with an example of a 32-year-old Episcopal Church priest who is pastor of a parish. In the context of clergy, congregations, and sexual boundary violations, her premise is: “Most often, situations where boundaries get crossed inappropriately arise when a person is out of balance in relation to work and personal life.” The chapter “sketch[es] out an understanding of sexuality that is faithful to the Christian theological tradition and at the same time can offer wisdom to ministers for their own and their congregations’ sexual health.” Very briefly summarizes the Christian tradition, noting Roman Catholic and Protestant influences, and commenting on the tradition can leave the priest in the example “at risk and needy, with the potential for inappropriately crossing boundaries, placing her and those to whom she ministers in precarious situations.” Very briefly reviews contemporary theologies of love, justice, and sexuality, drawing on the work of Margaret A. Farley and Barbara Hilkert Andolsen, and advocates for a self-care that follows from self-love: “We make sure that those whom we love are adequately cared for, and this goes for ourselves as well. Tending to one’s whole being, especially for those dimensions that touch most closely on our sexuality, is important for everyone.” Returning to the example, presents 4 practices that promote self-care. Discussion questions and 6 recommended readings; 6 footnotes.

Rossetti, Stephen J. (Ed.). (1990). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, 206 pp.

Rossetti is a Roman Catholic priest, Diocese of Syracuse, New York, and a licensed psychotherapist. An interdisciplinary collection of essays that addresses a set of questions: “1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church’s] responsibility in the process of healing?” Authors represent a variety of religious, clinical, and professional backgrounds. Chapters include: “Myths of the Child Molester.” Stephen J. Rossetti and Leslie M. Lothstein; pp. 9-18. “Psychological Theories of Pedophilia and Ephebophilia.” Leslie M. Lothstein; pp. 19-43. “The Treatment of Child Sex Abusers in the Church.” Frank Valcour; pp. 45-66. “A Priest Child Abuser Speaks.” Anonymous; pp. 99-111. “Psychological Intervention for Parishes Following Accusations of Child Sexual Abuse.” Carroll Craddock and Jill R. Gardner; pp. 123-142. “Officially Responding to an Accusation of Sexual Abuse: Reflections of an Diocesan Communications Director.” Carol Stanton; pp. 143-148. “Legal Aspects of the Sexual Abuse of Children.” Alan J. Placa; pp. 149-173. “Pastoral Reflections on Child Sexual Abuse in the Church.” Matthew Clark; pp. 175-184. “A Challenge to the People of God.” Stephen J. Rossetti; pp. 185-199.

_____. (1990). “A Challenge to the People of God.” Chapter in Rossetti, Stephen J. (Ed.). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, pp. 185-199.

From an interdisciplinary collection of essays that addresses a set of questions: “1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church’s] responsibility in the process of healing?” Rossetti is a Roman Catholic priest, Diocese of Syracuse, New York, and a licensed psychotherapist. Applies psychodynamic therapy’s task of refocusing from the presenting problem – sexual abuse of children – to identify the underlying conflict in society and the faith community. Draws from the clinical work of Robert J. Stoller and Patrick Carnes, and concludes that “the existence of sexual perversions in our own family indicates that our understanding and appropriation of sexual impulses and sexual desires are flawed.” His analysis identifies two factors. The first is that the Roman Catholic Church is obsessed with the sexual conduct of others and its moral consequences, and fosters repression of internal sexual impulses, particularly for the vowed religious. The second factor is the human impulse of aggression. Draws from Stoller’s work to conclude that “rape, voyeurism, exhibitionism, and the many forms that sexual perversions can take are actually acts of hostility that witness to an underlying rage in the soul of the perpetrator.” He further asserts: “Child sexual abuse is not only a failure to integrate one’s sexual desires and needs, it is also a failure to integrate one’s aggressive impulses.” Argues that the church “manifests signs of an inability to manage human aggression,” e.g., that an anti-masculine sexism in the church has emasculated males and God. Defines the challenge to the church: “...to value, yet to place in perspective, the human impulses of aggression and sexuality” which would strike a balance between repression and obsession, being neither dehumanized nor driven by impulses. Concludes by extending his call for personal and societal integration of human impulses to the church in regard to the child molester: “To separate this person from us is to perpetuate the unintegrated state of of our society.” Some references are cited.

_____. (1996). A Tragic Grace. Collegeville, MN: The Liturgical Press, 126 pp. Examines the impact of Roman Catholic clergy who sexually abuse children. Very direct, accessible style. Chapter 1 traces the slow realization of the sexual abuse of children in society in general and the Roman Catholic Church in particular. Chapter 2 reports results from 1992 commissioned research study on the effects of on parishioners of child abuse by clergy: strong negative emotions; decline in trust of priests and overall satisfaction with priests; dissatisfaction with Church’s response and a desire for a more open manner; decline in confidence in Church leadership; decline in overall satisfaction with the Church. Chapter 3 examines the parish as a victim and describes: strong need for information, leadership, and healing; action plan; parish assistance team; dealing with allegations. Chapter 4 identifies screening issues and lists 6 psychological risk indicators: confusion about sexual orientation; childish interests and behaviors; lack of peer relationships; extremes in developmental sexual experiences; personal history of sexual abuse and/or deviant sexual experiences; excessively passive, dependent, conforming personality. Chapter 5 discusses treatment options, recidivism rates, and factors to consider regarding a return to ministry. Chapter 6 calls for an orientation that is positive, pastoral, pro-victim, and pro-active. Chapter 7 is a personal analysis of trends in the Church. Footnotes.

_____. (1998). “Some Priest Child Molesters Can Be Returned to Ministry.” Chapter 9 in Winters, Paul A. (Ed.). Child Sexual Abuse. San Diego, CA: Greenhaven Press, Inc., pp. 74-83. [Reprinted from: Rossetti, Stephen J. (1995). The mark of Cain: Reintegrating pedophiles. *America: The National Catholic Weekly*, 173(6, September 9):9-16.]

For description, see the annotation for the article in this bibliography, Section IIa.

_____. (2003). “The Catholic Church’s Response to Child Sexual Abuse is Adequate.” Chapter 8 in Gerdes, Louise I. (Ed.). Child Sexual Abuse in the Catholic Church. San Diego, CA: Greenhaven Press, Inc., pp. 48-51. [Reprinted from: Rossetti, Stephen J. (2002). The Catholic Church and child sexual abuse: Distortions, complexities, and resolutions. *America: The National Catholic Weekly*, 186(13, April 22):8-15.]

For description, see the annotation for the article in this bibliography, Section IIa.

_____. (2011). "The Psychological Wellness of Priests." Chapter 4 in Why Priests Are Happy: A Study of the Psychological and Spiritual Health of Priest. Notre Dame, IN: Ave Maria Press, pp. 37-67.

Rossetti is a Roman Catholic priest, Diocese of Syracuse, Syracuse, New York, former president and chief executive officer of Saint Luke Institute (Suitland, Maryland), a licensed psychologist, and a clinical associate professor of pastor studies, Catholic University of America, Washington, D.C. From the introduction: "This study is an attempt to break through the myth and the mystery to investigate a few basic truths about the priesthood [in the Roman Catholic Church]." Utilizes "statistical research into its psychological and actual state." From the summary of the findings: "This book primarily presents the findings of survey research completed in 2009 of 2,482 priests from twenty-three dioceses around the United States. It is supplemented by a previous research study completed in 2004 of 1,242 priests from sixteen dioceses. The focus of the studies was the psychological and spiritual health of Catholic priests in the United States." Chapter 4 reports results of respondents' responses in the 2009 study. Among the topics addressed: pathology results on the Brief Symptom Inventory (BSI); correlation of the BSI scales with emotional support and friendships; priests reporting have been the victim of sexual abuse before the age of 18; priests with sexual difficulties in childhood; years ordained and overall mental health. Compares results to other studies, including that of John Jay College of Criminal Justice, The Causes and Context of the Problem of Sexual Abuse of Minors by Catholic Priest and Deacons in the United States, 1950-2010 (2011). Reviewing his data, he comments: "These data suggest that it continues to be critically important to screen out candidates for the priesthood with significant sexual problems in childhood... Candidates reporting any kind of significant sexual problem in childhood should be extensively screened and, if accepted, closely monitored during the formation period... Overall, I think it clear that, in some places, the previous screening standards for priesthood, especially in the area of sexuality, were too low. The Church at all levels has paid a heavy price for that, as have countless children and their families. The bar is being raised, particularly in the area of sexual health, and it needed to be raised. These changes are already having strong positive and measurable results."

_____. (2012). "Learning from Our Mistakes: Responding Effectively to Child Sexual Abusers." Chapter 3 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 29-46.

From a book of presentations at the Roman Catholic Church's International Symposium Against Child Abuse, the theme of which was "Toward Healing and Renewal," that was held at the Church's Pontifical Gregorian University, Rome, Italy, February 6-9, 2012." This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the 'open wound' of [sexual] abuse [of minors]." An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Rossetti, a monsignor, is clinical associate professor of pastoral studies, Catholic University of America, Washington, D.C., and from 1993-2009 was president and chief executive officer of Saint Luke Institute, "a residential treatment program for clergy and religious" in Silver Spring, Maryland. An address to the Symposium. His presentation "outline[s] six kinds of mistakes that Church leaders made when working with priest offenders," and "suggest[s] some remedies that have been shown to be effective." 1. *Not Listening to Victims, Being Manipulated by Offenders*. He recommends a policy of "Victims First," and states: "The victim, not the perpetrator, ought to be the first focus of the Church's attention." Also recommends that Church leaders use "a panel of child sexual abuse experts in criminal investigation, law enforcement, canon law, and mental health to investigate and advise the bishop." 2. *Underestimating the Prevalence of Child Sexual Abuse in One's Diocese*. Recommends: "Proactively determine the truth about child sexual abuse in each country. Develop a comprehensive prevention program and implement it now." 3. *Believing that Perpetrators Could Be Cured and Risk Free*. Recommends that "those who sexually molest minors should undergo a treatment program informed by modern treatment regimens and designed specifically to address their pathologies," and to "also promote their living a healthy, virtuous

life.” Also recommends not demonizing offenders. 4. *Misunderstanding Forgiveness for Perpetrators*. He differentiates between forgiveness and reassigning an offender to a “priestly ministry.” He recommends the actions in a statement by Pope Benedict XVI: “... to punish those who have sinned, and above all to exclude them from further access to children.” He also recommends referring allegations of child sexual abuse to civil authorities in “countries with functioning and just criminal justice systems,” and calls for developing safety plans for offenders based on their level of risk, which entails supervision, avoidance of children, and enforcement. 5. *Insufficient Human Formation of Priests, Including Human Sexuality*. Recommends “[d]evelop[ing] strong child-safe education programs,” “[p]rovid[ing] psychosexual screening of candidates for the priesthood,” and “[p]roviding extensive formation and ongoing formation in healthy, chaste psychosocial and psychosexual living for candidates to the priesthood and for priests.” 6. *Missing the Red Flags*. Recommends: “Church leaders should be educated on the ‘red flags’ that someone might become, or already is, a perpetrator of child sexual abuse. When significant red flags or boundary violations surface, interventions should restore proper boundaries and assess and intervene as appropriate.” 13 chapter endnotes.

Rossetti, Stephen J., & Lothstein, Leslie M. (1990). “Myths of the Child Molester.” Chapter in Rossetti, Stephen J. (Ed.). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, pp. 9-18.

From an interdisciplinary collection of essays that addresses a set of questions: “1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church’s] responsibility in the process of healing?” Rossetti is a Roman Catholic priest, Diocese of Syracuse, New York, and a licensed psychotherapist. Lothstein is director of psychology, Institute for Living, Hartford, Connecticut, and associate professor of psychology, Connecticut Health Services Center. Briefly examines 4 myths about child molesters. 1. Child molesters are dirty old men. This popularly portrayed image is based on the notion that the sex offender “is someone unlike us,” including the demographic that they are unknown to the victim and/or victim’s family. Draws from clinical and research studies to refute this myth, and to describe statistical profiles of offenders. 2. All child molesters are homosexual. Cites research studies and clinical data to refute this myth. States without referencing a source that “[it] appears to be especially true of priests and religious” that those molest boys are heterosexual men, and that “It appears that a variety of factors can inhibit priests’ healthy acknowledgment of their heterosexual interests, enabling them to refocus their sexual interests on the male child.” Concludes that: “Homosexuality and child abuse are two different realities that spring from two different psychodynamic sets of factors.” 3. All child molesters are pedophiles. Refutes this by differentiating between the diagnosis of pedophilia, based on Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) (DSM-III-R), and ephobophilia, i.e., sexual involvement with past pubescent children, a non-DSM-III-R term. States without a citing a source: “What is usually the case is that actual sexual contact with an adolescent is the result of other types of mental problems which result in an inability to form close relationships with peers and a breakdown of one’s social inhibitions against being involved with youths.” The authors estimate that “over 90 percent of [Roman Catholic] priests and religious who sexually molest children are not true pedophiles. They are involved with postpubertal adolescents; they are therefore ephobophiles.” 4. Child molesters can never be returned to ministry. Asserts that the question to be asked “is not so much ‘if’ [child molesters who are priests] should return to ministry but ‘which ones’ should return and the guidelines by which we implement reintegration.” States without citing a source: “Most priest or religious child abusers, while having significant psychic problems, are not pedophiles and often respond well to treatment. The experience among the residential treatment centers is that these child sex abusers can be treated effectively.” Regarding pedophiles, states without citing a source that: “There is little thought of changing their deviant pattern of arousal... What is hoped for is a containment of their sexual behavior. ...the likelihood of recidivism is high enough to cause one to question the possibility of returning them to a position of public trust.” Recommends a case-by-case review of individuals under consideration for return. References.

Rothbaum, Susan. (1988). "Between Two Worlds: Issues of Separation and Identity After Leaving a Religious Community." Chapter 11 in Bromley, David G. (Ed.). Falling from the Faith: Causes and Consequences of Religious Apostasy. Newburg Park, CA, pp. 205-228.

Rothbaum counsels former members of alternative religions at Sorting It Out (SIO), a Berkeley, California-based nonprofit educational corporation, and is its director. Reports the descriptions of former members' experiences of leaving their groups. Of 2,000+ SIO participants from 250+ groups, most were "self-defined seekers who read religious literature and 'shopped around' before choosing a community." Most did not describe their experiences as either having been brainwashed or subjected to mind control by a cult, or as having been part of a benign new religious movement that they were free to leave, two dominant theories in the literature at the time of Rothbaum's writing. Rather, the SIO participants described more complex patterns of groups that broke down an individual's faulted identity in order to remake the person in a more ideal image that reflected the group's or the charismatic founder's identity. One outcome of that process was the members' difficulty assessing the leader's behavior: "Completely immersed in the group's social reality, it is hard for members to trust their perceptions when these are at odds with the community's explanation. More than one woman who has been told that she was specially blessed with Guru's grace has only later found the words to say that she was sexually abused... When isolation is combined with the placement of absolute power in the hands of a single leader, the situation is ripe for abuse." Several references.

Rousseau, Denise, M. (2006). "Renewing the Psychological Contracts of the Clergy and Laity." Chapter 8 in Bartunek, Jean M., Hinsdale, Mary Ann, & Keenan, James. F. (Eds.). Church Ethics and Its Organizational Context: Learning from the Sex Abuse Scandal in the Catholic Church. Lanham, MD: Rowman & Littlefield Publishers, Inc., pp. 97-113.

Based on a paper presented at a conference on ecclesiastical professional ethics, Boston College, Chestnut Hill, Massachusetts, February 14-15, 2004. Rousseau is a professor of organizational behavior, Heinz School of Public Policy and Management, and Graduate School of Industrial Administration, Carnegie Mellon University, Pittsburgh, Pennsylvania. "This chapter explicates the concept of a psychological contract to promote discussion of how the [Roman Catholic] church in the United States can rebuild quality relationships among clergy and laity [following media revelations in 2002 regarding the sexual abuse of minors by priests and the actions by hierarchy upon discovery]. As voluntary agreements, psychological contracts bind parties to values, modes of expression, and conduct that can generate effective mutual support and resilient, sustainable relationships." Describes 6 features of the contract and several types. Discusses implications of the contracts for restoring trust between clergy and laity. Identifies several issues to be addressed. 32 footnotes.

Rousseau, Jean-Jacques. (2000). "Book 4." Chapter in Confessions. [Coleman, Patrick. (Ed.); Scholar, Angela. (Trans.)]. New York, NY: Oxford University Press, pp. 129-171.

In this autobiographical account of his life and experiences, Rousseau (1712-1778), a native of Geneva, Switzerland, describes the experiences that shaped his influential political and philosophical thought. Raised a Protestant, he converted to Roman Catholicism as an adolescent after he had run away from home and was befriended a Catholic priest and a paid lay proselytizer. As a young adult, during his journeys in Europe, he observes: "Since I was a Catholic and had openly declared myself to be one, I observed without mystery or scruple the religion I had embraced." While staying in Lyons, France, his funds were low, and to save money, he prepared to spend the night on a bench in the public square. He was approached by a priest who "asked if I had no lodging. I admitted my circumstances, he appeared affected by them; he sat down beside me, and we fell into conversation. He spoke in an agreeable way; indeed, everything he said encouraged me to form the highest opinion of him." Seeing that Rousseau was "well disposed towards him," the priest said "he could certainly not allow [Rousseau] to spend the night in the square," and it since it was too late to find lodging, offered to share his bed. Rousseau accepted the offer, "hoping that here was a friend who might prove useful." During the night, the priest attempted to engage him sexually. Based on that and another encounter, Rousseau writes, "I have always regarded [Lyons] as of all European cities the one most given over to awful corruption."

Royal Commission into Institutional Responses to Child Sexual Abuse. (2016, March). Consultation Paper: Best Practice Principles in Responding to Complaints of Child Sexual Abuse in Institutional Contexts. Sydney, New South Wales: Royal Commission into Institutional Responses to Child Sexual Abuse, 63 pp. [Accessed 12/29/18 at the World Wide Web site of the Royal Commission into Institutional Responses to Child Sexual Abuse: <https://www.childabuseroyalcommission.gov.au/sites/default/files/file-list/Consultation%20paper%20-%20complaint%20handling.pdf>]

The Royal Commission was created by the government of Australia in 2013 to inquire into the responses of institutions, including religious-affiliated entities, to allegations of child sexual abuse (CSA) between 1940 and 2014. Its reference was extended to December, 2017; its final report was released at that time. The Commission conducted both public and private hearings, and private sessions. It had the power to summons people to appear and to produce documents. Specific themes and issues were identified and the public was invited to provide submissions. Among those responding included a number of denominations, survivors and advocacy groups, law enforcement agencies, and child-serving agencies. Chapter 1, "Introduction," cites the Commission's terms of reference, which include "what institutions and governments should do to better protect children against [CSA]," and "what institutions and governments should to achieve best practice in encouraging the reporting of, and responding to reports of information about, allegations, incidents or risks of [CSA] and related matters in institutional contexts." The term *child* is defined as a person under 18 years of age. To the existing the body of knowledge, the introduction states: "...we are adding the insights [regarding best practice which] we have derived from our case studies, [4,645+] private sessions and research." Among *responses to complaints of CSA*, identifies as examples: identification of a complaint; assessment of a complaint; reporting; investigation; communication; maintain records; complete a root cause analysis; monitor and review policies, procedures, and practices. States: "Our [34] public hearings, private sessions and research have identified institutional failings when responding to complaints of [CSA]." Of the documents 4 cases studies which "illustrate some of the problems we aim to address in best practice principles," 1 regards The Salvation Army and its boys' homes in New South Wales and Queensland, 1 regarding a primary school and the Toowoomba [Roman] Catholic Education Office, and 1 involves the [Roman] Catholic Diocese of Wollongong and a priest of the Diocese. The document is preceded by the Commission's published research, Hear No Evil, See No Evil: Understanding Failure to Identify and Report Child Sexual Abuse in Institutional Contexts. (2015). Chapter 2, "Complaint handling processes and obligations," includes a brief survey of existing United Nations' and Australian organizations' positions and procedures with relevance to complaint processes regarding children. States: "Robust complaint handling procedures... contribute to the prevention of child sexual abuse by strengthening the safeguards within an institution." Chapter 3, "Best practice principles," identifies and describes 6 "principles that to make for strong and effective practice in responding to complaints of child sexual abuse." The six are: "1. An institutional culture that makes decisions based on the best interests of the child and is aware of the inherent vulnerability of children in their care." "2. A child-focused complaint handling policy." "3. A process that is clear and accessible to children and adults, and emphasises responsiveness and accountability." "4. Protocols are in place for managing relationships and sharing information with other agencies." "5. Training is provided about the complaint handling process." "6. An ongoing audit process is in place." Lists suggested topics to include in a complaint handling policy. Chapter 4, "Implementing the principles," identifies numerous "[a]ctions that institutions can take to encourage and support a culture" that encourages reports. Actions are topically organized. Chapter 5 describes the Commission's request to receive submissions on issues raised by the document. Pp. 35-51 are 4 appendices. Appendix 4, "What research and experience tell us," is a topical summary. 171 endnotes.

Royle, Edward. (2010). A Church Scandal in Victorian Pickering (Bothwick Papers No. 117). York, England: Bothwick Institute, University of York, 47 pp.

Royle is an emeritus professor of history, University of York, York, England. Based on archival documents and manuscripts. Presents his analysis of the Church of England's ecclesiastical case

against Rev. George Alexander Cockburn (1806-1881) for his actions while vicar of Pickering (1858-1863), located in Yorkshire. Royle states that in the Victorian era, the Church of England's "parish clergyman was expected to be a gentleman, educated to take his place among the town's elite and to set the moral tone of the community of by word and deed." Royle's purpose "is to see how [a clergyman like Cockburn who did not match the Victorian stereotype expectations for his role] fared in the face-to-face society of a small market town where gossip could thrive and rumours spread, and where everyone knew everyone else's business." Describes Pickering as "provincial, male-dominated little world" headed by professional males, including clergy, in a community of 3,400 "where social position and gender were all-important." Describes Cockburn as the beneficiary of appointments to a series of Church positions in Yorkshire by an uncle who was the Dean of York and maintained an "intricate web of patronage" in the Church for his extended family. While vicar of Pickering, Cockburn, who was married and had children, became closely involved with Jane Wardell and her family. Wardell was 30 years younger and her family was in a socioeconomic class beneath his. Her family was an active part of the parish; her father was the sexton for many years. As rumors, based on circumstantial evidence, spread that Cockburn's relationship to Wardell was sexual, people withdrew from the congregation in significant numbers. When Church disciplinary actions against Cockburn began in 1863, he declined to participate. In 1864, a Church Consistory Court conducted a trial on 2 charges: that he "committed adultery, fornication or incontinence" and that he had brought the Church into disrepute by creating a scandal. "The trial was more about Jane Wardell's character than Cockburn's guilt." The prosecutor conceded that he could not establish Cockburn's guilt on the on fornication charge, but the Court did return a verdict that Cockburn had caused scandal to the Church, and suspended him without pay for 5 years. Royle concludes that the case "demonstrates not only the power of gossip but the power of lay elites when determined to have their own way." The trial was reported in English newspapers and in *The New York Times* in the U.S.A. In the Aftermath section, Royle traces what happened to Cockburn, his wife, and Wardell. Archival records indicate that after the trial, Pickering was "enjoying a new life as the supposed curate of a Suffolk market town, and, although there is no evidence that he was ever licensed, the local newspaper shows him to have been involved in the life of the parish church..." The records indicate he was living with a woman presumed to be Wardell. Royle concludes that the records "appear [to support the fact] that, at least in his later years, George Alexander Cockburn was no longer a serial philanderer, but he was certainly a fornicator and clearly guilty of long-term adultery with his dearest [Jane Wardell]." 113 endnotes.

Rubin, Jeffrey B. (1996). Psychotherapy and Buddhism: Toward an Integration. New York, NY: Plenum Press, 207 pp.

Rubin "practices psychoanalysis and psychoanalytically oriented psychotherapy in New York City and Bedford Hills, New York." Based on his 18 years of "exploring psychoanalysis and Buddhism in tandem," and his "repeatedly witness[ing], within myself and others, their capacity to enlighten and enrich each other." His "perspective is dialogic, not dialectic." Examines both "along three dimensions common to any psychological, and religious, or philosophical system: their (1) view of human nature; (2) model of ideal health; and (3) conception of the process designed to reach its stated goals..." Discussing Buddhist meditation, focuses on Vipassana or insight, "a practice of a 'clear and single-minded awareness of what actually happens to us and in us at the successive moments of perceptions'..." Regarding a view of human nature, considers what conceptions of the self, and asks: "...psychoanalysis raises a series of important questions for Buddhism: Why are there so many documented instances in recent years of grossly self-centered and exploitative behavior among Buddhist teachers in the United States? [which includes sexualization of relationships by teachers with students]... Are there any dangers in Buddhism's encouraging of self-nullification? How does Buddhism deal with self-unconsciousness and stable and enduring patterns of thought, action, and behavior in its model of subjectivity?" States that the recent "epidemic of scandals in American Buddhism communities involving Buddhist teachers illegally expropriating money from the community or sexually exploiting students" is, in his view, "directly related to Buddhism's denial of self-existence... The return of the repressed emerges in this acting out on the part of Buddhism teachers. Those who deny the existence of at least some self-centeredness are condemned to self-centeredly enact it." In Chapter 9, which "explore[s] the

ways that Buddhist and psychoanalytic paths to transformation are synergistic,” which, if the paths were combined, would make both more effective, he identifies “the danger in Buddhist practice of cultivating blissful states of quietness and of min and rapture without actively investigating all aspects of one’s experience such as hidden evasions of subjectivity and the cost of idealizing spiritual teachers.” Cites “scandals [involving “power, money, sexuality, and addictions] in Buddhist communities,” based on anecdote in the absence of data, as a context for examining issues related to human consciousness and interpersonal relations. Identifies “four main areas of difficulty for spiritual teachers” as: misuse of power, money, sexuality, and addiction to alcohol and drugs, and notes the adverse impacts on students, stating: “Exploited students demonstrate some of the same dynamics as children who are sexually abused: shame, self-interest and invalidation, buried deprivation and rage, guilt, fear, self-inhibition, and relational constriction.” Cites the potential of the concepts of transference and countertransference from psychoanalysis to address “the vicissitudes of illusion and blindness operative in human relationships.” References.

Rudie, Sonja. (2011). “Support for Married Partners.” Chapter 10 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 185-198.

From Chapter 1 by the authors, which is an introduction to the book: “The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book.” Uses a systems approach based on the “contextual world of a minister [that] consists of three parts” – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define “clergy sexual misconduct.” Rudie is president and founder, La Perla Counseling & Trauma Response Services, Inc., Bellevue, Washington, and is a licensed mental health counselor, and certified sex addiction therapist. The chapter is 1 of 5 in Part 5, Restoring Clergy Marriages, Spouses, and Families Impacted by Sexual Misconduct. Briefly discusses clinical issues and treatment of women whose clergy husbands “committed clergy sexual misconduct.” While the term is not defined, her focus is on “the husband’s pornography use and deception.” Uses a case compilation to illustrate. Draws on the sexual addiction framework of Patrick Carnes, and on Abraham Maslow’s theory of a hierarchy of needs. 21 references.

Ruether, Rosemary Radford. (2018). “Sexual Abuse by Clergy in the Catholic Church.” Chapter 14 in Isherwood, Lisa, & von der Horst, Dirk. (Eds.). Contemporary Theological Approaches to Sexuality. London, England: Routledge, pp. 189-192.

Ruether is an emerita professor of feminist theology, Pacific School of Religion and the Graduate Theological Union, Berkeley, California, and an emerita professor of applied theology, Garrett-Evangelical Theological Seminary, Evanston, Illinois. “This article will not seek to cover [the problem of sexual abuse by clergy in the Roman Catholic Church] through history and globally, but focus on the issue of Roman Catholic clergy and the sexual abuse of children and youth as this surfaced in the modern USA.” Very briefly summaries events beginning in January, 2002, with the series of investigative articles by *The Boston Globe* newspaper, Boston, Massachusetts, and continuing through the research studies commissioned by the U.S. Conference of Catholic Bishops. Very briefly discusses “several aspects of this issue that have come out in these studies,” including: prevalence of clergy sexual abuse of minors; lack of evidence that homosexuality is a uniquely causal factor; the role of the clerical system and secrecy in the Church. A paragraph notes “helpful responses” by U.S.A. bishops. 2 references.

Ruggiero, Guido. (1985). The Boundaries of Eros: Sex Crime and Sexuality in Renaissance Venice. New York, NY: Oxford University Press, 223 pp.

Ruggiero is an associate professor, University of Cincinnati., Cincinnati, Ohio. Based on his examination of historical archives of sex crimes in Venice, Italy, during the Renaissance. “...this

book sets out to chart the complex and shifting boundaries of Eros in an effort to gain a better understanding of the perceptions and practice of sexuality in Renaissance Venice; in the process it should contribute to a deeper understanding of Renaissance society and the history of sexuality... These records reveal the the values and perceptions of a Renaissance [merchant-banker] elite” which pragmatically handled cases and took “into account the status of the victim and the accused as well as the nature of the crime.” Focus is the 14th and 15th centuries. The legal language of sex crimes expressed the view that the actions “dishonor[ed] the verities that underlie an ordered civil society.” Violations of law constituted “a disrespect and dishonor for the abstract principles that peacefully bound a civil world together.” Failing “to fear justice” was a violation that “dishonored the concrete order-preserving function of the Venetian state.” Some actions were construed as violation of the family, particularly in relation to the primary male in a patriarchal system. Another category expressed violations as not fearing or respecting, and therefore dishonoring, God. That category is discussed in Chapter 4, “Sex Crimes against God.” Cites the occasional perception that crimes “involving nuns, priests... or even an occasional ecclesiastical setting” could involve sacrilege and commit personal injury to God. Observes generally: “Prosecutions for sexual relations with [Roman Catholic] priests and monks were also quite limited. A primary reason for this was because priests and monks were not subject, in theory at least, to secular law. They were tried for their crimes in ecclesiastical courts by canon law.” In a footnote, he cites a 14th century case of Bishop Lodovico Morosini, who, while visiting Venice, “secured the help of Francescina, wife of Giovanni, to procure for him the thirteen-year-old daughter of Pietro Baradori.” While both the woman and the father were tried and sentenced by a secular court, it is unclear what happened to the bishop. Chapter 6, “Sodom and Venice,” discusses the vaguely defined violations that were termed ‘sodomy.’ Observes generally: “Whatever else a study of sodomy in fourteenth- and fifteenth-century Venice teaches, it reals the major role of fear in this sex crime as in no other. We need only turn briefly to the penalties imposed for the crime to see that the nobility was much more disturbed by sodomy than by any other act that crossed the boundaries of accepted sexuality. Death, usually by burning, was the normal penalty...” Among the cases cited, he briefly describes a 15th century cases that involves a priest who, as a chaplain to a noble who was also a military governor, “seduced [the man’s] son and eventually [the man] himself.” Also cites a 15th century case that involved an Augustinian brother who lured a boy from a parish “to his cell but failed in his attempt to have intercourse with him.” Notes that the local secular authorities were limited by law in their efforts to intervene in these cases. In the first case, they achieved perpetual banishment of the priest from Venice. Extensive bibliography; numerous footnotes.

Rush, Florence. (1980). “The Christians.” Chapter 3 in The Best Kept Secret: Sexual Abuse of Children. New York, NY: McGraw-Hill Book Company, pp. 30-47.

By a psychiatric social worker. From the preface: “It is time we face the fact that the sexual abuse of children is not an occasional deviant act, but a commonplace fact of everyday life.” Chapter 3 describes historical attitudes and behaviors in Christian regarding the treatment of children. Pages 36-37 report behaviors of Roman Catholic priests in the Medieval period. States: “From the most humble to the most exalted, [clergy] wielded the power necessary to exact sexual submission. Women and children, mothers, wives, daughters, penitents on pilgrimage or in the confessional – all were violated by their spiritual fathers.” Cites Henry Charles Lea’s History of Sacredotal Celibacy in the Christian Church as her primary reference. Identifies systemic barriers to accountability and prevention as: difficulties in charging or convicting a clergy offender, questioning of accusers’ motives and character, and light punishment of those found guilty. Cites Lea to report: “In the beginning of the eighteenth century the prioress of the convent of St. Caterian di Pisola openly declared that monks and confessors alike treated nuns and young novitiates as wives, but their victims’ mouths were sealed by the ‘dread of excommunication threatened by their spiritual fathers.’” Pages 41-43 cite several sources to describe incidents in which 17th century preists who sexually abused pre-teenage girls were prosecuted and executed, however the “charges of seduction, rape or lechery were incidental to the greater crimes of wizardy, sorcery or magic.” References.

Russell, Janice. (1993). Out of Bounds: Sexual Exploitation in Counseling and Therapy. London, England: Sage Publications, pp. 42-46.

Russell is a freelance trainer and researcher in counseling and supervision, and an Associate Tutor, University of Durham, England. In Chapter 3, "Clients' Accounts," Russell draws from her research with clients in England and Scotland who had been exploited in therapy. Pages 42-46 present the case of a woman whose therapist was also her teacher of an Eastern spiritual philosophy and her trainer in a course in which she was a student. One of the settings in which the exploitation occurred was a residential weekend meeting for the spiritual philosophy. Through excerpts of this survivor's account, the entwining of spiritual, therapeutic, and teaching authority is clearly depicted. Subsequent therapy helped identify the layers of betrayal that she experienced.

Ruth, Kibbie S. (2005). "Risk of Abuse in Faith Communities." Chapter 23 in Giardino, Angelo, P., & Alexander, Randell. (Eds.). Child Maltreatment: A Clinical Guide and Reference, Volume 1 (3rd edition). St. Louis, MO: G.W. Medical Publishing, Inc. (succeeded by STM Learning, Inc.), pp. 539-555.

The chapter does not identify Ruth. The chapter is a broad treatment of the abuse – primarily sexual, and physical – in religious congregations, primarily in the U.S.A. Notes reasons for the difficulty of obtaining accurate data regarding prevalence, including "a lack of credible research" and "silencing by the institutions of the necessary information to compile data." Factors include the silence of victims as "a standard condition of financial compensation," and the invoking of confidentiality religious communities as a rationalization for protecting the offender and/or the institution. States: "Legitimate confidentiality must not be confused with secrecy designed to protect an institution from accountability." Discusses factors of vulnerability, including "spiritual damage" experienced by victims. Her analysis is that "[a]buse by faith leaders most clearly correlates with dynamics of incest," and that the vulnerability of children "in the 'family' of faith" is "greatly exacerbated by" the faith community's denial of the possibility of abuse, the assumption of safety and trust, unchecked access to children, discomfort with sexuality, misrepresentation of sacred texts (toxic theology), lack of necessary safeguards (education of clergy and the congregation, protection policies, inadequate screening of staff and volunteers, poor accountability and supervision of staff and volunteers, minimal consequences for harmful behavior, inappropriate response to child abuse allegations), opportunity to misuse ecclesiastical power, unhealthy leadership, inconsistent mandatory reporting laws applicable to clergy, legal difficulties prosecuting cases, and religious institutions' hesitancy to deal with difficult or image-damaging issues. Regarding the topic of poor self-care by religious leaders, states: "...poorly prepared, poorly screened, and poorly supervised religious leaders are more likely to abuse children or fail to recognize and respond appropriately to child abuse within their congregations." Identifies recent encouraging trends: development of local congregational safeguards, and judicatory policies and resources; greater understanding of child abuse as a systemic problem; government intervention; less hesitancy to sue religious bodies and increased prosecution of religious leaders; less use of spiritual healing as a legal defense in cases of charges of child abuse. Calls for research on the topics of: estimating the extent of abuse by religious leaders and in religious settings; understanding the risk in non-Anglo and non-mainline congregations; determining the efficacy of prevention efforts; analyzing the effect of the 2002 "[Roman] Catholic crisis and Boston and elsewhere." 47 references; many are from news media sources.

Ruth, Kibbie Simmons, & McClintock, Karen A. (2007). Healthy Disclosure: Solving Communication Quandaries in Congregations. Herndon, VA: The Alban Institute, 251 pp.

Ruth "works with judicatories and congregations to establish safe relationships and prevent child abuse, domestic violence, elder abuse, sexual harassment, professional misconduct, and other abuses of power." McClintock "has a clinical practice as a psychologist" and consults and lectures on sexuality issues in congregations. From the introduction: "This resource is designed to raise the awareness of clergy and lay leaders about communication blunders in their congregations so they can manage information more effectively... Many factors need to be considered when determining what constitutes appropriate disclosure. Both the content of the communication and the process by which it is handled are crucial." Very brief examples are drawn from situations including: clergy sexual harassment; clergy and legally mandated reporting

of child sexual abuse in a congregational family; lay and clergy staff members who viewed pornography on an office computer; a lay staff member working with minors who as discovered to have been a registered sex offender; clergy sexual misconduct in relation to a parishioner; presence of a registered sex offender at worship; a youth pastor who had sexually abused youth group members in his office; a pastor whose minor son sexually violated a child in the church, and, as a result, the pastor was transferred to a new church where the pastor and his supervisors failed to inform the new church about the son, and the son re-offended. Chapters 1-4 “identify common disclosure mistakes in congregations” and assist “in understanding motivations, biases, and institutional realities that come into play...” Addresses the difference between *privacy* and *secrecy*, the consequences of keeping secrets, and rumors/gossip/exposure/leaking. Chapter 5 clarifies 5 levels of information dissemination – private, confidential, limited access, open, and public. Chapter 6 examines *right to know* versus *need to know* information, and differentiates between *demonstrated need to know* and *compelling need to know*. Chapter 7 very briefly considers risks in making disclosures and reviews legal issues of civil liability, First Amendment protections, clergy malpractice, fiduciary duty, negligence, defamation, invasion of privacy, and clergy privilege. Chapter 8 addresses a leader’s motivations, needs, and roles, and a congregation’s culture, values, and governance. Chapter 9 describes a 4-step decision-making process using a case study of a pastor and the question of disclosing information to the congregation about a member who had pled guilty to molesting a relative. Chapter 10 offers practical guidance about communications, e.g., reducing triangulation. Chapter 11 “highlights specific areas involving complicated disclosures, such as information about predecessor clergy, donor records, information sharing among staff, and public records related to registered sex offenders.” Chapter 12 is a summary. Endnotes.

Rutter, Peter. (1989). Sex in the Forbidden Zone: When Men in Power – Therapists, Doctors, Clergy, Teachers, and Others – Betray Women’s Trust. Los Angeles, CA: Jeremy P. Tarcher, Inc., 240 pp.

By a psychiatrist in private practice, San Francisco, California, who is a faculty member and chair of the ethics committee, C.G. Jung Institute, and an associate clinical professor, Department of Psychiatry, University of California Medical School. Oft-cited and highly regarded reference on abuse of power and position by professionals in fiduciary relationships, including clergy. “This book applies both psychological and culture perspectives concern sexuality to show how large-scale social forces incite both men and women to reenact abusive patterns with one another... My position is that any sexual behavior by a man in power within what I define as the forbidden zone is inherently exploitative of a woman’s trust. Because he is the keeper of that trust, it is the man’s responsibility, no matter what the level of provocation or apparent consent by the woman to assure that sexual behavior does not take place.” Discusses issues of: power, trust, intimacy, abuse, professional role boundaries, exploitation, and dual relationships, among others. Pages 27-28 address pastor-congregant and clergy-parishioner relationships, including the context of pastoral counseling. Uses case examples. Discusses how the phenomenon adversely impacts both victims and offenders. Presents suggestions for maintaining role boundaries. Includes a resources section and bibliography; lacks references.

_____. (1996). “Boundaries Everywhere.” Chapter 10 in Sex, Power, and Boundaries: Understanding and Preventing Sexual Harassment. New York, NY: Bantam Books, pp. 162-178.

From a book about sexual harassment in which Rutter examines the topic from perspectives related to law, business, culture, gender, psychology, and ethics. In his concluding chapter on boundaries, he reiterates his position on what he terms ‘sex in the forbidden zone’ which he defines as: “...a sexual boundary violation by a person who is in a position of trust – such as a doctor, psychotherapist or other health professional, pastor, teacher, coach, or lawyer – and has a responsibility to act in the best interest of the person to whom he or she is providing services. The ethical codes for most of these professionals, and in many cases state laws as well, oblige the professional not to introduce or allow sex into any of these relationships. Terrible damage is done when a relationship based on trust is exploited sexually, especially by a health professional, psychotherapist, or member of the clergy.”

Saakvitne, Karen W., Gamble, Sarah, Pearlman, Laurie Anne, & Lev, Beth Tabor. (2000). Risking Connection: A Training Curriculum for Working with Survivors of Childhood Abuse. Baltimore, MD: The Sidran Press, 229 pp. + forms and worksheets.

By clinical psychologists “with extensive experience in working with trauma survivors” who are affiliated with the Traumatic Stress Institute/Center for Adult & Adolescent Psychotherapy LLC. From the introduction: “Our goals here are to improve mental health workers’ understanding of abuse and trauma and to increase the effectiveness of their clinical work with survivor clients. ...our goal is to provide fundamental information to *all* who work with survivors.” The field-tested curriculum uses a trauma framework based on constructivist self development theory. Organized into 5 topic-specific modules, each designed to be taught in a 4-hour session. The 5 modules are: Understanding Trauma Is the First Step; Using Connections to Develop Treatment Goals with Survivor Clients; Keeping a Trauma Framework When Responding to Crises & Life-Threatening Behaviors; Working with Dissociation & Staying Grounded: Self Awareness as a Tool for Clients & Helpers; Vicarious Traumatization & Integration: Putting It All Together. Sections include resource materials, and forms and worksheets. *Spirituality* is addressed at: Module 1, 7 basic assumptions of the constructivist self development theory, “2. Trauma shapes the survivor’s basic beliefs about identity, world view, and spirituality.”; Module 1, the effects of traumatic abuse, “Sadistic, Ritualized, and Ritual Abuse” and “Frame of reference.”; Module 5, how vicarious traumatization can change the helping professional, “Frame of Reference: Spirituality.” At time of publication, an accompanying training manual was in development.

Salamon, Michael J. (2011). Abuse in the Jewish Community: Religious and Communal Factors that Undermine the Apprehension of Offenders and the Treatment of Victims. Jerusalem, Israel: Urim Publications, 141 pp.

Salamon, an Orthodox Jew, is a clinical psychologist and “is the founder and director of the Adult Developmental Center, Inc., and ADC Psychological Services, PLLC, a comprehensive psychological consulting practice in Hewlett, [New York].” He has been a member of the board of “The Awareness Center, the International Jewish Coalition Against Sexual Abuse.” His focus is the Orthodox Jewish community. Sources include Jewish and secular media, academic and clinical literature, and his clinical practice. From the preface: “This text is an exploration of what abuse is, where it happens and how we, as a culture and a religion, rationalize our reactions to it.” Chapter 1 identifies types of abuse as “verbal, emotional, physical and sexual or a combination thereof.” Chapter 2, “Defining Abuse,” identifies an imbalance between individuals as “the classic underpinnings for all forms of abuse,” and “are initiated through a pattern of grooming by the abuser and result in a victim’s sense of depersonalization.” Very briefly describes U.S.A. federal statute definitions of the abuse of children that are categorized as *physical, sexual, emotional, and neglect*. States: “...abusers dehumanize, isolate and blame their victims and cause them to feel that the aggression perpetrated upon them is acceptable by teaching them to find reasons to allow the maltreatment to continue and by cognitively detaching from the pain of the abusive events.” Describes the process of an abuser grooming a victim as involving techniques of trust and manipulation. Chapter 3 “look[s] at the reasons that certain Jewish institutions do not report abuse,” and “focus[es] on the religious rules that are often misinterpreted by some members of the public.” Among the reasons identified are: fear of a secular government acting oppressively against the Jewish population; greater deference to *Halacha* (the interpretation of Jewish law) compared to compliance with secular law; misapplication of *chillul Hashem*, which is “a major offense in the Code of Jewish law,” by interpreting the act of reporting a Jewish offender to secular authorities as bringing shame to the Jewish community and “causing communal disgrace,” which profanes God’s name; misapplication of the rule of *Mesirah*, an injunction “meant to prevent scandalmongers from turning over Jews to autocratic governments that punish without a legal cause or due process,” which has been interpreted in the last 500 years as a mandate “to report abusers to the secular authorities when they have the ability to protect victims and prosecute offenders, especially when the government treats all of its citizens equally under the law of the law.”; misapplication of the rule of *lashon hora*, literally “evil tongue,” which is “anything which could cause the subject physical or monetary harm if publicized.” Chapter 4 “look[s] at social and cultural reasons why abuse [in Orthodox communities] is rarely reported and

why those do report violence and abuse to the police are shunned.” He posits that “a characteristic way of viewing the world,” which focuses on Jewish survival, and an adoration of leaders (*Daat Torah*) “is employed to avoid reporting [abuse and violence within the faith community].” Chapter 5 considers “distinctive issues that may arise when dealing with both Orthodox Jewish patients and Orthodox Jewish therapists,” and “how they impact abuse and treating the abused.” Issues include: whether mental health treatment has a place with those who are “the most strictly Orthodox.”; whether the therapist must be an observant Jew “who will promise not to derail the client from his Torah beliefs.”; the therapeutic competency versus the religious allegiance of poorly trained but religious-approved therapists in ultra-Orthodox communities; the impact of abuse on a person’s religion and spirituality, especially when the abuser is a religious leader or authority figure. Chapter 6 uses anecdotes to discuss clinical practice issues, including: therapists and mandatory reporting statutes in secular law; therapists’ access to, and collaboration with, a community’s rabbis; a need for rabbis to be educated “to properly recognize mental illness and what proper treatment is for mental illness.”; the role of the *Beit Din* (religious court) as a contributor to perpetuating abusive situations; myths about abuse that pervade the faith community; resistance to clinical research on problems in the faith community; for the sake of a counseling client’s healing, a need to clarify the role of a rabbi in the process of therapy. Chapter 7 sketches what he terms a backlash within Orthodox Judaism “in that individuals are slowly but deliberately coming forward to confront agencies that have not dealt with the problem of abuse and domestic violence in the Orthodox world.” Cites high-profile cases of rabbis who offended sexually, and notes an increase in people’s knowledge of the nature of violence and abuse. 1 footnote; citations are often not complete; 17 pp. of references; some references contain inaccuracies, e.g., title of a journal.

Saliers, Don E. (2013). “Public Worship and Human Sexuality.” Chapter 15 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 169-179.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Saliers is a professor emeritus of theology and liturgy, Candler School of Theology, Emory University, Atlanta, Georgia. Because the “[p]ublic worship of God contains a distinctive form of restrained eros,” Saliers “explore[s] how features of public worship, especially in its non-verbal dimensions, relate to sexuality and ethical responsibility.” Very briefly examines: verbal and nonverbal dimensions of worship, performative aspects of leading worship, cultural images and attributes, interpersonal relationships between leaders and the assembly, positive dimensions of eros and sexuality, and pastoral norms for “practicing healthy eros in congregational worship patterns.” As pastoral norms, identifies the “disciplined practices of truth-telling and resistance to injurious sexual attitudes and behaviors.” Endorses knowledge of transference and projection as promoting worship leaders’ awareness of themselves and others as a way to avoid acting inappropriately. Discussion questions and 6 recommended readings; 5 footnotes.

Salkin, Allen, & Prey, Harbaugh. (2008). “Molested by Her Female Pastor.” Chapter in Willis, Laurie. (Ed.). Sexual Predators. Farmington Hills, MI: Greenhaven Press, pp. 58-63. [Reproduced from: Prey-Harbaugh, Julie (as told to Salkin, Allen). (2002). “My female pastor molested me.” *Cosmopolitan*, 233(2, August): 154, 156.]

Presents excerpts from an interview with a convicted child sexual abuser taken from the book, the original source, annotated in the entry above. One of 5 first person accounts in a section entitled, “Clergy as Sexual Predators.” For the complete account, including more information from Salter, see pp. 42-45 in Chapter 2 regarding ‘Mr. Raines’: “He is the offender, alluded to earlier, who was able to infiltrate a church and become involved in youth activities almost immediately after being released from prison.”

Salter, Anna C. (2003). Predators: Pedophiles, Rapists, and Other Sex Offenders. New York, NY: Basic Books, 272 pp.

Salter is a psychologist who works for the Wisconsin Department of Corrections. A non-technical book that draws from her work with sexual offenders and victims: “This book is a more personal account of what I’ve learned from sitting in rooms with predators.” Chapter 2, “Techniques of Deception,” illustrates the naïvete of treatment centers specializing in treating sex offenders by briefly describing a case of a Roman Catholic priest who had committed criminal offenses against minors, was treated by a center, assessed him as a non-pedophile, hired by the center, and was later charged with acts against more victims. Quotes a molester who was a minister regarding why “church people [are] easy to fool... they have a trust that comes from being Christians... They tend to be better folks all around. And they seem to want to believe in the good that exists in all people...” Chapter 3, “Techniques of Deception,” begins with the case of Patrick, in his early 20s and the “youngest deacon in his church,” who created what she calls a “double life,” presenting an image of himself which earned the trust of the congregation, in contrast to his using his standing to sexually abuse 90+ minors in the youth groups he led.

[For Salter’s interview with Patrick, see: Salter, Anna C. (1996). Listening to Sex Offenders, Part One: Truth, Lies and Sex Offenders. Thousand Oaks, CA: Sage Publications. [32 minutes] Produced by Eastern Kentucky University Television with the cooperation of the Alabama Department of Corrections. Accessed 04/17/21 at: <https://www.youtube.com/watch?v=0sEqWIJbEX4> In the interview with Salter, he is identified as a deacon in The United Methodist Church. The video begins with Patrick, shifts to another person, and then returns to the interview with Patrick.]

Chapter 3 also quotes a musician who describes how he groomed children and families in a church. Uses the illustration of how sexual predators deceive by keeping their public lives “exemplary, almost surreal in their rectitude” by briefly describing the case of a child molester, Mr. Raines, who, while released from prison on parole, successfully established himself as director of a church’s children’s choir and went on to molest child. Chapter 10, “Detecting Deception,” quotes a “youth minister with close to one hundred victims” regarding both his shame and pride at his deceit. Chapter 11, “Protecting Our Children and Ourselves: Deflecting Sex Offenders,” has a subsection on high-risk situations that describes briefly how the Roman Catholic Church in the U.S.A. historically left itself vulnerable to the abuse of minors by priests. Book endnotes; references.

_____. (2008). “Predators Groom Children for Abuse.” Chapter in Willis, Laurie. (Ed.). Sexual Predators. Farmington Hills, MI: Greenhaven Press, pp. 50-54. [Reproduced from: Salter, Anna C. (2003). Predators: Pedophiles, Rapists, and Other Sex Offenders. New York, NY: Basic Books.] One of 5 first person accounts in a section entitled, “Clergy as Sexual Predators.” For a description, see the annotation for the book in this bibliography, Section IIa.

Samit, Michele. (1993). No Sanctuary: The True Story of a Rabbi’s Deadly Affair. Secaucus, NJ: Carol Publishing Group, 341 pp.

Samit is a reporter and writer who lives in California. Presents a fact-based, third person account of the murder of Anita Green who was shot to death in North Hollywood, California, on October 25, 1990. Green was 42-years-old and had filed for divorce from her abusive husband, Melvin Green, earlier in the year. She was the president of synagogue, Shir Chadash, a Reform congregation in Encino, California, a wealthy suburb of Los Angeles. Green had decided to leave her abusive and controlling husband in order to marry Steven B. Jacobs, the rabbi of Shir Chadash, who was going through divorce proceedings and who had sexualized his relationship with her several years prior. Jacobs is described as charming, charismatic, and eloquent. Rumors circulated in his previous congregation that he had sexualized relationships with congregants. Jacobs had married Melvin and Anita, and Melvin was Jacobs’ accountant. In the late 1980s, Jacobs and 8 couples, including the Greens, had broken away from a California synagogue to start Sri Chadash. Anita Green served as secretary of the new congregation’s board and was elected president in 1988, a role to which she committed considerable time and energy to address legal and financial impediments to building a temple. By 1990, the congregation had grown to almost

600 families. The Greens were among a number of core families who had made significant loan guarantees to help finance the temple. Melvin Green was found guilty of arranging his wife's murder in 1992, and was sentenced to California prison for life without the possibility of parole. Jacobs remarried in May, 1991, and his wife moved out of their home in the fall of 1992. In an epilogue, Samit reports that a formal request was made in 1993 to the Central Conference of American Rabbi's Rabbinical Ethics Board to investigate Jacobs, that the request was denied, and Jacobs was sent a letter of reprimand. Samit does not provide the specifics of the reprimand. In 1993, Shri Chadash merged with another synagogue. Despite the subtitle, the book focuses more on Melvin and Anita Green than it does on Steven Jacobs. Samit took literary license to present the story: some conversations are reconstructed, some scenes are recreated, and some quotations are paraphrases of actual statements, though none of these are identified as less than fully accurate. Some of her sources are given assigned names and identities. Her research included interviews with: Melvin Green, defense and prosecution lawyers, the trial judge, criminal court staff, county jail and state prison staff, and police. She also used court transcripts, police interviews, newspaper accounts, and principals' correspondence.

Sammon, Seán D. (2011). "The Charism of Celibate Chastity and the Prevention of Child Sexual Abuse among Priests and Religious." Chapter 21 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 487-498.

From Chapter 1, the book's introduction: "When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic." Sammon "a Marist Brothers 9 [in the Catholic Church] and currently Scholar in Residence at Marist College, Poughkeepsie, New York," is a former "Superior General for his Institute." His premise is "that a person's life of celibate chastity does not make him or her more prone to exploit young people." His argument is that marriage "is no cure for child sexual abuse. Some married male clergy from other faith traditions, for example, as well as married people who are not clergy have molested children." His purpose is "to present from a Christian perspective some information about healthy psychosexual growth among priests and vowed religious, and, second, to show that celibate chastity is one way to be a sexual person within a Christian context." 6 footnotes.

Sampson, William. (1974). The Catholic Question in America. New York, NY: De Capo Press, Inc., 114 pp., 24 pp. of the Irish Penal Code, Abridged, and an appendix of 120 pp. [An unabridged facsimile of the 1st edition: Sampson, William. (1813). The Catholic Question in America: Whether a Roman Catholic clergyman be in any case compellable to disclose the secrets of Auricular Confession. Decided at the Court of General Sessions, in the City of New York. With the Arguments of Counsel, and the unanimous opinion of the Court, delivered by the Mayor, with his reasons in support of that opinion. New York, NY: Edward Gillespy.]

Sampson, an attorney, participated in the case of *The People v. Daniel Phillips and Wife*, which was tried by the Court of General Sessions for the City of New York, New York, June, 1813, before DeWitt Clinton, mayor, a recorder, and 2 sitting aldermen. Sampson's role was that of an *amicus curiae* counsel on behalf of the defendant, a Roman Catholic priest, and the parish to which he was assigned, St. Peter's in New York, New York. [*People v. Phillips* is significant because it is the 1st case in the U.S.A. to recognize the right, under the New York Constitution, of a Roman Catholic priest to not be compelled to divulge information received in the course of the Church's sacrament of confession as defined by the Church.] Pp. 5-51 are Sampson's report of the trial, including unreferenced direct quotations from statements by witnesses and counsel, and summaries of events in the proceeding. In the absence of New York statutory law regarding whether a priest is required or not to disclose information received in the context of the Church's sacrament of confession, a variety of arguments were presented. Pp. 52-95 are Sampson's

statement to the Court. Pp. 95-114 is Clinton's text of the Court's unanimous decision, describing the basis, which includes a review of common law cases from England and Ireland. Clinton cites "the free exercise of religion" as the basis for protecting the priest from being compelled to disclose the information received while formally hearing a confession. Notes that free exercise is not an absolute: "The language of the [state] constitution is emphatic and striking, it speaks of *acts of licentiousness, of practices inconsistent with the tranquility and safety of the state...* [italics in original]." Gives examples of what would constitute such acts and practices that would "act counter to the fundamental principles of morality, and endanger the well being of the state," to which "the hand of the magistrate would be rightfully raised to chastise the guilty agents."

Samson, Colin. (2003). A Way of Life That Does Not Exist: Canada and the Extinguishment of the Innu. London, England: Verso, 388 pp.

Samson is senior lecturer in sociology and director of American studies, University of Essex, Colchester, England. Based on his fieldwork between 1994 and 2001 with the Innu, and archival research, and standard social science techniques. Regarding his methodology, he states: "Ethically, my first commitment has been to the desires expressed by countless Innu that their integrity as a people be recognized and respected." A study of "the social and political processes involved in the transformation of the Innu people," the Algonkian-speaking, indigenous, Aboriginal residents of Nitassinan, what is now known as the Labrador-Quebec peninsula in Canada. Originally, the Innu were permanently nomadic hunters. Describes the Canadian government's systematic actions as "the conscious destruction of the relationship of a people to the lands that historically gave meaning, purpose, and order to their existence as a society." Following Newfoundland's inclusion in the Canadian federation in the 20th century, provincial leadership began in the 1950s to remove the Innu to settlements in an effort to assimilate them into Canadian society and to open Innu land to industrial development of its mineral, water, and timber resources. The government aligned with the Oblates of Mary Immaculate, Roman Catholic missionaries active among the Innu since the 19th century, to create government-funded non-residential schools that would promote assimilation through education and Christianization. Samson examines both the extinguishment of the Innu's rights to their land and of their culture: "The Innu follow a long line of sedentarized and relocated northern peoples who have been thrown into social turmoil, cultural confusion, and mental and physical breakdown as a consequence of the state-sponsored severing of their links to particular lands." His concern is "with the processes that attempt to alter the Innu and diminish the many sources of their uniqueness as a people. Among other things, their distinctiveness includes their attachments to the land, respect for animals, communitarian ethos, consensual decision-making, belief in the importance of personal autonomy, as well as their language, religion, medicine, and technologies." Focuses primarily on two Innu villages in Labrador, Sheshatshi and Davis Inlet, or Utshimassits. "Chapters 5 and 6 discuss the linked projects of Christianization and education. From the first Jesuits landing on the North Shore of the Gulf of St. Lawrence in the seventeenth century to the current school authorities in Labrador, the educators' calling resided in the Europeanization of the younger generations of Innu who could, it was thought, be relied on to break the cycles of nomadism and the world view associated with it." Samson interviewed adult Innu who went through the Oblate schools in the last half of the 20th century and reported harsh corporal punishment, physical beatings, and verbal chastisement that were also psychologically humiliating. Many were too afraid at the time to tell their parents about the beatings because "of the enormous respect accorded to the missionaries... So feared and revered was the priest that several of those who did tell their parents said their parents refused to believe them." Samson reports accounts of sexual abuse of children and adolescents by teachers and priests: "By 2001, Innu in Sheshatshiu and Davis Inlet had filed almost 50 cases of sexual abuse against the Roman Catholic Church, individual Oblate missionaries, the local diocese, and the Vatican. These complaints date back to the early 1960s and are widely regarded to be only a fraction of the total number of sexual abuse violations on Innu by clergy that took place in the villages. There is evidence that as late as the early 1990s the Roman Catholic Bishop responsible for the parish was fully aware of the abuse and made every effort to cover it up." Includes references to the impact of the sexual abuse on the victims: suicide, pp. 178, 224, 227-229; victims becoming adult victimizers, p. 179; dropping out of school, p. 207; lack of support for education, p. 215; alcohol

dependence and abuse, p. 283. Also includes references to the impact on secondary victims, especially the children of victims: gas-sniffing, p. 285; setting of house fires, pp. 291-291. 26 pages of footnotes; 18 pages of bibliography.

Sappenfield, Anne. (2004, March 12). Legislation Relating to Sexual Abuse of Children by Members of the Clergy: (2003 SB 207 and AB 428). Madison, WI: Wisconsin Legislative Council. [Accessed 12/01/12 at the World Wide Web site of Wisconsin State Legislature:

<http://legis.wisconsin.gov.ezp.lib.rochester.edu/lc/publications/amendment/2003/pdfs/sb207.pdf>

Sappenfield is senior staff attorney, Wisconsin Legislative Council, in Madison, Wisconsin. The document is an "Amendment Memo" regarding 2003 Senate Bill 207, which regards mandatory reporters of child abuse and neglect in Wisconsin. "Under the bill, as amended by the Senate, a member of the clergy must report if he or she has reasonable cause, based on observations made or information that he or she receives, to suspect that another member of the clergy has sexually abused a child or has threatened a child with sexual abuse and sexual abuse of the child will likely occur. A clergy member is not required to report information regarding suspected sexual abuse that is obtained solely through confidential communications made to the clergy member privately or in a confessional setting if he or she is authorized to hear or accustomed to hearing such communications and, under the disciplines, tenets, or traditions of his or her religion has a duty or is expected to keep those communications secret. **Assembly Amendment 2** requires a member of the clergy to report if he or she has reasonable cause to suspect that a child seen by the member of the clergy in the course of his or her professional duties has been sexually abused, or threatened with sexual abuse, and sexual abuse of the child will likely occur. The exception for information obtained solely through confidential communications applies to this reporting requirement as well." The Assembly voted unanimously on 03/11/04 to adopt the amendment.

Sargent, Norah M. (1989). "Spirituality and Adult Survivors of Child Sexual Abuse: Some Treatment Issues." Chapter 7 in Sgroi, Suzanne M. (Ed.). Vulnerable Populations, Vol. 2, Sexual Abuse Treatment for Children, Adult Survivors, Offenders, and Persons with Mental Retardation. New York, NY: Lexington Books, pp. 167-202.

By a doctoral student in clinical psychology, University of Rhode Island, Kingston, Rhode Island, who is a therapist and consultant on spirituality with New England Clinical Associates in West Hartford, Connecticut, a private treatment center for child sexual abuse. "This chapter will focus on the effects of sexual abuse on the spiritual development of female children since my experience is limited to working with female victims and adult survivors." Very briefly reviews clinical theories of the impact of child sexual victimization and coping mechanism of survivors, and theories of spiritual development. Discusses impact of child sexual on the spiritual development of female victims, drawing upon comments by adult survivors. Impact subtopics include: images of God; internalizing contradictory messages from family or significant others; isolation and blame; messages from clergy; control and forgiveness, including self-forgiveness. Identifies implications for clinical practice by posing 4 questions: Where was God when the child was abused? What is the survivor's contemporary relationship to God? How does the adult survivor's God image support the 'story' she tells herself? What are the ethical limitations in addressing the adult survivor's spirituality? Closes by presenting a model of time-limited peer group therapy with a theme of spirituality. 66 references. Notes similarities in treatment needs of Holocaust survivors and Vietnam War veterans to those of adult survivors of child sexual abuse, including the question, "How does one make sense out of the insensible?" 66 references. [While not about incidents of sexual abuse of children by religious leaders, the chapter is included in this bibliography because it is an early contribution to the scarce literature on the topic.]

Sassi, Janet. (1992). "The Reverend." Chapter in Sumrall, Amber Coverdale, & Taylor, Dena. (Eds.). Sexual Harassment: Women Speak Out. Freedom, CA: The Cross Press, pp. 217-200.

Sassi is a fiction and free-lance writer, and a novelist. One contribution in an anthology of women's stories of sexual harassment. First person account. Describes encounters in 1973 when she was 19 years old, in college, and working part-time by cleaning the house of a minister and his family. The minister, who worked out of an office in the home, escalated his physical contact with

her to the point of fondling her sexually. She describes her thoughts and feelings during the initial encounters. She rationalized his behaviors because of his role or blamed herself: "...I knew he was an outgoing, affectionate person by nature... The hug was too tight, too phony, and it lasted way too long. ...I accepted it as his way, because there was the whole thing of him being a minister, which I respected... His hand slid over my breast at one point. It seemed somewhat deliberate yet I couldn't accept that. I determined that it must have been accidental. I told myself that he was 'open' and that I was 'closed' and that I should be more 'open' to affection, yes I should." When he fondled her deliberately and directly, she writes she was "terrified and confused inside, asking myself what it was I was supposed to be doing right then. I wasn't pushing him away because I was taught to respect elders – especially clergy. I was never taught to stand up for myself against authority, even abusive authority." Several weeks later, she confronted him about his behaviors.

Saul, Janet, & Audage, Natalie C. (2007). Preventing Child Sexual Abuse within Youth-serving Organizations: Getting Started on Policies and Procedures. Atlanta, GA: Centers for Disease Control and Prevention, National Center for Injury Prevention and Control, 49 pp. [Accessed 07/05/07 at: <http://www.cdc.gov/ncipc/dvp/PreventingChildSexualAbuse.pdf>]

Saul is with the Division of Violence Prevention, National Center for Injury Prevention and Control, Centers for Disease Control and Prevention (CDC). Audage is a consultant and former ASPH/CDC fellow. Described as a report "designed for representatives of youth-serving organizations who are interested in adopting strategies to prevent child sexual abuse." Draws from participation of individuals and organizations, including religious organizations, in a meeting of experts sponsored by the CDC in August, 2004. Following an introduction, the first section describes 6 key policy components: 1.) screening and selecting employees and volunteers; 2.) guidelines on interactions between individuals; 3.) monitoring behavior; 4.) ensuring safe environments; 5.) responding to inappropriate behavior, breaches in policy, and allegations and suspicions of child sexual abuse; 6.) training about child sexual abuse prevention. Each component includes the prevention goal, general principles, critical strategies, and additional strategies to consider depending on context and resources. Contextual issues are identified as: the organization's mission and activities, culture of youth served, insurance requirements, available resources, and state and national laws. The next section briefly addresses overcoming 2 broad categories of challenges to implementing prevention policies and strategies: beliefs that hinder child sexual abuse prevention and structural issues. Belief topics include denial, fear, and attitudes about sexuality. Structural issues include limited or inadequate resources, poor employee/volunteer retention, narrow strategy, internal communication and complicated control mechanism, and lack of knowledge of available resources. Suggests ways to overcome each challenge. The final section briefly suggests ways to develop and implement a policy, and provides a planning tool/checklist/matrix correlated to the document. Appendix B lists resources – books, publications, videos, workshops – by discussion topics, journal articles, and Worldwide Web sources of sample policies. An excellent resource and guide.

Sauvage, Deborah, & O'Leary, Patrick. (2016). "Child Sexual Abuse in Faith-Based Institutions: Gender, Spiritual Trauma and Treatment Frameworks." Chapter 11 in Smaal, Yorick, Kaladelfos, Andy, & Finnane, Mark. (Eds.). The Sexual Abuse of Children: Recognition and Redress. Clayton, Victoria, Australia: Monash University Publishing, pp. 146-159.

Sauvage "is a social worker in direct practice and a sessional academic at Griffith University," Australia. O'Leary is a professor and "Head of School of Human Services and Social Work, Griffith University," Australia. The book's introduction states it "is an interdisciplinary collection that brings together scholars from history, criminology, psychology, sociology and law to consider the recognition and redress of child sexual abuse." The contributors participated in a seminar at Griffith University in 2013, which led to the book. The chapter is included in Part 3, Lessons Learned? Justice and Redress. Begins by stating: "This chapter examines the literature relating to the characteristics, effects and treatment frameworks of child sexual abuse [CSA] in faith-based institutions. Three major themes were identified: (1) the over-representation of male victims, (2) the multifaceted dimensions of spiritual trauma and (3) the need to adopt a complex trauma approach." Theme 1 is based primarily on research studies of, and formal inquiries into, CSA in

the Roman Catholic Church in the United States, Germany, and Australia, and “[a]n Australian study of child sex abuse perpetrated by Anglican clergy.” Discussing theme 2, they observe: “Sexual abuse by spiritual leaders (clergy) occurs within the context of a powerful blend of institutional credibility, righteousness and self-regulation; which silences child sex abuse victims and confuses their beliefs... [CSA in a faith community context] occurs in a patriarchal structure where the clergy who are meant to uphold morals and ethical practice are charged with investigating sexual abuse complaints within their ranks. This reinforces the power dynamics for sexual abuse survivors and heightens their risk of retraumatization.” Notes the lack of sufficient reporting mechanisms in faith-based institutions and the adverse consequences of CSA, including effects on survivors’ spirituality. Theme 3 cites the need to adopt a response to CSA-related spiritual trauma through the clinical framework of *complex trauma*. States that the 3 themes “relate to the immediate improvement of service, institutional and justice responses,” which “will require new research to build a more thorough understanding of the phenomenon and critically evaluate the responses of organisations.” Drawing on “available knowledge on the experience of survivors of child sex abuse in faith-based institutions,” very briefly describes how responses can be improved. Extensive references do not contain complete citation information.

Sax, Robin. (2009). Predators and Child Molesters: What Every Parent Needs to Know to Keep Kids Safe. Amherst, NY: Prometheus Books, 179 pp.

Sax is a former deputy district attorney, Los Angeles County, Los Angeles, California, who prosecuted sex crimes against children. Written “from the perspective of a lawyer.” Organized in the format of 100 frequently asked questions by parents followed by her responses. Part 1 is “Recognizing the Predators: Molesters, Pedophiles, and Opportunists.” Part 2 is “Talking to Kids about Risks and Recognizing Potential Problems.” Part 3 is “Recognizing Abuse.” Part 4 is “Reporting Sexual Abuse.” Part 5 is “Going to Court.” Part 6 is “Healing and Moving On.” Commentary specific to clergy and/or religious leaders and/or religious communities: questions 9 (“What does a molester look like?”), 10 (“What is ‘grooming’?”), 23 (“What factors make someone more likely to sexually abuse a child?”), 40 (“How late is too late to report sexual abuse?”), 41 (“Who are mandated reporters and what are their responsibilities?”), and 97 (“Whose fault is it that my child was molested?”). Includes an appendix of resources. Lacks references.

Sayta Bharti, Ma. (1980). Drunk on the Divine: An Account of Life in the Ashram of Bhagwan Shree Rajneesh. New York, NY: Grove Press, Inc., 220 pp.

By a follower of Bhagwan Shree Rajneesh, an Indian *guru*, who lives in Poona, India, at his *ashram*, defined in the glossary as a religious retreat or community. Presents the stories of 13 people that “are composites of the scores of people” she interviewed in 1978 at the *ashram* to illustrate the community’s programs and positive outcomes of participants. Describes people’s thoughts and feelings as they participate in the activities, which are Bhagwan’s eclectic blend of human potential movement techniques, therapies, holistic healing techniques, mystical practices, meditation groups, and Eastern teachings. Describes the *ashram* as: “More than a growth centre, more than a temple. A place where miracles happened. Where darkness was transformed into light. Where pain became the foundation for bliss. Where ordinary beings were turned into gods.” Referred to variously as a *guru*, master, god, and enlightened being, Bhagwan gives the followers, who come from different countries, new names and assigns them to groups based on his perception of their needs. Some groups, directed by his assistants, are highly structured, emotionally and physically intense, and last for hours. Others are deliberately unstructured. Chapter 9 describes an encounter group in which verbal attacks by female and male participants on each other lead to physical attacks and fighting; the group leader slapped a particular female ordered members to hit her, which they did until she was bruised and hurt. Similarly, in Chapter 15, a couples group results in a male slapping his female partner repeatedly. Chapters 3, 8, 9, and 14 describe incidences of group sex, including the role of a leader who by his words to one female group member – “Do whatever your energy wants to do.” – and his behaviors – caressing and fondling another female group member – guide members into group sex. [See also this bibliography, this section: the following entry and Franklin, Satya Bharti. (1992).]

. (1981). Death Comes Dancing: Celebrating Life with Bhagwan Shree Rajneesh. London, England: Routledge & Kegan Paul, 183 pp.

First person account. Biographical details include that she is from the West, has a Jewish background, and was sexually abused as a child while living on a military base where her father was stationed. From the preface: "For the last five years I've been a disciple of Bhagwan Shree Rajneesh, an enlightened master living in [an ashram in] Poona, India." From the epilogue: "When the master tells you to do something, you might as well do it and be done with it. Eventually it will happen anyway. Eventually, despite yourself, the surrender comes... Bhagwan himself is the teaching." The basis of his status, authority, and influence over his followers is reflected in her description of him as "the perfection of himself" and as "one who attained to his own divinity." The book describes her experiences living in the Poona ashram. Chapter 17, "Food, sex and money," consists of 3 brief sections topically organized. States: "Food, sex and money are the three basics that almost everyone has some problems with. Bhagwan works with all three, exposing what is hidden so it can be got rid of." Describes Bhagwan's responses to people's sexual-related problems: "If someone is sexually suppressed, he may suggest that they move into sex freely, with many partners. If someone is promiscuous, moving from one partner to the next, he may suggest that they remain with one person." Reports that she "was practising a tantric meditation technique that awakened a lot of sexual energy," which, when "the energy would get to be too much," she "would long for a male partner." Seeking to maintain her commitment to celibacy as a follower of Bhagwan, she sought his advice. He suggested that she have sex with a particular male with "whom [she] was friendly with but felt no sexual attraction towards." Deferring to Bhagwan, she complied. [See also this bibliography, this section: the preceding entry and Franklin, Satya Bharti. (1992).]

Scarsella, Hilary Jerome. (2019). "Victimization via Ritualization: Christian Communion and Sexual Abuse." Chapter in Ganzevoort, R. Ruard, & Sremac, Srdjan. (Eds.). Trauma and Lived Religion: Transcending the Ordinary. Cham, Switzerland: Palmgrave Macmillan, pp. 225-252.

From the editors' introduction to the book: "In bringing trauma studies into the field of lived religion, this volume offers more profound understanding of the ways in which individuals and communities respond to challenging situations... Because lived religion is fluid, religious actors [sic] and phenomena cannot be fully demarcated from other domains (psychoanalytical, cultural, political) in which they are situated. This volume acknowledges that complexity and focuses on the post-traumatic actualities and world-making subjectivities of lived religion... This volume is organized around five dimensions of the trauma-lived religion nexus: body, meaning, relationship, testimony, and ritual," with each dimension addressed in 2 chapters. Scarsella's chapter is part of the section on ritual. Scarsella, a doctoral student, Department of Religion, Vanderbilt University, Nashville, Tennessee, self-identifies as "both a Mennonite and a survivor of sexual violence." "In this essay, I reflect on the dubious relationship between sexual abuse and participation in Christian communion suggested by Mennonite sexual abuse survivors' testimony." The opening section is introductory, stating that the essay draws upon survivors' "testimony that the act of participating in communion strengthened the grip of abuse on its victims or exacerbated survivors' traumatic suffering [and therefore] warrants critical attention." 2 primary tasks are identified: 1.) "...to articulate a theoretical foundation that both validates and illuminates the truthfulness of Mennonite survivors' testimony." 2.) "...to give critically reflective voice to at least some of Mennonite survivors' concrete experiences of participation in communion... Critically tracing the truthfulness of survivors' testimony therefore requires a tracing of the actual acts, movements, words, and relationships from which that testimony rises." The next section constructs a theoretical framework by starting with the scholarly work of Catherine Bell which "recognizes the entwinement of ritual and sociality... That ritual, culture, and psychology are mutually constitutive in Bell's theory is evident in her primary claim that ritualization is a negotiation of social power relations." Scarsella's framework considers the role of language by using the work of Jørgen Poderman Sørensen. States that the framework "can affirm Mennonite survivors' testimony and also trace the source of their harm to specific dynamics of the ritual processes, and the entwinement of culture and psychology in those processes, in which they participated." The next section examines 2 elements of communion ritual in the Mennonite

Church USA and the Mennonite Church Canada – “self-examination and confession, and the distribution of the bread and cup.” The concluding section is a 1-paragraph call for Christian communities to assess whether, like Mennonites’ ritual, their ritual of communion “exacerbate[s] sexualized violence,” and for those communities to “build resistance to the propensity for harm into the liturgical practice and community life.” 13 endnotes; 17 references.

Schalow, Paul Gordon. (1992). “Kukai and the Tradition of Male Love in Japanese Buddhism.” Chapter 10 in Cabezón, José Ignacio. (Ed.). Buddhism, Sexuality, and Gender. Albany, NY: State University of New York Press, pp. 215-230.

Schalow is assistant professor, Japanese literature, Rutgers University, New Brunswick, New Jersey. An essay in a book that “focus[es] on issues related to gender and sexuality in different Buddhist traditions. Examines the legend that Kōbō Daishi (774-835 C.E.), more commonly known as Kūkai, “founder of the True Word (*Shingon*) sect of esoteric Buddhism [in Japan],” introduced male homosexual love (*nanshoku*) to Japan from China. States that True Word Buddhism was transmitted orally, “mean[ing] that the relationship between master and disciple was of greatest importance.” Describes Kūkai as teaching a “‘priestly’ mode of male homosexual practice.” Discusses a manuscript that supports the legend. It instructs priests “‘in the mysteries of loving boys in Japan’ (*nihon shudo no gokui*).” The term *boys* refers to acolytes. The instructions are sexually explicit and some are accompanied by Japanese poetry. One section reports a description of ways for priest “to observe an acolyte so they can tell whether he is ready lovemaking... The most important quality a priest looks for in an acolyte is *nasake*, an empathetic sensitivity to love. When a boy possesses this sensitivity, seduction is hardly necessary; without it, the task of seduction is difficult, at best.” Discusses a 1667 text of homoerotic poetry and prose, and states: “Most of the poems in the collection are addressed by priests to their acolyte lovers.” Also discusses an 1687 book that is “a collection of forty short stories idealizing romantic relations between men and boys in samurai and merchant class circles,” and includes depictions of Buddhist priests and monks with boys. Suggests these texts were influenced by the Kūkai legend. 24 endnotes. [The word processing program used for this bibliography supports some, but not all, of the Japanese diacritical marks used in the chapter.]

Schaumburg, Harry W. (1992). False Intimacy: Understanding the Struggle of Sexual Addiction. Colorado Springs, CO: NavPress, 205 pp.

Schaumburg is a licensed marriage and family therapist, Colorado Springs, Colorado, who is “a counselor whose ministry focuses on Christian leaders and ministers who struggle with sexual addiction...” Utilizes a Biblical model (Christian) in contrast to a medical disease model for the etiology and treatment of what is termed ‘sexual addiction.’ States that sexual addiction “isn’t just an issue of sex or even of external behavior: “It’s a byproduct of loneliness, pain, the self-centered demand to be loved and accepted regardless of the consequences, and a loss of vital relationship with God... [It] is a byproduct of intense, unmet needs, coupled with demand for fulfillment and control of relational pain independent of God.” While he occasionally makes explicit the exploitation of power and trust when a pastor sexualizes a relationship that is specific to the context of the role (see p. 45 and p. 47), his counseling case material examples omit a power or ethical analysis (see, e.g., the description in Chapter 2 of the pastor who was counseling a married couple, and the description in Chapter 5 of the spouse of a pastor who “had been having affairs in every church they pastored.”, and the description in Chapter 7 of the pastor who sexualized a counseling relationship with a member of the congregation). Chapter 7, “Sexual Addiction in the Church,” addresses the reality of sexual addiction within the life of churches, including identifying obstacles that block churches’ understanding of sexual addiction. Chapter 9, “Healing for Christian Leaders,” addresses a variety of topics. Briefly discusses the question: “‘Can a Christian leader who has sexually sinned be restored to the office of ministry?’” States: “‘Scripture does not reveal whether or not a fallen leader can requalify for leadership. Since no prohibition is given, we can assume that requalification can take place, but only following a time of restoration during which time the person must prove his or her character.’” Briefly addresses a variety of related topics, including: how to confront a leader, whether to deal with the leader’s sin in public, the restoration process and the use of a restoration committee, length of the process, a

church's financial responsibility for the cost of the process, issues regarding staff who were sexually engaged by the leader, denominational issues, dealing with publicity, issues pertaining to the offending leader's spouse and family, and restoration to ministry. Brief lists of recommending readings and counseling resources; occasional use of footnotes.

Schechter, Isaac. (2011). "Sexual Abuse in the Religious Community: Systems, Experience and Repair." Chapter 12 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 304-338.

From the editors' introduction: "This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community." Schechter, a clinical psychologist, is director, Center for Applied Psychology (CAPS) at Bikur Cholim-Partners in Health, Rockland County, New York. Among its programs, CAPS, a mental health service agency, is "an outpatient clinic serving predominantly Ultra Orthodox and Hasidic Jewish populations." States at the outset: "An important element of sexual abuse is that it occurs within the individual and cultural context in which the victim and event itself are embedded. Given that the religious system is a powerful sociological, psychological and cultural force that shapes the experience of individuals and groups, exploring sexual abuse and its consequences in this light is critical to fully understanding the impact of these events. Additionally, these factors enlighten us as to what can be, and is being done to promote greater awareness, understanding and change. This is particularly important within the tightly knit and relatively insular religious community, where communal attitudes and responses serve as mediators of the experiences themselves and predictors of outcomes and long-term effects." His premise is that it is "impossible to address complex issues of [Orthodox Jewish] religion without addressing issues of [Orthodox Jewish] religious community. This further implies that the challenges of preventing and combating culturally and socially taboo topics, such as sexual abuse and molestation, must necessarily happen within the social religious sphere." Identifies basic differences between Orthodox Jewish sub-groups of Modern, *Chassidic*, and *Yeshivish*. Cites as the most prominent system challenges to addressing sexual abuse issues "in more insular and closed communities" that of "a general fear of outside systems, and the specific issue of *Mesirah* (literally 'handing over,' referring to the *halachic* problem of reporting a Jew to non-Jewish authorities) to child protective services and police." Advises using the communal structure for initiating changes, and cites examples throughout the U.S.A. Regarding the context and meaning of sexual abuse, including its traumatic impact, states: "Many factors, including the extent of the offense, the identity and status of the offender, the seeking of treatment, and perhaps most importantly, the manner with which it is dealt, will determine the natural course of its ramifications" for the victim, family, peer group, and community. Identifies potentially complex and pervasive psychological and physiological impacts of the abuse. Strongly emphasizes that the fundamental Jewish principle of *tznius* (modesty) is not derided by developmentally appropriate and culturally sensitive education regarding sexuality and boundaries, but affirms it. Briefly addresses secondary traumatization, or retraumatization, of the victim, as a consequence of the religious community's response, e.g., if it is "accusatory, dismissive or invalidating." States: "The potential for secondary traumatization is exponentially magnified when there is a sense of minimization or collusion from the religious system as well." Notes the importance of a shared understanding within Jewish community leadership as to what sexual abuse is in order for shifts in prevention, acknowledgement of the trauma, and response mobilization to occur. Very briefly identifies practical steps that can be taken by schools, *shuls* (synagogues), camps, community entities (e.g., ritual baths), rabbis and *bateidin* (rabbinical courts), and pediatricians. Very briefly identifies a variety of factors leading to "a significant cultural shift [regarding child sexual abuse] within [Orthodox Jewish] religious communities [in the U.S.A.] over the past two decades." States: "Meaningful change is taking place in communities where partnerships are being forged between

social service workers, mental health professionals, rabbis and communal leaders.” As factors critical to those successful relationships, cites those of “appreciation and awareness of multiculturalism,” and “a sense of humility” by therapists and rabbis regarding their respective roles. 92 endnotes.

Scheeres, Julia. (2011). A Thousand Lives: The Untold Story of Hope, Deception, and Survival at Jonestown. New York, NY: Free Press, 307 pp.

Scheeres is a writer in Berkeley, California. From the introduction: “My aim here is to help readers understand the reasons that people were drawn to Jim Jones and his church, and how so many of them ended up dying in a mass-murder suicide...” Sources include Federal Bureau of Investigation archives of documents and audiotapes, and her interviews. Jones was the founder of the Peoples Temple, an interracial church in the U.S.A. that relocated to Guyana where Jones and his followers lived communally for several years until 1978 when he destroyed the community in “the largest mass murder-suicide in modern times” when 900+ people were killed, including 304 minors and 131 under 10-years-old. Jones was ordained as a Pentecostal minister by the Assemblies of God denomination. People Temple was originally affiliated with the Disciples of Christ denomination. Fearing a nuclear holocaust, Jones moved the church from Indiana to Northern California in the 1960s, and then moved the base to San Francisco in 1972, and in 1974 opened a satellite church in Los Angeles. In 1973, he declared that he was chosen to be God, that he performed miracles, that he could raise the dead, and that he was a prophet. Describes his lengthy efforts to deceive people, leading them to believe he was clairvoyant and could perform physical healings. He staged attacks on himself and church property, which “helped [him] close ranks. By creating a siege mentality, he spread the message that their movement was in danger, and that it was time to forget petty differences and dedicate themselves fully to the cause – and to him.” He instituted verbal and physical discipline of adults and children before the congregation, including punishment with belts and boards. Children were administered jolts of electricity from an electroshock therapy machine. He taught what he termed *apostolic* or *divine socialism*; members were encouraged and pressured to live communally. In exchange for living in Temple-operated residences, members gave the Temple the proceeds from selling “everything the had – homes, stocks, and jewelry.” He split family units, encouraged people to call him Father, and told members to discard photos of deceased relatives because “they should consider the Temple their sole family.” He stifled dissent, prohibited members from leaving, and warned harm could or would occur to them if they did. He imposed celibacy on the members so they could “rechannel their sexual energy into the cause.” He tested the loyalty of those who were of part of the core leadership by pretending to poison them as a group to see which would trust him and was willing to die for their beliefs. He interpreted Christian scriptures as justifying himself as the ultimate authority. Members were to confess in writing to acts they had not committed, e.g., parents “were told specifically to confess to molesting their children.” The statements would be made public “if a member tried to betray the cause.” They were told this was a test of loyalty and a way to guarantee Jones’s safety. He leased a remote tract of land in Guyana, and in 1974 sent an advance party to begin preparing “Jonestown,” described as “‘the promise land’ or ‘freedom land.’” In 1977, he started moving his followers from the U.S.A. to reside there. There, he staged feigned attacks by mercenaries on himself and “against the community to keep followers fearful and obedient.” He developed a plan “for the mass suicide of church members in a moment of crisis as a form of protest... for Jones’s lieutenants, pledging to die for Jim Jones was just another loyalty test.” When 2 16-year-old boys tried to escape Jonestown, they were punished by being shackled together by a 3-foot chain welded to iron on their ankles, and guarded while they worked 16-hour days of hard labor. At Jonestown, Jones managed residents’ communications with relatives in the U.S., including censoring their letters. He controlled their access to news, and disseminated lies and distortions of events in the U.S. that “would paint such a bleak picture of the outside world” so that residents would not want to leave. People were physically and mentally exhausted from a chronic combination of difficult labor, overcrowded conditions, inadequate nutrition, lack of sleep, lack of privacy, poor hygienic conditions, and fear. “...Jones’s followers wondered why he didn’t use his paranormal powers to cure them or multiply their food... He had a ready answer: Doing so would take energy away from him that he needed to keep their enemies at bay.” Those identified as troublemakers were given drugs that sedated them, including psychotropics. He used

a variety of “ways to humiliate or scare residents into submission,” using a boa constrictor to terrify a 5-year-old child. In the name of behavior modification, he instituted a sensory deprivation program known as “the box,” which was buried in the ground, and used it on a 7-year-old girl. “...he forced a sixty-year-old woman who’d complained about Jonestown to take off her clothes and parade naked up the aisles” before the members. He ordered all residents to drink a safe substance that he declared was poison as a “drill to learn which of his followers would obey him during an emergency, which would defy him.” He assigned Paula Adams, who was married to a Temple member, to function as the mistress of Laurence Mann, the Guyanese ambassador to the U.S., “exchanging sex for valuable information and influence” by living with him in Georgetown, the capital. When Gene Chaikan, an attorney who was part of the leadership core, actively resisted Jones’s actions in Guyana, Jones assigned a woman “to seduce and spy on him. “He ordered residents to write up their sexual fantasies and to list the names of other members – both male and female – that they were attracted to.” To punish “a couple that was caught having forbidden sex... he ordered them to disrobe and copulate” before the gathered members, including children. Jones “initiated numerous, secret affairs with both male and female followers... He said he only had sex with members to help them ‘relate to the cause,’ and that it was a sacrifice he did not enjoy making.” Identifies 3 women in his leadership core with whom he sexualized his pastoral relationship, including one, Debbie Blakey, who joined the church 17 and was a member until she defected at 25. Reports that when a 19-year-old female rejected his advances, he committed her to the Special Care Unit at Jonestown where he had her drugged and then raped her. Endnotes.

Scheffers, Mark. (No date). Why Adult Victims of Clergy Sexual Abuse Are Not to Blame. (No publisher), 4 pp. [Accessed 05/09/16 at: <http://www.sitemason.com/files/bhakfK/blamearticle.pdf>] Scheffers is with the “Child Trauma Assessment Center, Western Michigan University.” [On May 09, 2016, the World Wide Webs site of Western Michigan University included the Children’s Trauma Assessment Center, Kalamazoo, Michigan. The staff directory did not include Scheffers.] Very briefly describes 6 reasons why in the case of a pastor [referred to using male pronouns] who sexually abused an adult parishioner, it is not the parishioner who is to blame for what happened. “1. You had a right to expect your abuser would honor his professional contract.” “2. Your idealization of your pastor was normal.” “3. Your abuser’s grooming was incremental and entrapping.” “4. Your attachment to your pastor was normal. His intensification of that attachment was not.” “5. Your abuser controlled the relationship.” “6. You are not to be blamed for being naïve and needy.” 2 endnotes.

Scheper-Hughes, Nancy (1998). “Institutionalized Sex Abuse and the Catholic Church.” Chapter in Scheper-Hughes, Nancy, & Sargent, Carolyn (Eds.). Small Wars: The Cultural Politics of Childhood. Berkeley, CA: University of California Press, pp. 295-317.

By a professor of anthropology and director, doctoral program in medical anthropology, University of California, Berkeley, California. “The task at hand is to identify predisposing and protective facts related to child sexual abuse, with particular reference to the role of clergy and the [Roman] Catholic Church.” A response to the Winter Report. [See this bibliography, Section VII: Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy. (1990).] In general, she considers the Report as excellent, but challenges specific portions: that child sexual abuse is endemic and universal; its unconscious homophobia; its ambivalence regarding priestly celibacy. She also identifies the long-tolerated practice of corporal punishment by the Order of Christian Brothers as a deviant sexual practice with links to the sexual abuse described in the Report. She offers several factors to explain the Church’s pattern of covering up clerical sex abuse: desire to avoid public scandal; devaluing of the needs of women and small children; and, misunderstanding of the effects of sexual assaults on children. Describes the “final recommendations of the Winter Report [as] admirable but insufficient” and calls for the Church “to acknowledge its foundational role in clerical sexual abuse”, adding that “there must be a collective taking stock and accountability for what happened.” In contrast to the position of the Report, she calls for a policy of no tolerance and exclusion of sexually abusive clergy. She concludes that “the conditions of the postmodern world require a new and revitalized Catholic

clergy to restore the broken the trust with laity and to repair the devastated faith and damaged spirituality.” References.

Schireson, Grace Jill. (2009). Zen Women: Beyond Tea Ladies, Iron Maidens, and Macho Masters. Boston, MA: Wisdom Publications, 298 pp.

Schireson is head teacher, Central Valley Zen Foundation, has founded and leads 3 Zen groups and a Zen retreat center in California, and is a clinical psychologist who specialized in women and families. Part 1 of the book “describes female [Zen] practitioners as they are portrayed in the classic literature of ‘Patriarchs’ Zen.” Part 2 is “a view of how women Zen masters entered Zen practice and how they embodied and taught Zen uniquely as women.” Part 3 “explores how women’s practice provides flexible and pragmatic solutions to issues arising in contemporary Western Zen centers... Since women historically have more often practiced within a family context and also needed to earn money while practicing, their more flexible approaches may help us more effectively integrate Buddhist practice into Western lay life.” In Chapter 5, she describes early female Zen masters who emerged in China, Korea, and Japan, and notes their “courage in the face of life-threatening circumstances [which] was based on their awareness that Zen practice was essential to life and should be made available to other women...” Comments that similar hardship “is sometimes still with us in the form of sexually predatory behavior toward women in Western Zen training places... We need to do more to educate both men and women about the dynamics of vulnerability, sexuality, and power, about ways women may be seen as sexual objects, and about how women may consciously or unconsciously use seduction to appeal to male leaders within the community.” Chapter 8 “examine[s] the Buddha’s recommendations to his ordained community for home-leaving practice” and “consider[s] the ways female Zen Buddhists practiced with family life.” A brief subtopic, ‘Male-Female Magnetism and Sexual Attraction,’ focuses on the “one-sided early Buddhist view of male-female magnetism,” based on a discourse of the Buddhism, and a later clarification in a conversation between the Buddha and Ananda. She describes the former as projecting a monk’s emotions, desire, and primitive impulses onto to women, which “labels women as a danger to practice, something to be eliminated.” She describes the later teaching as clarifying “that meeting the feminine or the object of desire with mindful attention is the essence of understanding and releasing attachments.” She also identifies the need in Western Zen practice to apply Eastern teachings to lay people and how effective practice can be developed within a family context. The subtopic, ‘The Complicated Matter of Loving the Teacher,’ briefly reflects on “the emotional involvement of Ryokan [a Zen monk, 1751-1831] and Teishin [a Buddhist nun, 1798-1872], or more broadly of a disciple’s involvement with a teacher... Clearly, this is a tricky business, given the many wrenching stories and scandals in contemporary Western Zen centers. A number of Western women have fallen in love and have had sexual affairs with their teachers, resulting in the downfall of several Zen centers and the suffering of many sangha members, and often the teacher and his lover.” Notes the possible negative effects of the relationship to her training. Concludes: “For women who may mistake the meaning of Teishin and Ryokan’s love as justification for a love affair with a teacher – look again more deeply. There was no sex involved, there was no marriage being compromised, and there were no sangha dynamics to sort out around the teacher’s personal love for this one student.” Chapter 11, “Asian Zen for Western Practice,” states: “We need to ask whether the traditional Buddhist view of women practitioners and teachers as inferior to their male counterparts, and our own male-dominated Western culture, not only make women targets for abuse by their teachers, but collude to single out and favor male Western Buddhist teachers.” Chapter 12, “Women and Sexuality in Western Practice,” is part of a set of chapters that “focus on problems that are arising in Western Buddhist practice centers, and how to remedy these problems with the wisdom gathered by the female tradition and the essential qualities of female spirituality.” Very briefly analyzes “the dynamics of sexuality from a female perspective” as a way to “liberat[e] male and female practitioners from the pull of sexual dynamics in Western Zen centers” and “prevent enactments of sexual relationships between male teachers and female students --- affairs that end badly for both teachers and student.” Discusses “Vimala, a nun at the time of the Buddha,” whose “desire to conquer men and gain power through seduction” was transformed through her Buddhist practice. Offers “Vimala’s description of her pattern” as a way for both men and women who “engage Buddhist practice in a non-celibate practice... to become aware of unconsciously held attitudes...” Also addresses the problem of

male Zen teachers who “not only have had sexual relationships with female students but, ...[also] encouraged an unwholesome idealization from their young female assistants.” Calls for open discussions in the sangha about clandestine relationships. Notes: “In Classical Buddhism little is said about integrating sexuality and practice.” Encourages inclusion of the theme of sexuality in Dharma, and identifies specific topics. Concludes: “We can discuss the potential damage caused by hidden relationships and hold teachers and senior practitioners accountable, with the aim of rehabilitation and deepening practice rather than expulsion.” Endnotes; bibliography.

Schmidt, Susan Ray. (2009). Favorite Wife: Escape from Polygamy. Guilford, CT: The Lyons Press, 406 pp.

First person account. From the author’s note: “While the events related here are factual, for brevity’s sake and for story flow, I’ve taken the liberty of compiling, on rare occasions, two separate events into one. In a couple of minor instances, I’ve placed myself as present during an incident when in reality I heard the details from eyewitnesses... The conversations I’ve recorded are not verbatim, but are as close as my memory allows.” When she was 6-years-old, her father took his 2 wives and 13 children from the “traditional Mormon Church” in the U.S.A. and joined the Church of the Firstborn of the Fullness of Times (CFFT), a fundamentalist church dedicated to the polygamy doctrine of Joseph Smith, founder of the 19th century Latter-day Saints movement: “We believed that plural marriage was one of the most sacred revelations God gave to Joseph Smith. It was a test of our faith and a requirement for our ascent into Celestial Glory, the highest of the three degrees of glory in heaven that our church believed.” Located primarily in Mexico, the CFFT was led since 1968 by Joel LeBaron, its prophet, who claimed to be “the only true, living prophet of God on Earth... [with] the unparalleled responsibility of readying the world for Christ’s second coming.” The CFFT taught that Jesus would return during Joel’s lifetime. Joel was regarded as the successor to Smith: “We looked to [Joel] to lead us to heaven.” Ervil LeBaron, a brother of Joel, held CFFT leadership roles as patriarch and Second Grand Head of Priesthood. Ervil taught the doctrine of *Civil Law*, that the Church, rather than secular government, was responsible for punishing followers for violations of laws. Ervil also promoted the doctrine of *blood atonement* that was introduced by Brigham Young, a successor to Smith. Schmidt states: “It means that if a person sins against the Holy Ghost, or in other words, against personal knowledge of what’s right, then that person is executed for the salvation of his own soul... [Ervil] [c]laims God told him to clean house.” Ervil used his position and authority with Schmidt when she was 14 to tell her that 15 was a marriageable age for females, and that God had spoken to him with a message for her that she was to marry him. When Schmidt turned 15, Verlan LeBaron, the CFFT’s President of the Twelve Apostles and another of Joel’s brothers, took her as his 6th wife, giving her 2 days notice. In a power struggle for control of the Church, Ervil arranged for the murder of Joel and others loyal to him, and founded a new group, Church of the Lamb of God. In 1976, Schmidt took her 5 children and left Verlan and the CFFT. Schmidt’s stories describe how various CFFT males took as wives adolescent females who were less than 16, including the rationales offered to justify compliance with CFFT teachings about the relationship.

Schmitz, Eileen. (2010). Staying in Bounds: Straight Talk on Boundaries for Effective Ministry. St. Louis, MO: Chalice Press, 199 pp.

Schmitz is a licensed counselor and director of PASTORCare, which is affiliated with Personal Assistance Services, a counseling and life management firm, St. Louis, Missouri. From the introduction: The premise is that the best way for those in ministry to maintain “appropriate boundaries with parishioners and others” for the sake of “effective ministry and personal health” is to “understand ‘why’ boundaries matter.” She “synthesize[s] psychological and theological foundations for ministry and then discusses their application in ministry.” Emphasizes the intentional activity of self-exploration of relational style and personal needs, and how they affect one’s vulnerability. Uses the term *boundaries* to encompass both psychological and moral meanings. Uses the term *ministry* “to refer to the vocation of spiritual care” by clergy and laity, whether paid or volunteer. Part 1 is 4 chapters that provide a theoretical foundation. Chapter 1 consists of 7 “stories of people who experienced the tensions of applying boundaries appropriately in ministry,” and is based on “an amalgam of real-life experiences.” Includes a vignette of a

pastor who sexualized his role relationship with a congregant, and a vignette from the perspective of a congregant whose associate pastor sexualized his counseling relationship with her. Chapter 2 presents her psychological framework for boundaries regarding roles and expectations in interpersonal boundaries involving spheres of influence. Relies on object relations theory and the concept of *individuation*. Chapter 3 is what she terms the theological basis for boundaries, and is built on themes and passages from the Hebrew Scriptures and New Testament, including themes of covenant between God and people, reconciliation, and intrinsic and imposed boundaries. States: “The purpose of healthy boundaries is to further another’s highest good, and, as such, is the essence of love.” Chapter 4 discusses the congregation as the context in which the principles from Chapters 2 and 3 are applied, and emphasizes the need of pastors to model health in their relationships, spirituality, and maintenance of boundaries. Part 2 consists of 3 chapters that focus on self-awareness. Chapter 5 advocates for knowing one’s self to counter “the biggest reason we struggle with relationship and boundaries... [is] because we unaware of the true motives of our own hearts...” States that keen self-awareness and understanding one’s motives “are key to successful ministry,” and calls “honest and penetrating self-awareness” the most effective tool for reducing risk in ministry. Suggests psychological assessments, psychotherapy, and personality inventories as options. Chapter 6 concerns: 1.) the necessity for people in ministry to confront shame as a way to overcome defensiveness, and work toward self-knowledge; 2.) spiritual, personal, and relational practices that “can help pastors discover what lies beneath their professional persona and conscious awareness.” Chapter 7 presents “an organized and systematic method for examining our behaviors and the underlying forces,” including motives, as well as the consequences of behaviors: “These questions help us to examine the extent to which we use, misuse, or abuse others.” Part 3, Boundary Applications in Ministry, consists of 5 chapters. Chapter 8 examines power intrinsic to the position, or role, of pastor, including its *real* and *perceived* forms. Very briefly identifies “forces that contribute to the power differential between pastor and parishioners” as: embodiment of hope, implicit trust, idealization, intimacy, ministry of prayer, spiritual authority, preaching, and administrative function. Notes that as congregants’ vulnerability increases, their autonomy decreases, which reflects their asymmetrical power relationship with a pastor. States that the counterbalance to the notion of laity submitting to pastors is the notion of pastors as servants. Recommends ways to “protect [clergy] from the corrupting influence of power.” Defines *vulnerability* in a relationship as a person who “has fewer resources and less strength in the relationship and therefore less ability to protect him or herself from boundary violations. Thus, vulnerability is the potential for injury or damage by virtue of comparatively less strength and resources.” States: “Sexualization of the pastor-parishioner relationship is one of the most common points of vulnerability.” Chapter 9 broadly discusses the blurring of role boundaries in the faith community, including the multiple functional roles of clergy, and unmet personal needs conflicting with a minister’s professional role. Offers ways to maintain role boundaries. Chapter 10 discusses sexual boundary violations, stating: “All sexual misconduct is abusive; no one escapes unharmed.” Numerous topics are covered briefly. Returns to a vignette from Chapter 1 “to examine how a pastor’s [sexual] boundaries become obscured and eventually violated.” Describes a 7-phase, “classic progression of clergy sexual misconduct.” Considers the topics of *emotional affairs* and of pornography, which she analyzes as “clergy sexual abuse” for a variety of reasons. A recurrent theme is the relative amount of privacy extended to clergy for the sake of protecting congregants’ confidentiality, and the relative lack of accountability of clergy as factors that contribute to sexual boundary violations. Chapter 11 applies her principles of relational boundaries to the setting of a congregation by focusing on the pastor as one who models the setting and maintaining of healthy boundaries, which “nurtures relational maturity in the entire congregation, curtails organizational conflict, and reduces the likelihood of burn-out for the pastor.” Chapter 12, a conclusion, very briefly covers numerous topics, including how to respond to a boundary violation, including those she terms as serious and severe. Chapters conclude with a set of questions for reflection. 75+ endnotes.

Schneider, Carl J, & Schneider, Dorothy. (1997). “Church and Synagogue as Workplace.” In Their Own Right: The History of American Clergywomen. New York, NY: The Crossroad Publishing Company, pp. 254-279.

Written as “the first history of Christian and Jewish clergywomen in the United States, set in the context of religious history and women’s history generally.” Based on interviews with 75+ clergywomen. In the chapter, a subsection, ‘Professional Problems,’ identifies sexual harassment as one of the “on-the-job difficulties” for clergywomen. States that “most of [interviewees’] anecdotes [about sexual harassment] concern the advances of other clergy – and they resent them more.” States: “By far the most brutal, vulgar, and overt sexual harassment of clergywomen that we have heard or read about has been inflicted on military chaplains.” Chapter endnotes.

Schneider, Herbert W., & Lawton, George. (1942). A Prophet and Pilgrim: Being the Incredible History of Thomas Lake Harris and Laurence Oliphant; Their Sexual Mysticism and Utopian Communities Amply Documented to Confound the Skeptic. New York, NY: Columbia University Press, 589 pp.

Schneider taught religion and philosophy, Columbia University, New York, New York. Lawton completed a doctor of philosophy degree at Columbia University and wrote his dissertation on spiritualism. An account of Thomas Lake Harris, a 19th century mystic and spiritualist prophet, and his most prominent disciple, Laurence Oliphant. Harris was born in England in 1823 and migrated to the U.S., became a Universalist minister, and moved philosophically toward Christian spiritualism. Oliphant was an English aristocrat, lawyer, author, and world traveler who met Harris in 1860, and in 1867 renounced his standing and joined Harris in the U.S. Harris founded the Brotherhood of New Life, a utopian residential society that was intentionally not a church. Established in Wassaic, New York, in 1861, Harris moved the community to Amenia, New York, in 1863, to Brocton, New York, in 1867, and to Santa Rosa, California, in 1875. It was created as a theocratic community that would lead to individual and social regeneration, and was built on an elaboration of a mystical sexual mythology based on a bisexual God and the separation of procreation and sex. Harris limited those who could marry, regulated the separation of wives and husbands, imposed celibacy, and separated children from parents. He taught doctrines of celestial sexual generation and counterpartal marriage. Rumors of sexual misconduct by Harris toward members of the community persisted. In the 1880s, Oliphant formally broke with Harris and left the community. Considerable detail, numerous and extensive use of quotations from correspondence and publications. Bibliography; numerous footnotes.

Schoener, Gary R. (2013). “Historical Reflections on Clergy Sexual Abuse.” Chapter 1 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 3-13.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 1, Identification of the Problem. Schoener “is a clinical psychologist, forensic consultant and expert witness, especially in cases of professional boundary violations and sexual misconduct,” and director, consultation and training, Walk-In Counseling Center, Minneapolis, Minnesota. The chapter identifies blaming females “for being the cause of inappropriate sex” as the cultural context “for our failure to respond to the sexual exploitation of girls and women by clergy and other persons in a position of power.” Sketches a history of “[i]ssues of sexual exploitation of women by professionals,” including male clergy. Very briefly notes 20th century changes in the U.S.A. in attitude, law, and institutional responses to sexual boundary violations by clergy. Draws upon his clinical and professional involvement. 38 endnotes; inconsistent use of endnotes; not all citations are complete.

_____. (2013). “A Safe Place.” Chapter 34 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 164-167.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on

the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 4, Stopping Abuse for Good. Concluding chapter to the book. Drawing upon experience, he very briefly addresses discrete topics by offering insights and cautions, and raising questions. Not all topics relate directly to the book’s theme. Lacks references.

Schoener, Gary Richard, & Milgrom, Jeanette Hofstee. (1989). “Sexual Exploitation by Clergy and Pastoral Counselors.” Chapter 20 in Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T., & Confroe, Ray M. (Eds.). Psychotherapists’ Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, pp. 225-234.

Schoener is a psychologist and executive director, and Milgrom is a social worker and director of consultation and training, Walk-In Counseling Center, Minneapolis, Minnesota. Based on their case experiences, discusses differences between sexual exploitation by clergy and pastoral counselors in contrast to other types of counselors and therapists. Examines the differences from the perspective of: definitional problems; the victim; the perpetrator; and the church or religious body. Insightful; numerous references.

Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T., & Confroe, Ray M. (Eds.). (1989). “Criminal Statutes: Wisconsin.” Appendix G in Psychotherapists’ Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, pp. 665-667.

Displays Wisconsin Act 435, passed in 1983, which created section 940.22 of Wisconsin statutes, making it a Class A misdemeanor for a therapist to have sexual contact with a client. Also displays sections 940.22 and 940.225 as amended in 1985, which made sexual contact with a client a felony rather than a misdemeanor, and changed the definition of ‘therapist’ to include ‘a member of the clergy’ when the person was functioning as such by the statute’s definition.

Schroeder, Joy A. (2007). “Virgin and Martyr: Rape Threat Narratives and Divine Protection.” Chapter 2 in Dinah’s Lament: The Biblical Legacy of Sexual Violence in Christian Interpretation. Minneapolis, MN: Fortress Press, pp. 57-99.

Schroeder is assistant professor, church history, Trinity Lutheran Seminary, Columbus, Ohio, and professor, theology and religion, at Trinity and at Capital University, Columbus, Ohio. The book “explore[s] the ways in which interpretive methods are used to justify preexisting opinions about sexual violence [by] examin[ing] a variety of different types of religious literature produced in the early church, Middle Ages, and Reformation periods, covering a time frame from around 150 C.E. to 1600.” Focuses “primarily on the Western, Latin-speaking church.” Draws parallels to stories in Hebrew scriptures: the rape of Dinah (Genesis 34), the Levite’s concubine (Judges 19, Tamar (II Samuel 13), and Potiphar’s wife and Susanna (Genesis 39 and Daniel 13). Chapter contains a section, ‘Personal Appropriations of the Virgin Martyr Legends: Christina of Markyate,’ that describes accounts in the life of St. Christina of Markyate (c. 1096-1196). An Englishwoman, born Theodora, she “appropriated the stories of the virgin martyrs into her own life as she resisted acquaintance rape, clergy sexual violence, and marital rape.” She became a hermit and eventually joined a Roman Catholic convent at Markyate, serving as prioress. Her hagiography was composed by an unnamed monk of St. Albans Abbey, an Augustinian community. Raised Roman Catholic, she made a private vow of perpetual virginity after attending a mass. While she and her parents were visiting a sister of her mother, another guest, Ranulf Flambard, Bishop of Durham, summoned her to his bedchamber where he “solicited her to commit a wicked deed.” Fearing that if she “openly resisted him, she would surely be overcome by force,” she outwitted him and escaped the possibility of rape. Enraged, Flambard continued to seek to “gain his revenge... by depriving [her] of her virginity, either by himself or by someone else...” The hagiography credits her with using her acumen and actions to preserve herself, in contrast to the virgin martyr narratives that attributed escape to miraculous divine intervention. States in the book’s conclusion: “Even though this is a book about how the Bible was interpreted many centuries ago, it is my hope that twenty-first century readers will see the contemporary relevance.” Cites the enduring “claim that women frequently fabricate experiences of sexual victimization. News

reports of rape accusations against high-profile or celebrity defendants generate enormous public controversy, and the individual making the allegation is often criticized, maligned, and subjected to a close examination of her sexual history. A similar phenomenon often occurs in cases of sexual violence committed by church leaders.” Extensive endnotes.

Schult, Maike. (2019). “Traumics: The Church and Trauma in Comic Book Format.” Chapter in Ganzevoort, R. Ruard, & Sremac, Srdjan. (Eds.). Trauma and Lived Religion: Transcending the Ordinary. Cham, Switzerland: Palmgrave Macmillan, pp. 95-109.

From the editors’ introduction to the book: “In bringing trauma studies into the field of lived religion, this volume offers more profound understanding of the ways in which individuals and communities respond to challenging situations... Because lived religion is fluid, religious actors [sic] and phenomena cannot be fully demarcated from other domains (psychoanalytical, cultural, political) in which they are situated. This volume acknowledges that complexity and focuses on the post-traumatic actualities and world-making subjectivities of lived religion... This volume is organized around five dimensions of the trauma-lived religion nexus: body, meaning, relationship, testimony, and ritual,” with each dimension addressed in 2 chapters. Schult’s chapter is part of the section on meaning. Schult is with the University of Kiel (Christian-Albrechts-Universität zu Kiel), Kiel, Germany. “This essay reveals critical moments of trauma that can lead to a disintegration of religious notions and values.” She analyzes what she calls “an autobiographical comic,” *Warum ich Pater Pierre getötet habe*, the German translation of Olivier Ka’s 2008 graphic novel which was originally published in French. [See this bibliography, Section VIII: Ka, Olivier. (Alfred, Adaptation & Art; Meunier, Henri, Color). (2008). Why I Killed Peter. (Johnson, Joe, Trans.). New York, NY: Nantier Beall Minoustchine Publishing Inc./Comics Lit, 112 pp.] “it tells the story of a case of sexual boundary violation [of a boy who is 12-years-old by a Roman Catholic priest]...” She invokes the word *traumics*, which encompasses the content and form of trauma and comic and merges them, to identify the book’s format: “Its imaginative combination of words and images show the manipulative way the moment of abuse is prepared. It becomes clear how the abuser uses empathy to break down the barriers and confuses the child’s perceptions by taking advantage of family conditioning... ..over and above a textual rendering of the trauma, it is the medium of the comic which permits a vivid portrayal to bring the story home to its readers.” Pp. 97-102 describe the narrative arc of the book and its visual depictions, including the consequences into the boy’s adulthood. Calls the book’s format “a mix between text and film” which is “especially well suited for describing traumatic experience, the splintering of language, the overflowing, overwhelming images, the discrepancy between what one believes one feels and what is actually happening.” Concludes by affirming the format “an art form in its own right which can make visible when appearances deceive and can uncover the banality of evil (Hannah Arendt) also in church contexts.” 16 endnotes; 23 references.

Schwab, Charlotte Rolnick. (2002). Sex, Lies and Rabbis: Breaking a Sacred Trust. Bloomington, IN: 1stBooksLibrary, 278 pp.

By a lecturer, mentor, and educator who lives in Delray Beach, Florida. She has been a psychotherapist and is a former college professor. This is the first book about sexual misconduct by rabbis. A first person narrative written “to delinat[e] the crisis [of sexual misconduct] in the rabbinate, in congregational Judaism, the alarming extent of this problem, and what we need to do to bring about healing and change for the betrayed women, teen aged girls, synagogues, congregations, communities, movements, all Judaism.” Part 1, pp. 1-125, is “a memoir about my own experience as the wife of a [Reform] rabbi-perpetrator of sexual abuse of other women, and his violence toward me, especially when I figured out about his nefarious activities.” He frequented prostitutes, used pornography, and sexualized relationships with women congregants when he was a student-cantor, cantor, a student-rabbi, rabbi, and students at Hebrew Union College, New York, New York, when he was dean of the School of Sacred Music. When she reported him to the Central Conference of American Rabbis (CCAR), it took no action. Part 2 “tells other women’s stories, other documented cases of rabbi’s sexual abuse of teen aged girls and women.” Based on her interviews, counseling, and research, she uses case composites to protect identities. Pages 129-140 are cases from the victim’s perspective. One involves a rabbi from

Buffalo, New York, who was the subject of a local television report in 1999. Pages 141-160 are cases based on media reports and include information about: Rabbi Fred J. Neulander, Cherry Hill, New Jersey, who engaged a woman sexually two days after her husband's funeral – a woman he had counseled in relation to her husband's anticipated death – and who later was charged with hiring a hit man to murder his wife; Rabbi Arnold Fink, location unspecified, who sexually engaged a congregant whose marriage was in difficult and whose mother had recently died; Rabbi Robert Kirschner, San Francisco, California, head of the largest congregation in Northern California, who was accused of harassing, exploiting, or abusing 40 women; Rabbi Steven Jacobs, location unspecified, whose wife was killed by a hit man who allegedly was hired by the husband of a woman he was counseling and whom he had engaged sexually; Rabbi Sheldon Zimmerman, New York, New York, who, after he was accused of sexual abused by congregants from his prior synagogue in Dallas, Texas, was suspended by the CCAR and resigned his position as president of Hebrew Union College, New York, New York; Rabbi Baruch Lanner who as director of regions for the National Conference of Synagogue Youth (Orthodox), was accused and indicted in New Jersey on charges of criminal assault of adolescents, including sexual abuse; Rabbi Jerrold Levy, Boca Raton, Florida, who pleaded guilty to federal charges and was imprisoned for sexually abusing an adolescent male, luring a minor into sex through the World Wide Web, and distributing child pornography through the World Wide Web. She also reports cases of women who were wives of rabbis who sexually abused other women. Part 3 addresses the need to establish policies to maintain sexual boundaries in the rabbinate, to effectively implement the policies, and to create a structure to respond to allegations and violations. Discusses: her experiences of trying to raise the awareness of people in positions of Jewish authority; specific documents and ethical codes from a variety of groups, including the Union of American Hebrew Congregations, CCAR, Rabbinical Assembly, Reconstructionist Rabbinical Association, Alliance for Jewish Renewal, and the Orthodox Union/Rabbinical Council of America. Part 4 discusses definitions of sexual abuse, types of clergy perpetrators, and suggestions for prevention. Part 5 describes her seven-step healing program for victims: tell the truth; bibliotherapy; talk and share; become self dependent and secure, and protect one's self and children; write letters; lawsuits; confronting the rabbi/perpetrator, reporting, and filing a complaint. The book is extensively researched and is a very important contribution to the literature from the Jewish community. Appendices include: glossary; resources; bibliography; afterward. Citations are of an uneven degree of completeness.

Schwaller, John Frederick. (1987). The Church and Clergy in Sixteenth-Century Mexico. Albuquerque, NM: University of New Mexico Press.

By a professor of history and languages and linguistics, Florida Atlantic University, Boca Raton, Florida. Based on archival sources. From the preface: "This book seeks to study the forgotten clergy of early colonial Latin America – the secular [or diocesan] clergy [who typically served parishes]... Because of the central importance of the [Roman] Catholic Church in the development of Spanish culture and society in the New World, one cannot underestimate the importance of the clergy." Pp. 41-43 report the case of a priest, Francisco de Zárate, who in 1590 was found guilty by the Inquisition "on charges of soliciting sexual favors from women while in the confessional, known at the time as from his 'daughters of confession'" while serving in the pueblo of Tututepec. Pp. 122-123 report the case of Frutos García, native of Spain, who "served as chaplain of the Convent of Regina Coeli... Unfortunately, García did not succeed at this; instead, he found himself convicted [by the Inquisition] of solicitation in the confessional. This was an extremely severe offense, since he was the confessor in a convent of nuns." States that chaplains were probably the largest single group of secular priests. Chapter 7, "Secular Clergy at the Bar," describes secular priests who were "accused before the [church] courts." The subsection, 'Cases Before the Holy Office,' describes cases before the Inquisition. States: "...by far the most important type of suit, numerically, dealt with the violation of the sacrament of penance. Specifically priests were accused of having illicit sexual relations with their 'daughters of confession,' women who they served as confessors. After 1571, this act ranked as the primary charge levied against secular priests in the Inquisition. Only three priests were charged with offenses other than solicitation." States: "Clearly, the priest occupied a position of moral, and often physical, power over the woman confessing. Utilizing this power for sexual advances, in

effect, constituted rape.” Very briefly describes Inquisition procedures. Very briefly describes some cases, including non-secular clergy, i.e., a Franciscan order priest who was found guilty of using emergency visits to the homes of sick parishioners to hear their confession to sexualize his relationship with them. Endnotes.

Schwartz, Tony. (1995). “Seeking the Heart of Wisdom: Where Jack Kornfield and Joseph Goldstein Parted Ways.” Chapter 8 in What Really Matters: Searching for Wisdom in America. New York, NY: Bantam Books, pp. 305-337.

By an author who has been a newsmagazine writer, newspaper reporter, and magazine contributing editor. The book is based on his travels through the U.S.A. “seeking out people who had made the search for meaning primary in their lives.” Chapter 8 discusses Jack Kornfield and Joseph Goldstein who independently studied Theravada Buddhism and vipassana, a classical meditation practice. They met in 1974 and in 1976 founded the Insight Meditation Society (IMS) in Barre, Massachusetts. Goldstein had studied vipassana with Anagarika Munindra, a Bengali teacher in India, and occasionally invited him to conduct retreats at IMS. At the end of one retreat in 1983, a female student reported “that she’d had sex with Munindra during the retreat. The woman had already been experiencing significant psychological distress, and the Munindra affair proved to be further trauma.” The leadership group at IMS divided over how to respond; one was more inclined to handle it apart from the larger community, and the other was inclined to be more open. The IMS selected Kornfield to travel to India and confront Munindra. “The teacher acknowledged what had happened and agreed to apologize to the community as a whole. For Kornfield the lesson was clear. ‘We must tell the truth to ourselves,’ he concluded, ‘and we must speak the truth in our communities.’” Consequently, “the teachers at IMS and in the vipassana community more broadly adopted a set of ethical guidelines for themselves” based on Buddhist teachings, and appointed an ethics committee “and charged it with evaluating and ruling on any serious accusations of misconduct against any teachers.” Some endnotes.

Scicluna, Charles J. (2004). “Sexual Abuse of Children and Young People by Catholic Priests and Religious: Description of the Problem from a Church Perspective.” Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference “Abuse of Children and Young People by Catholic Priests and Religious” (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 13-22.

The book consists of edited versions of presentations at the symposium in the book’s title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The “symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme.” From the editors’ introduction: “The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon.” Scicluna, a Roman Catholic priest, is Promoter of Justice, Congregation for the Doctrine of the Faith, Vatican City. “This presentation reviews the perspective of the Catholic Church concerning the sexual abuse of minors by priests and members of religious orders.” Topics include: sexual abuse of minors by clerics as a grave violation of divine positive and ecclesiastical law; sexual abuse of minors by clerics as a tragic wound to the Church; the Church as committed to addressing the problem adequately; the role of psychiatry and psychology; substantive and procedural Church laws that ensure that justice be done and the good of the community is safeguarded and promoted. 11 references. P. 23 summarizes participants’ discussion following the presentation.

_____. (2012). “The Quest for Truth in Sexual Abuse Cases: A Moral and Legal Duty.” Chapter 4 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and

Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 47-57.

From a book of presentations at the Roman Catholic Church's International Symposium Against Child Abuse, the theme of which was "Toward Healing and Renewal," that was held at the Church's Pontifical Gregorian University, Rome, Italy, February 6-9, 2012." This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the 'open wound' of [sexual] abuse [of minors]." An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Scicluna, a monsignor, is the Promoter of Justice for the Vatican's Congregation for the Doctrine of the Faith, and a visiting professor of penal processes, Gregorian University, Rome, Italy. An address to the Symposium. Based on a 1994 address by Pope John Paul II, Scicluna applies teachings from the address "to cases of sexual abuse of minors by clerics under five points or principles." "1. Justice Is at Times Called Truth," based on Thomas Aquinas' writings, calls for establishing facts in cases of sexual abuse, and identifies as enemies of the truth "a deadly culture of silence," "deliberate denial of known facts," and "misplaced concern" for the good of the Church as "absolute priority to the detriment of legitimate disclosure of crime." "2. Justice Evokes a Response in the Individual's Conscience." States: "The acknowledgement and recognition of the full truth of the matter in all its sorrowful effects and consequences is at the source of true healing for both victim and perpetrator." "3. Respect of the Truth Generates Confidence in the Rule of Law." States, conversely that "disrespect for the truth generates distrust and suspicion." Cites actions since 2001 by Pope John Paul II and Cardinal Joseph Ratzinger in his role as Prefect of the Congregation for the Doctrine of the Faith, and later as Pope Benedict XVI to increase the Church's options for responding to sexual abuse. Notes: "The law may indeed be clear, but this is not enough for peace in and order in the community. Our people need to know that the law is being applied." "4. The Protection of Rights in the Context of the Common Good" states: "A careful and attentive reading of reading magisterium of the Church on the subject of sexual abuse of minors by clerics will show that safety of children is a paramount concern for the Church and an integral part of its concept of the common good... Another corollary of this 'paramount criterion' is the duty to cooperate with state authorities in our response to child abuse." "5. Respect for Procedural Laws Avoids Unfortunate Distortions." States that this "principle makes the point that respect for procedural laws avoids unfortunate distortions of the 'pastoral' nature of Church law... No strategy for the prevention of child abuse will work without commitment and accountability." 20 chapter endnotes.

Scot (or Scott), Reginald (or Reynold). (1584; 1886). The Discoverie of Witchcraft. London, England: Elliot Stock, 589 pp. [Reprint of the 1st edition; Nicholson, Brinsley. (Ed.).] [Accessed 07/12/16 at the World Wide Web site of Internet Archive:

<https://ia800201.us.archive.org/32/items/discoverieofwitic00scot/discoverieofwitic00scot.pdf>

Scot (c. 1538-1599) was a member of the English Parliament, a landowner and published author, notably for this book, originally entitled in its Elizabethan English as, The discoverie of witchcraft, Wherein the lewde dealing of witches and witchmongers is notable detected, the knauerie of conjurors, the impietie of inchantors, the follie of soothsaiers, the impudent falsehood of cousenors, the infidelitie of atheists, the pestilent practices of Pythonissts... Heereunto is added a treatise upon the nature and substance of spirits and devils... The work is commonly described as an analysis, critique, and exposé of witchcraft and magic, including the irrational and irreligious beliefs and superstitions of people who were deceived by proponents, and also the practitioners, whom he considered frauds and charlatans. Part of Scot's motivation is attributed by biographers to a sense of injustice at the persecution, including trials and execution, of women accused of being witches who were held responsible for others' misfortunes. Scot lists 212 Latin and 23 English authors on whose works he draws. Part of Scot's blame for the perpetuation of the superstition was the Roman Catholic Church. Pg. 62, "The fit chapter," describes a "legend" of a purported Incubus, a demon spirit in male form believed to sexually engage women while they were asleep, who "came to a ladies bed side, and made hot love unto hir : whereat she being offended, cried out so lowd, that companie came and found him under hir bed in the likenesse of the holie bishop Sylvanus, which holie man was much defamed thereby, until at the length this

infamie was purged by the conession of a divell made at S. Jeroms toombe. Oh excellent peece of witchcraft or cousening wrought by Sylvanus !” Pg. 67, “The tenth chapter,” opens: “THUS are lecheries covered with the cloke of Incubus and witchcraft, contrarie to nature and veritie : and with these fables is maintained an opinion, that men have beene begotten without carnall copulation (as Hyperius and others write that Merlin was, An. 440.) speciallie to excuse and mainteine the knaveries and lecheries of idle priests and bawdie monks ; and to cover the shame of their lovers and concubines.”

Scott, Donna. (2001). The Hired Hand: A Case of Clergy Abuse. Frederick, MD: PublishAmerica, Inc., 83 pp., plus unpaginated endnotes, bibliography, and resources.

Scott is a board member, Sexual Trauma Institute, and author, speaker, survivor, and advocate living in Michigan. “This book is about clergy... [who] exploit, take advantage, and break people down.” It is also “the story of one woman’s journey from fear to courage...” Draws from personal experience to present an account of a pastor’s sexual abuse of congregants and staff in order to introduce important topics and issues. Follows the account with a clear, insightful analysis of: psychological and interpersonal dynamics; role of faith; ethical perspective; congregational dynamics; relevant scripture passages. Part I. examines the victim’s vulnerability and the pastor’s grooming process. Part II. examines discovery, disclosure, and denial of his behaviors. Part III. considers 10 aspects of the aftermath of abuse on the victim, including steps that lead to recovery and healing. Ends with an afterword that is a call to becoming informed and to take action. One of Scott’s target audiences is Evangelical Christians. A hopeful book. Draws from solid resource material; use of footnotes to cite sources is inconsistent.

Sculley, Glenndy. (2006). “Judicatory Leaders: A Resource for Healing.” Chapter 16 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 102-110.

Since 2001, Sculley “has been bishop’s associate for rostered ministries in the Minneapolis Area Synod of the Evangelical Lutheran Church in America.” Since 2000, “she has had responsibility for judicatory response to clergy misconduct.” Comments on the role judicatory leaders can play in response to incidents of clergy sexual misconduct. For the immediate aftermath period, very briefly describes the purpose of meetings with the alleged offender, elected church officials, congregational staff, and the congregation. For the longer time period, very briefly describes the purpose of regular meetings with the victim, offender, and congregation. The final point of interaction she addresses is the judicatory’s role as a resource in selecting the succeeding pastor. Lacks references.

Seager, Richard Hughes. (1999). “Gender Equity.” Chapter 11 in Buddhism in America. New York, NY: Columbia University Press, pp. 185-200.

Seager is associate professor, religious studies, Hamilton College, Clinton, New York. “My primary goal has been to fashion an engaging and informative text to introduce interested people to the fascinating world created by Buddhists in the United States in the last half century... The discussion is structured to bring out the dynamic tension between tradition and innovation that is expressed in many different ways in America’s Buddhist communities...” Chapter 11 describes how the ideal of gender equity has gained expression in American Buddhism in away that parallels developments in liberal Judaism and Christianity.” A general theme in the chapter is that “[c]oncern about [gender] equity became particularly acute in the wake of a series of scandals, beginning around 1980, that rocked those convert communities most closely associated with the counterculture.” Scandals included “sexual improprieties” and “abuse of power.” Traces reactions to, and critical analyses of, the dynamics of the scandals, including themes of sexual betrayal of students by teachers. 14 endnotes.

Secretariat of Child and Youth Protection, National Review Board, & United States Conference of Catholic Bishops. (2012, April). 2011 Annual Report on the Implementation of the “Charter for the Protection of Children and Young People.” Washington, D.C.: United States Conference of Catholic

Bishops, 73 pp. [Accessed 04/15/12 at the World Wide Web site of BishopAccountability.org: http://bishopaccountability.org/usccb/implementation/report_on_2011.pdf]

The 9th annual report to the United States Conference of Catholic Bishops (USCCB) in relation to its Charter for the Protection of Children and Young People, adopted in 2002. The USCCB mandate is “to produce an annual public report on the progress made in implementing and maintaining the standards” of the Charter. Presents results of the 2011 audit of dioceses and eparchies in the U.S.A. 59 dioceses/eparchies “participated in full, on-site audits, and 128 dioceses/eparchies participated in data collection audits,” and 2 dioceses 6 eparchies refused to participate. 58 of the 59 participants in the full audits process were found to be fully compliant with the Charter. Chapter 1 is introductory. States that in 2011, 453 people came forward for the 1st time “seeking assistance with healing and/or reconciliation,” and that another 1,750 people who had come forward previously continued to be served. 1st time allegations were reported by 21 current minors involving 19 dioceses, and by 683 adults who were victims/survivors of past abuse. Allegations were made against 551 priests (253 deceased, 58 laicized, 184 removed from ministry, 281 named in previous audits) and 7 deacons. States that background evaluations were conducted on: >99% of clerics, >99% of educators, >96% of employees, and >96% of volunteers. Chapter 2 briefly describes the audit methodology, and limitations and problems encountered. Chapter 3 presents the findings in relation to each of the Charter’s 17 articles. Articles 1-3 are grouped as: “To promote healing and reconciliation with victims/survivors of sexual abuse of minors.” Articles 4-7 are grouped as: “To guarantee an effective response to allegations of sexual abuse of minors.” Articles 8-11 are grouped as: “To ensure the accountability of our procedures.” Articles 12-17 are grouped as: “To protect the faithful in the future.” Chapter 4 is a summary report on the allegations received, and “on the amount of money dioceses and eparchies have expended as a result of allegations as well as the amount they have paid for child protection efforts.” 489 individuals made 495 new credible allegations against 406 priests or deacons. 94% of alleged victims were male; 6% were female. Costs to dioceses and eparchies of \$107,814,410 included payments in relation to allegations received in prior years. 46% of the payments were for settlements to victims. In addition, costs to clerical and religious institutes were >\$35 million. Chapter 5 is a 1-page description of the status of audit recommendations from the 2010. Chapter 6 is a 1-page description of recommendations for 2011. Appendices include the 2011 Charter, and the questionnaires used for the survey that was reported in Chapter 4.

Sellars, Bev. (2013). They Called Me Number One: Secrets and Survival at an Indian Residential School. Vancouver, British Columbia, Canada: Talonhooks, 227 pp.

Sellars is chief, Xat’sull (Soda Creek) First Nation, Williams Lake, British Columbia, Canada. A memoir that weaves stories of 5 generations of her family. At 7-years-old in 1962, she was forced by Canadian law, along with all other Aboriginal, Inuit, and Metis children, to attend a government-funded residential school. Parents who refused to send their children were subject to being jailed. Sellars was sent to St. Joseph’s Mission, which was located on the Williams Lake First Nation Land, 1891-1981. Her maternal grandmother was sent to St. Joseph’s in 1903, and her mother in 1931. Operated by the Oblates of Mary Immaculate, a French order of the Roman Catholic Church, it drew 300+ students from the 15 First Nations in the Cariboo region of British Columbia. Native clothing, religion, and language were prohibited. Rather than address the children by their names, the staff – priests, brothers, nuns, and lay – called them numbers. Siblings were not permitted to related unless they happened to be in assigned groups based on the same sex, similar age, or grade level. The structure of the children’s day was based on regimentation and control in an atmosphere of fear, including the fear of punishment by God. Staff hitting them with a letter strap and using shaming routinely enforced discipline of the children. She describes the nuns using punishment to force the youngest children at the start of the school year to cease crying due to loneliness or fear. Older children expressed the internalized norm of exercising physical force by forming gangs that led to group fights. A double standard existed for the quality and quantity of food for the priests and nuns compared to that for children. The staff lacked a trained or licensed health care provider. She describes an incident in which a girl died from her injuries, and a time when Sellars was hospitalized and her family never notified. Staff monitored visits from family members, which were discouraged. Children’s outgoing and

incoming letters were censored. She describes the lack of education from the nuns about the onset of puberty and the inculcation of messages of shame in relation to sexuality. In particular, Chapter 7 addresses the sexual abuse of female and male students at St. Joseph. Reports that the principal, Fr. Hubert O'Connor, was sexually abusing girls, and that after he had been appointed as a bishop in the Church, he was charged and convicted of sexually abusing minors. Also reports that her brother, Bobby, who died when he was 18, had been sexually abused at St. Joseph. Describes physical and verbal behaviors committed against her by an Oblate brother that were intrusive, unwanted, and disturbing. States: "Who could I have told? The nuns? They were in the dining room supervising up while Brother Gerard harassed me. They could have said something to him – but didn't. I don't think they were dumb enough not to know what was going on. Could I have told the principal? I didn't know it at the time, but he was sexually assaulting a number of girls." In Chapter 10, she connects the acceptance of being physically abused during her marriage to her former husband as behavior replicating the necessity of accepting being physically abused at St. Joseph's. Also identifies other chronic, adverse affects from the residential school experience that continued into her adulthood and the lives of other First Nations children. States: "Messages I was getting from everyone around me at the Mission told me that I was inferior to White people. Messages I got from my family were telling me the same thing. My grandmother had gone to the school for nine years where she was brainwashed into believing she was inferior to White people, and she relayed that message to me in different ways."

Sells, Jim, & Hervey, Emily G. (2011). "Forgiveness in Sexual Abuse: Defining Our Identity in the Journey Toward Wholeness." Chapter 11 in Schmutzer, Andrew J. (Ed.). The Long Journey Home: Understanding and Ministering to the Sexually Abused: A Collaborative Address from Psychology, Theology, and Pastoral Care. Eugene, OR: Wipf & Stock, pp. 169-185.

From the preface: The book is "geared toward helping Christian leaders understand and minister to the sexually abused." Intended as a bridge between psychology, theology, and pastoral care... The chapters are written at a semi-technical level. The tone of the book is instructional, pastoral, and at times almost investigative." The authors are largely from evangelical faith communities. Sells is a professor, counselor education and supervision, Regent University, Virginia Beach, Virginia. Hervey is a doctoral student, clinical psychology, Regent University, Norfolk, Virginia. "In this chapter we seek to inform the reader of research and theory that addresses sexual abuse recovery with the inclusion of forgiveness and its relationship to reconciliation." Defines forgiveness "as a grounded healing and restoration process that takes place simultaneously on three levels: psychologically, spiritually, and relationally." Very briefly examines the historical use of forgiveness as a tool for healing with persons who were sexually abused, noting the lack of a consistent model. Very briefly describes the current practice of forgiveness in mental and church contexts, noting a struggle to define forgiveness, and forgiveness as operating in judicial, psychological, and relational contexts. Discusses how forgiveness "should be addressed and integrated into work with survivors of sexual abuse" based on "the variation in psychological and relational models of forgiveness." Concludes by very briefly suggesting "that we as mental health professionals, pastors, and spiritual mentors seek effective means of facilitating" an individual's process of forgiveness, which "includes grappling with the *significance* and *means* of incorporating forgiveness into the healing process for abuse survivors, both from an empirical and theological perspective." 49 footnotes. [While not specifically about clergy sexual abuse, inclusion in this bibliography is based on its relevance to the topic, particularly for those with more evangelical or conservative Christian affiliation.]

Senauke, Alan. (Ed.). (No date). Safe Harbor: Guidelines, Process and Resources for Ethics and Right Conduct in Buddhist Communities. Berkeley, CA: Buddhist Peace Fellowship, 58 pp.

Senauke is with the Buddhist Peace Fellowship. Prompted by "tragic accounts of misconduct and abuse in [Western] Buddhist communities of almost every tradition" since the 1980s. The handbook's purpose is to "underscore what is natural and normal" in Western practice so that each community may find its appropriate way based on Buddhist precepts. Section I is essays by 2 Western Zen teachers, Jan Chozen Bays and Les Kaye. Section II is a collection of ethical guidelines and processes from teachers, 2 Zen centers, and the Center for the Prevention of Sexual

and Domestic Violence. Part III consists of brief lists of topical resources: legal; psychological; dharmic; clergy abuse survivor resources and networks; bibliography.

Seng, Michael P. (2015). "Forward to the Chapter: Clergy Sexual Abuse in the Roman Catholic Church and the Perspective of a Family Physician Who Is Also a Victim/Survivor of Clergy Sexual Abuse." Chapter in Murphy, Sheila M., & Seng, Michael P. (Eds.). Restorative Justice in Practice: A Holistic Approach. Lake Mary, FL: Vandeplass Publishing, LLC, pp. 275-277.

Seng is a professor, The John Marshall Law School, Chicago, Illinois; he is co-director of the School's Fair Housing Legal Support Center and Clinic, and director of International Student Programs. From the book's introduction: "This book of essays explores the different ways that restorative justice can be used to solve disputes and heal wounds... Restorative justice... above all, requires solid preparation and the commitment of time and resources. Above all, it requires a personal commitment of all participants to make it work." The chapter is in a section of the book on restorative justice in community settings. Seng very briefly introduces the "essay of Dr. Rosemary Eileen McHugh, herself a physician, [which] shows that neither [Roman Catholic] Church officials nor victims [of sexual abuse by clergy] are yet ready for a true reconciliation based on restorative justice principles..." [See this bibliography, this section: McHugh, Rosemary Eileen. (2015). "Clergy Sexual Abuse in the Roman Catholic Church and the Perspective of a Family Physician Who Is Also a Victim/Survivor of Clergy Sexual Abuse."] Seng continues: "Nonetheless, Dr. McHugh's chapter points to hope that we are moving to the stage where Church officials and victims and the entire community come to grips with this terrible tragedy and seek healing for the trauma it has caused." 1 footnote.

Sennott, Charles M. (1992). Broken Covenant. New York, NY: Simon & Schuster, 345 pp. By a deputy editor, *New York Daily News* newspaper, who as a reporter broke the story of Fr. Bruce Ritter's alleged sexual abuse of minors related to his ministry before and after he founded Covenant House for street youth in New York, New York. Presented in the style of a journalist's investigative report. Traces the rise of the original Covenant House and its phenomenal expansion nationally and internationally, including \$90 million annual donations in 1990, and close ties to conservative leaders in the era of Ronald Reagan's U.S.A. presidency. In late 1989, the Manhattan district attorney's office opened a criminal investigation against Ritter. Newspaper accounts brought new accusations of hebephilia from male victims. In March, 1990, Ritter resigned from Covenant House. Sennott reports that all investigations against him were terminated in exchange for his agreement to never have contact with youth again. Source notes.

Sentilles, Sarah. (2008). "Mentors." Chapter 3 in A Church of Her Own: What Happens When a Woman Takes the Pulpit. Orlando, FL: Harcourt, Inc., pp. 55-66.

Sentilles is an author, Camarillo, California. Prompted by her experience of seeking ordination as a priest in the Episcopal Church. Based on interviews with women ministering in mostly Protestant mainline denominations. An attempt to answer the question, "What happens to the women who dare to transform the most segregated, sexist hour in America?" Chapter 3 briefly discusses the positive and negative roles of mentors for women pursuing ordination and ministry as a career. One anecdote describes how Adah Reed (pseudonym) "met a priest [apparently Episcopalian] in college, Jonathan, who became her mentor and used the idea that Adah was called to be a priest – his idea, not hers – to abuse and manipulate her, sexually and emotionally." Some endnotes.

Servaty, Chris. (1987). "Support Counseling with Victims of Sexual Assault." Chapter 18 in Pellauer, Mary D., Chester, Barbara, & Boyajian, Jane A. (Eds.). Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals. San Francisco, CA: Harper & Row, pp. 124-139.

Servaty is a licensed psychologist, Sexual Violence Center, Hennepin County, Minnesota. While the chapter does not address clergy sexual abuse, it presents a helpful "overview of the crises of sexual assault from the victim's perspective and practical strategies for responding to the victim's immediate needs." Focuses "on general guidelines for clergy to follow to provide crisis intervention and support to counseling victims." Discusses the role of support counselor in

relation to clinical symptoms of the crisis of sexual assault. Offers primary considerations and techniques for counseling victims. Describes patterns of response to sexual assault, including: victim responses and interrelated variables; recovery process and stages of impact, denial, process, and integration; common feelings, including fear and anxiety, guilt and self-blame, shame and embarrassment, and anger. Also identifies spiritual and religious issues. Lacks references.

Seymour, Jody. (1995). "David: The Man Who Would Be King: Clergy Sexual Misconduct." Chapter in A Time for Healing: Overcoming the Perils of Ministry. Valley Forge, PA: Judson Press, pp. 24-30.

By the senior pastor, First United Methodist Church, Gastonia, North Carolina. The first part of the book uses individuals from the Hebrew Scriptures and the New Testament to illustrate "various types of ministerial woundedness." His brief reflection on David, Bathsheba, and Nathan is the foil by which he addresses a wide-ranging series of topics, including sexual boundary violations by clergy, power, and the responses of churches and ministers to ministers who commit sexual misconduct. Footnotes.

Shackelford, John F., & Sanders, Randolph K. (2013). "Sexual Misconduct and the Abuse of Power." Chapter 5 in Sanders, Randolph K. (Ed.). Christian Counseling Ethics: A Handbook for Psychologists, Therapists and Pastors (Revised edition). Downers Grove, IL: IVP Academic, pp. 111-138.

Shackelford is a clinical psychologist in private practice, Richardson, Texas, and Glen Rose, Texas. Sanders is a clinical psychologist in independent practice, New Braunfels, Texas. Presents an overview of sexual boundary violations in the context of professional mental health counseling, including what they term *Christian counseling*. Topics include: incidence statistics; professional ethical standards; ways in which counselors are harmed; 3 risk categories of persons most likely to be abused by a counselor; sexual misconduct as an abuse of therapist power; non-sexual types of abuse of power; profile of therapists who abuse, including broad, clinically-related categories or subgroups of abusers; the analytic/psychodynamic concept of enactment; appropriate responses to alleged abusers; rehabilitation; prevention; current state of sexual ethics training. Concludes: "Both professional ethical standards and our Christian ethics direct the responsibility back to us as counselors to know ourselves, resolve our issues and become more aware of and responsible with the power and influence that we have." 60+ references, primarily from secular, clinical sources.

Shaw, Russell. (2008). Nothing to Hide: Secrecy, Communication and Communion in the Catholic Church. San Francisco, CA: Ignatius Press, 174 pp.

Shaw is a Roman Catholic, an author and journalist, and former director of communications, United States Catholic Conference. "[The book] is concerned with the stifling, deadening misuse of secrecy that does immense injury to communion and community in the [Roman Catholic] Church." Focuses on the Church in the U.S.A. From Chapter 1: "Abuse of secrecy is a systemic, structural, and ecclesiological problem, grounded at least in part in an imperfect understanding of the Church itself. ...[the problem of abuse of secrecy] also arises from and is inseparably linked to a special factor peculiar to churches. It's name is clericalism. ...the link between clericalism and secrecy can most easily be illustrated in the case of clergy sex abuse scandal." States: "Openness and candor would not have prevented the scandal, but they would have made it a lot less traumatic than it turned out to be." Topics include: historical overview; abuse of secrecy in the Church's media relations; internal communications in contemporary Catholicism; theological reflection on openness in the Church; concrete suggestions "to foster openness, accountability, and shared responsibility in Catholic life." What he terms the *sex abuse scandal* is referenced at numerous points throughout the book in relation to a wide range of topics. References.

Shepherd, Gordon, & Shepherd, Gary. (2010). Talking with the Children of God: Prophecy and Transformation in a Radical Religious Group. Urbana, IL: University of Illinois Press, 250 pp.

Gordon Shepherd is a professor of sociology, University of Central Arkansas, Conway, Arkansas. Gary Shepherd is a professor of sociology, Oakland University, Rochester, Michigan. They have studied the Family International (originally, Children of God) for 17 years. They describe the group, now in its 3rd generation of members, as a transnational new religious movement and as a "global evangelical community." States in the preface: "We find the Family to be of intrinsic

sociological interest and argue both in this volume and elsewhere that the Family International affords scholars a unique case study that provides a variety of valuable insights about the transformational processes that all new religious movements must undergo to survive, let alone be successful in accomplishing at least some of their major organizational goals.” Based on their field research, which included sound-recorded, conversational interviews conducted in 2005 and observation. Concentrates on the administrative leadership of the Family. A major focus is the social construction of prophecy in the Family. Chapter 1 presents their argument for the Family as an important case study in the sociology of religion, and an overview of its history and basic beliefs. Chapters 2-9, based on edited transcripts of the interviews, are organized topically. Chapter 10 is an analysis and summary of what they learned. Describes the contemporary leaders as “devoutly insistent in proclaiming ultrasupernatural beliefs that emphasize their special standing with God as his anointed end-time servants.” In their synopsis of 8 core beliefs, describes the following: “8. *The Law of Love*. Experiencing and sharing God’s love is believed to be the single greatest end of human existence. This law is extended, most controversially in the view of outsiders, to the area of sexual relationships among believers and with Jesus himself.” Commenting on this belief, the authors state: “Family teachings portray Jesus as both having and vicariously delighting in sexual passions through loving sexual encounters enjoyed by Family members who, collectively, are his ‘Bride.’ ‘Sexual sharing’ among consenting Family members is regarded as a form of praise and expression of devotion to Jesus, and is considered to be an important part of the Law of Love incumbent on Family disciple members. ‘Law of Love battles’ among second-generation Family youth are discussed in chapter 8... ‘Loving Jesus’ includes sexual love. In this context it refers to the Family’s teaching that Jesus has a sexual nature and delights in his followers making vicarious love to him through their own consensual sex with other adult Family members. Sexual sharing among Family adults is one of the many ways in which Family members believe they can express their love for Jesus.” Regarding the Law of Love, the Family’s Love Charter states: “‘Having the opportunity to share sexually within our Homes brings about a unity and love that is not present in other churches. It is especially helpful in our communal lifestyle...’” Regarding the “‘Law of Love battles,’” notes: “In 2008, Family coleaders Maria and Peter issued an ‘Open Letter of Apology’ addressed specifically to current and former second-generation members in why they forgiveness from any ‘who suffered hurt or harm because of the effects of Dad’s [a popular name for David Berg, the founder of the Children of God] misapplication of the Law of Love, or mistreatment of any kind’ (letter dated January 1, 2008...). This apology is accompanied by a candid three-part pamphlet series titled ‘The Family’s History, Policies, and beliefs Regarding Sex,’ which has been made required reading in all Family Homes.” Regarding the a practice that Berg introduced, states: “...‘flirty fishing’ (ffing) involved using sex as a missionary device for witnessing about Jesus’ love to unredeemed sinners in need of salvation. Ffing was practiced for roughly a decade between 1976 and 1987 (see chapter 1).” States: “Berg also discoursed on the natural sexuality of children and carelessly inveighed against suppressing their intrinsic sexual curiosity and masturbatory experiences as an aspect of healthy child development... One highly regrettable consequence was a certain amount of adult-minor sexual contact occurring in a number of Family homes... during the late 1970s and early 1980s...” Endnotes; bibliography.

Shields, Marjorie A. (2002). “Liability of Church or Religious Organization for Negligent Hiring, Retention, or Supervision of Priest, Minister, or Other Clergy Based on Sexual Misconduct.” In American Law Reports (ALR5th): Annotations and Cases, Vol. 101. St. Paul, MN: Thomson West, pp.1-60.

Shields is a contributing author with a J.D. degree. States at the outset: “With the decline of charitable immunity from tort liability, there have been an increasing number of tort actions against churches and other religious organizations seeking to recover for negligent hiring, ordination, retention, training or supervision of clergy members who engaged in sexual misconduct... This annotation collects and summarizes those state and federal cases in which courts have determined the [civil] liability of a church or religious organization for negligent hiring, retention, or supervision of a clergy member based on sexual misconduct,” including the issue of immunity from liability.” The scope does not include cases based on principles of *respondeat superior* or vicarious liability, which are treated at 5 ALR5th 530. Includes a jurisdictional table of cited statutes and cases, federal and state. Notes that “[t]hese claims present

unique issues in the application of tort principles, given the constitutionally protected status of religious bodies, as well as the fact that the relationship of members of the clergy with their [sic] denomination or religious hierarchy may not fit the traditional parameters of an employer-employee relationship.” Part 1 is introductory and provides a general background and summary. Part 2 reviews court decisions and describes defenses to action based on the First Amendment of the U.S. Constitution, as well as other defenses. Cites actions that were barred, and those that were not. Identifies considerations based on other defenses of charitable immunity, and comparative negligence or assumption of risk. Part 3 describes particular determinations of liability, both those established by courts and those not supported. Devotes particular attention to *Malicki v. Doe*, 814 So. 2d/ 347 (FL 2002) in which the Supreme Court of Florida “held that the Free Exercise and Establishment Clauses of the First Amendment did not bar the parishioners’ claims [against a Roman Catholic church and archdiocese for alleged sexual assaults on parishioners by a priest.]” In the book’s “Reported Cases” section, pp. 655-684 contain the court decision in *Malicki v. Doe* because it is an illustrative case cited in the prefatory paragraph of the annotation. Statutes and cases are cited from 32 states and U.S. federal courts. While many involve the Roman Catholic Church, other identified churches include United Methodist, Episcopal, Presbyterian, Church of Christ, Church of God, Lutheran, Unity Church, and Baptist. Provides research references consulted, topical index, and a jurisdictional table of cited statutes and cases. 18 footnotes. As of 01/10/13, the last Supplement to 101 ALR5th was issued June, 2012, and contained supplemental cases analyzed and classified by the publisher’s editorial staff.

Shooter, Susan. (2012). How Survivors of Abuse Relate to God: The Authentic Spirituality of the Annihilated Soul. Surrey, England: Ashgate Publishing Limited, 210 pp.

Shooter is a priest in the Diocese of Truro, Church of England. The book draws upon her research for her Doctor of Ministry degree thesis, specifically her interviews with 9 women “Christian survivors of [sexual] abuse.” Chapter 1, an introduction, states: “The qualitative study at [the book’s] core is concerned fundamentally with the following question: What do [sexually] abused people reveal about God that can be brought to bear on theology?” She begins by “plac[ing] the dynamics of power abuse within the context of patriarchal values, looking beneath the ‘secular’ content and suggesting that these values have been supported by distorted Christian theology at its bedrock... With its intrinsic code of adult male entitlement to the submission of women and children, onto whom sinfulness and weakness are projected, the underlying adult male identification is with ‘Father-God’ who gives those in power rights and privileges, creating a society which refuses to identify with the vulnerable and abused. Thus the abuse of power is a *theological* problem.” [italics in original] Chapter 2 begins with a very brief review of psychological literature related to healing as part of recovery from sexual abuse. She concentrates on the models of Suzanne Sgroi and Judith Herman. Her much longer review of the pastoral theology literature on abuse focuses on “the key interrelated themes of forgiveness and atonement, the nature of God and creation, and individual and communal bodies.” Her critique of the literature notes a general exclusion of survivors’ voices. Among the works she affirms, she frequently cites that of James Poling. Chapter 3 states: “...it is to the theological academy and the ecclesiastical system that I seek to direct the voices of survivors...” Calls her research design as unprecedented in practical theology in the way it uses a social scientific method. She locates the context of her research in the field of feminist pastoral theology, discusses her feminist principles and feminist epistemology, and describes her process of data collection and analysis. Uses Barney Glaser’s grounded theory method because it “puts the respondents’ concerns at the centre.” Audio recordings of interviews were transcribed and sent to the interviewees for comment and/or correction. Reports a typology of abuses as experienced by the 9 respondents: 2 reported being sexually abused as a child by clergy; 3 reported being psychologically abused by clergy; 1 reported being sexually exploited by a clergy/minister. [In Chapter 4, Shooter describes the beginning of the exploitation: “...it was at the liminal moment of a parishioner’s death (actually in the Chapel of Rest at the hospital) that her minister made the first sexual move on her.”] Chapter 4 explains how the core category, “knowing God’s timeless presence transforms,” emerged from the data. In the 1st stage of coding, 3 concepts emerged: “Presence of God,” “Life/faith process,” and “Service of God and others.” In a later stage, these concepts became: “God’s timeless presence,” “Transformation,” and “Knowing ministry.” These led to her core

category. Quotes the respondents extensively to support the coding. Chapter 5 is her lengthy description of choosing the character of Job from the Hebrew Scriptures in order “to add scriptural resonance to the developing grounded theory.” Chapter 6 continues her description of developing the grounded theory by “compar[ing] the core category established by the interview analysis with a vernacular spirituality from the Christian tradition, namely the work of medieval mystic Marguerite Porete,” a mystic who died in the French Inquisition in the early 14th century. Chapter 7 is her analysis of questions “concern[ing] the true nature of survivors’ relationship with God,” which she structures by “bring[ing] these questions into dialogue with contemporary debate in feminist theology which centres on issues of autonomy and vulnerability.” Chapter 8 concludes with “comments about who might provide spiritual ‘holding company’ for others in our risk-conscious society.” Also addresses “the implications raised by my study about the difficulties when the interviewees have offered themselves for ministry...” Closes with a very brief epilogue consisting of updates on the 9 respondents. 15 pp. bibliography; hundreds of footnotes.

_____. (2013). “How Survivors of Abuse Relate to God: A Qualitative Study.” Chapter 19 in Slee, Nicola, Porter, Fran, & Phillips, Anne. (Eds.). The Faith Lives of Women and Girls: Qualitative Research Perspectives. Surrey, England: Ashgate Publishing Limited, pp. 221-231.

Shooter, a priest in the Church of England, is a “consultant for curates and training incumbents” for the South West Ministry Training Course, and lives in north Cornwall, England. From the book’s introduction: “[The book] is a collection of essays based on recent, original field research conducted by a range of contributors and informed by a variety of theoretical perspectives, into the faith lives of women and girls – broadly from within a Christian context. The main focus of the book is on original qualitative research that identifies, illuminates and enhances understanding of key aspects of women’s and girls’ faith lives. Offered as a contribution to feminist practical and pastoral theology, the essays arise out of and feed back into a range of pastoral and practical contexts in the United Kingdom and Ireland... ..an accompanying theme throughout the book is on the research process itself, understood from feminist and practical theological perspectives...” Shooter’s chapter is a summary of the research described in her 2012 book, How Survivors of Abuse Relate to God: The Authentic Spirituality of the Annihilated Soul [see this bibliography, this section, preceding entry]. Among the participants in her qualitative study of women survivors was a woman “who was sexually abused by her vicar and stepfather in collusion with each other,” and a woman whose minister “used his position to exploit her sexually, emotionally and spiritually.” Shooter’s basic research question is: “What do abused people, who have a profound faith, reveal about God that can be brought to bear on theology and scripture?” The research design – Glaser’s grounded theory (an inductive mode of analysis) and oral life history ethnography – is sketched in 2 paragraphs. She describes 3 significant concepts which emerged from the interviews: “God’s timeless presence,” “transformation,” and “knowing ministry.” Concludes with a 2-paragraph description of the core concept, “knowing God’s timeless presence transforms,” which is based on the 3 significant concepts, and which challenges “theological discourses and practices” in relation to survivors and the faith community’s role. 23 footnotes.

Shupe, Anson D., Jr. (1981). “The Historical Perspective.” Chapter in Six Perspectives on New Religions: A Case Study Approach. Lewiston, NY: The Edwin Mellen Press, pp. 207-231.

Shupe, a sociologist, is not identified. The 1st part of this chapter is ‘First Case: Awful Disclosures of the Hotel Dieu Convent of Montreal, or The Secrets of the Black Nunnery by Maria Monk,’ pp. 220-225. Monk’s book was published in 1836 during a period of strong anti-Roman Catholic sentiment in the U.S.A. She claimed: to be a nun, which was not true; to have seen and experienced horrific events committed by Roman Catholic priests at a convent, events that were later disproven; she claimed to have been impregnated by a priest, which was not true and was most likely by a virulent anti-Catholic minister. Her tale included accounts of: brutal discipline in a convent; degradation of nuns by priests; infanticide by priests of their babies borne by nuns; brutal rapes of nuns by priests; murder of a nun by priests. Her book sold very well and fanned the flames of opposition to Catholicism in the U.S.A. It prompted a refutation by the Church which led to further books in response, including another by Monk. Awful Disclosures... sold long after she was discredited by historians who investigated her claims and found evidence to the

contrary. She is regarded as profiting financially from the anti-Catholicism of the times by creating propaganda. References. [A scholar's description of the book is included in this bibliography because occasionally the book is cited unwittingly as an historical example of clerical sexual abuse by those unfamiliar with the circumstances.]

_____. (1991). "The Lehi Child Abuse Scare." Chapter 5 in The Dark Side of Virtue. Buffalo, NY: Prometheus Books, pp. 106-123.

Shupe is a professor and chair, Department of Sociology and Anthropology, Indiana University-Purdue University, Fort Wayne, Indiana. Presents an analysis of events in Lehi, Utah, 1985-1988, regarding county and state criminal investigations into reports of child sexual abuse committed within families belong to Lehi Eighth Ward of the Church of Jesus Christ of Latter-day Saints (LDS). Initially, the ward's bishop, his wife, and teenage daughter were accused. Gradually, a series of parents of identified victims were also accused. The accusations split the tight-knit LDS community, and led to divorces in some of the named families. Reports of Satanic child sexual abuse rings also emerged, but were never substantiated. Only one person was tried, a father who was accused by his two children. In 1987, a jury found him guilty on all seven counts against him. Shupe clearly believes the case had serious flaws, including the influence and actions of the child therapist who treated many of the children who reported acts of abuse. Shupe uses the case as a catalyst to discuss child abuse in LDS families and how the Church tries to protect its image by not reporting instances of abuse by its members, including prominent leaders. References.

_____. (1995). In the Name of All That's Holy: A Theory of Clergy Malfeasance. Westport, CT: Praeger.

Shupe is a professor of sociology, Indiana University, Fort Wayne, Indiana. Applies deviance theory to the phenomenon of clergy malfeasance. Examines structural and systemic issues, e.g., religious institutions as trusted hierarchies with opportunities for sexual exploitation and abuse.

_____. (1996). "Authenticity Lost: When Victims of Clergy Abuse Confront Betrayed Trust." Chapter in Carter, Lewis F. (Ed.). Religion and the Social Order, Vol. 6. [This is an annual series. The subtitle of this edition is: The Issue of Authenticity in the Study of Religions.] Greenwich, CT: JAI Press Inc., pp. 261-279.

Shupe is with the Department of Sociology and Anthropology, Indiana University-Purdue University, Fort Wayne, Indiana. Well-written, interesting, and occasionally overgeneralized analysis of how victims of clergy sexual malfeasance respond to denominational structures in order to understand how religion's authenticity can be eroded. Defines clergy malfeasance as a violation of fiduciary responsibility. Cites as primary forms of malfeasance: sexual (seduction, unwanted physical contact, rape, and pedophilia), economic, and authoritative. Shupe terms his conceptual approach as social psychology using a structural conflict model that factors in power disparities, denominational politics and locus of control, and reactions to deviance by perpetrators, hierarchical elites, and victims. Identifies religious authorities' reactions to complaints by victims and their advocates, e.g., a parent of a child, as a central social exchange issue that either enhances religion's socially constructed authenticity or results in a perception of betrayal. Offers a sociological analysis of victims' responses: 1.) ambivalence/fear/guilt/shame; 2.) suppression/repression of emotional pain; 3.) victim mobilization. Examples are drawn from Roman Catholic and Protestant cases in North America. Concludes that in episcopal-style hierarchies, victims' "advocacy groups are more apt to stay outside the institutional sphere," that in presbyterian-style denominations, i.e., republican forms of locus of control, victims' advocacy groups are more likely to become institutionalized, and that in congregational-style denominations members will split into subgroups that either deny the reality and support the abuser, admit the victimization and work to save the church, or leave for safer churches. References.

_____. (1998). "Future Study of Clergy Malfeasance." Chapter 13 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 230-237.

Calls for sociologists of religion and of deviance/criminology to: 1.) develop models of clergy malfeasance beyond his closed system approach (Shupe, 1995), and incorporate sociocultural factors of congregation, community, denomination, and media; 2.) connect clergy malfeasance to other forms of violence, including sexual, familial, and economic; 3.) conduct victimization studies beyond anecdotal, qualitative, and “cluster-based” types. References.

_____. (Ed.). (1998). Wolves Within the Fold: Religious Leadership and Abuses of Power. New Piscataway, NJ: Rutgers University Press, 245 pp.

A collection of 13 essays on *clergy malfeasance*. A diverse group of contributors, including activists, use the methods of sociology to discuss three types of deviance: sexual, economic, and authoritative. Sexual deviance category includes seduction, rape, pedophilia, ephhebophilia, and homosexuality. Nearly half of the essays deal with clergy sexual abuse, particularly in the Roman Catholic Church. Part 1 emphasizes a social structural view of clergy malfeasance, including organizational factors. Chapter 1: Krebs, Theresa. “Church Structures That Facilitate Pedophilia among Roman Catholic Clergy.” pp. 15-32. Part 2 examines reactions to clergy malfeasance. Chapter 4: Pullen, Elizabeth. “An Advocacy Group for Victims of Clerical Sexual Abuse.” pp. 67-84. Chapter 5: Nason-Clark, Nancy. “The Impact of Abuses of Clergy Trust on Female Congregants’ Faith and Practice.”, pp. 85-100. Chapter 6: Rochford, E. Burke, Jr. “Reactions of Hare Krishna Devotees to Scandals of Leaders’ Misconduct.”, pp. 101-117. Chapter 7: Jenkins, Philip. “Creating a Culture of Clergy Deviance.”, pp. 118-132. Chapter 8: Sipe, A. W. Richard, “Clergy Abuse in Ireland.”, pp. 133-151. Part 3 focuses on methodological concerns. Chapter 10: Thomson, James G., Moarolla, Joseph A., & Bromley, David G. “Disclaimers and Accounts in Cases of Catholic Priests Accused of Pedophilia.”, pp. 175-190.

_____. (2000). “The Future of Clergy Abuse/Malfeasance Research.” Chapter 12 in Shupe, Anson, Stacey, William A., & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 259-251.

In a very brief concluding chapter to the volume, Shupe refers to unpublished cases of sexual exploitation by religious leaders. The 1st concerns a youth leader of the Church of Jesus Christ of Latter-day Saints. The 2nd concerns David Koresh, head of the Branch Davidians at the Mount Carmel compound, Waco, Texas.

_____. (2007). Spoils of the Kingdom: Clergy Misconduct and Religious Community. Champaign, IL: University of Illinois Press, 148 pp.

Discusses *clergy malfeasance*, his term which merges religious and criminological concepts. Uses *clergy* to refer to “any religious functionary with formal or delegated or self-delegated authority.” Uses *malfeasance* to refer to “a religious leader’s malpractice... or cruel treatment or actions contrary to official [fiduciary] obligations to safeguard the interests and person of lay persons, parishioners, or disciples.” He “uses[s] the terms *clergy malfeasance*, *clergy abuse*, *clergy exploitation*, and *clergy misconduct* interchangeably.” “Case studies to illustrate the inductive analyses... are drawn exclusively from North America. They represent five communities of faith... ..Roman Catholics, Latter-day Saints (Mormons), Protestant African Americans, white evangelical Protestants, and First Nations Canadians...” Chapter 1 considers preliminary topics, including the domain and extent of clergy malfeasance in the three forms of sexual, economic, and authority exploitation. Chapter 2 deals with conceptual issues and draws from classical and modern social exchange theories from sociology and anthropology “to extend our understanding of the institutional dynamics of clergy misconduct.” Also briefly discusses methodological issues related to the sociology of knowledge. Chapter 3 presents two propositions: “First, religious elites, out of various demands of professionalization, come to identify themselves, rather than the laity or mass of believers, as the essence of their religious institutions... Second, power inequities between clergy and laity create a culture of deference to the former that in turn promotes a reluctance for laity to whistleblow on religious leaders.” Subtopics include obtaining and preserving authority, and strategies and tactics. Chapter 4 analyzes the loss of authenticity and clergy authority and three strategies used to preserve it – normative, coercive, and utilitarian – based on sociologist Amitai Etzioni. States: “Victimization reaction to clergy misconduct follows

a curvilinear path: 1. Both normative and coercive attempts to contain clerical authority ultimately tend to elicit a defense of the larger faith community's authenticity. 2. Utilitarian attempts at containment more often elicit cynicism and a loss of faith." Chapter 5 examines "[t]he essential dimension in faith maintenance and legitimacy during revelations of clergy malfeasance [which] is *reactance*, institutional or public, to those crimes, sins, and perversities." Focuses on internal audiences – the faith community of believers and supporters – and external audience – the wider public. Creates a 4-tiered ordinal model of successful authenticity maintenance. 17 pages of references from a wide variety of sources; index.

_____. (2008). Rogue Priests: The Social Problem of Clergy Deviance. New Brunswick, NJ: Transaction Publishers, 206 pp.

In the preface, notes a gap in the sociological and deviance literature on "the problem of clergy deviance." In the introductory chapter, defines *clergy malfeasance* as "a special type of elite deviance... committed by religious leaders. It signifies the exploitation and abuse of a religious group's rank-and-file believers by the elites of that religion whom those members trust." Describes as an important element that clergy are fiduciaries: if they exploit "vulnerable persons in order to enrich themselves... it means the betrayal of their special responsibilities and the trust placed in them." Focuses on 3 general types of *clergy malfeasance* – sexual violation, economic exploitation, and excessive authoritarian control. Chapter 2 describes the sources of data for his methodological approach of triangulation to determine the forms and extent of deviance: 1.) clinical/anecdotal studies; 2.) denominational surveys; 3.) general or population victimization surveys; 4.) denominational policies. To illustrate, cites numerous examples related to clergy sexual misconduct. Identifies the increase in public awareness of *clergy malfeasance* as related to media reports and the emergence of victims' movements. Because of the lack of incidence and prevalence data, concludes: "The true extent of clergy malfeasance will likely never be known." Chapter 3 "looks at the dynamics of exploitation, using the concepts of secondary deviance and [Robert] Michel's elitist theory to examine elite deviance reaction strategies within different types of religious groups." Shupe's concern is how opportunity structures of inequality within power bases arise and are maintained. Describes a religious institution as a context "premised on the social exchange of laity obedience and deference to clergy in exchange for compensators, or future benefits taken on faith." Identifies the religious elites as performing a fiduciary broker role. Cites examples from cases of clergy sexual misconduct to illustrate Michel's theory. Identifies factors that preserve religious elite authority as their continuous association with the divine, and socialization of members to recognize leaders' elite status, noting that when malfeasance occurs, victims' faith can be shattered and their sense of betrayal can be irreparable. Uses Amitai Etzioni's theory of power to identify principal techniques leaders use to obtain compliance or neutralize the reputational damage of scandal – normative, remunerative, and coercive – and cites clergy sexual misconduct cases to illustrate. Concludes that normative tactics used against victims of clergy sexual abuse "take on a self-defeating inertia if they are not sincerely intended and followed through," noting that some alienated victims in response adopt the same legal methods used against them, e.g., choosing remunerative tactics like filing civil suits. States that the media reported "the first wave of [Roman] Catholic priest sexual abuse scandals during the late 1980s-early 1990s" as a "'few bad apples' approach [that] suggests something psychologically aberrant with perpetrators but ignores anything sociologically criminogenic about religious institutions themselves." Chapter 4 examines victim complicity by type of malfeasance, and victim advocacy groups. Regarding complicity in sexual abuse, he uses a power-dependence analysis to identify the victim's trust and naivete as creating the dependency, and thus vulnerability, on the religious fiduciary whose technical wisdom and official status create the opportunity for exploitation. Regarding victims seeking redress, Shupe draws mostly on examples from the Roman Catholic Church and the Church of Jesus Christ of Latter-day Saints "because... the most hierarchical churches are... more likely to be entrenched oligarchies [that are] less permeable to criticism and review, their elites more insulated by their formal offices." In order to obtain justice, this leads to victims organizing countermovements. Chapter 5 considers interactions between elite spokespersons and victim-advocacy counterparts. Terms *counterreformation* as the strategy of a church's brokers to "try to contain (stifle or minimize) damage and embarrassment caused by a rogue cleric's malfeasance," particularly the use of the technique of neutralization for churches

with hierarchical polities. Cites examples from clergy sexual abuse cases. Describes “discrete levels of healing: the immediate victims and their families; local church congregations and denominations; and broker-perpetrators themselves.” Chapter 6 describes the effects of media revelations of clergy malfeasance, noting that “media coverage devoted to clergy deviance emphasizes sexual malfeasance because it makes ‘lurid’ copy.” A brief section is devoted to what he terms the 1st wave of Catholic sexual abuse scandals (1986-1998), and another to the 2nd wave (2002-present), which includes financial ramifications, particularly insurance coverage, bankruptcies, and financial giving. The final chapter is a 2-page epilogue. 17 pp. of references; contains some errors and incomplete entries.

_____. (2011). “Vicissitudes of Responses to Pastoral Malfeasance: A Sociological View of Church Polity.” Chapter 8 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 103-115.

Chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” From the framework of sociology, Shupe “explain[s] the critical, if ironic, role played by a particular type of church political organization – the hierarchical – in initially facilitating but ultimately discouraging further pastoral behavior” in the Roman Catholic Church. Identifies 3 forms or models of polity, i.e., church governance: *episcopal*, a centralized hierarchy, graphically depicted as a pyramid; *presbyterian*, in which representatives including laity hold some power, graphically depicted as the base of a pyramid with no apex; and, *congregational*, in which ultimate authority is egalitarian member control, graphically depicted as a flat rectangle. Describes factors in hierarchical churches, which “are established bureaucracies, well accepted and integrated into the larger cultural environment,” that promote “inertia (such as denial and dismissal of harm, subterfuge and cover-up, ‘neutralization’ of critics, and so forth” as its initial response to clergy malfeasance. States that “because a chain of command within the [hierarchical] church organization exists, steps for correcting leadership policy can become more readily adopted and implemented” in comparison to *congregational* or *presbyterian* ones. Applies the analysis to the Catholic Church’s waves of response to its “discovery of priest sexual abuse.” Wave 1, 1984-1998, is “a bureaucratic inertia displayed in prelates’ reluctance to even admit or address the progressively emerging awareness of sexual malfeasance within the ranks of its celibate priesthood.” Attributes Wave 2, 2002-present, as beginning with events related to the Archdiocese of Boston, Massachusetts, early in 2002, which then spread through the U.S.A. He terms this a cultural tipping point, in which an incident, “or in this case, some scandal is so egregious, so pronounced, so undeniable that it cannot be ignored or passed off as an anomaly.” Describes the response of U.S. bishops as “meaningful proactive and reactive activity,” and cites several reasons for why the momentum of this activity is likely to continue. Concludes: “...my central point is that the post-2002 bishops’ responses, with all their flaws, are something only a hierarchical religious group is capable of instituting.” 16 endnotes.

Shupe, Anson, & Iadicola, Peter. (2000). “Issues in Conceptualizing Clergy Malfeasance.” Chapter 2 in Shupe, Anson, Stacey, William A., & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 13-38.

Shupe is professor of sociology, Indiana University-Purdue University joint campus, Fort Wayne, Indiana. Iadicola is professor and chairperson, department of sociology and anthropology, Indiana University-Purdue University, joint campus. “In this essay we consider how clergy malfeasance has recently been conceptualized, the limitations of that conceptualization, and potential directions for revision.” Defines clergy malfeasance as “embezzlement of church/denominational funds; excessive exercise of clerical authority in the personal lives of congregants; and child molestation, vaginal and anal rape, fondling, and sexual seduction of congregants (and not only by males).” One of their broad, axiomatic assumptions derived from conflict theory is that “religions and religious groups are understood to be hierarchies of power, with those in the rank and file (congregants) distinctly disadvantaged in terms of the likelihood of being victimized by leaders exploiting their own spiritual status.” Takes the position that comparisons of clergy malfeasance

to other forms of victimization, e.g., incest, are limited analogies because “they rely on perceiving religious groups as closed systems without consideration of their larger sociocultural environments.” Presents a brief critique of what they term a closed system institutional model of clergy malfeasance, and cites as an example Marie Fortune’s conceptualization that is based on fiduciary responsibility. Presents their open system model of clergy malfeasance and its 5 elements: 1.) expanding the concept of clergy malfeasance beyond a legal definition to include violations of human rights; 2.) inclusion of the religious organization, i.e., religious denomination, as a factor in the malfeasance; 3.) collusion of religious elites across institutional spheres and structures, including media, government, and economic elites; 4.) three power contexts that consist of 4a.) external power context, or the degree to which “hierarchical structures of the religious organization beyond the specific church” is able to neutralize the negative response of the community to malfeasance; 4b.) internal power context, i.e., “the level of centralization or dispersal of power within the individual church membership (laity and clergy)” and the degree to which religious leaders are “integrated into the local or national power structure” which affects whether commission of “malfeasance is neutralized or normalized.”; 4c.) power structure integration, or the religious leaders’ integration into a local or national power structure and the degree to which “it impacts whether the malfeasance is neutralized or normalized.”; 5.) the religious organization’s internal leadership pattern, i.e., charismatic leadership versus legal/rational leadership, and the stability of the normative system, including the degree to which the normative context is congruent or consistent with the normative system of the larger society. Their position is that their open system model demonstrates: “The more power is centralized internally (hierarchical...), the higher the incidence of clergy malfeasance, the greater the likelihood of normalization, and the greater the organization’s ability to neutralize the negative fallout. The more power is dispersed internally..., the lower the incidence of clergy malfeasance, the lower the likelihood of normalization, and the less likely the organization will be able to neutralize the negative response of the community. The more hierarchical the external power structure, the higher the incidence of clergy malfeasance, and the greater the organization’s ability to neutralize the negative response of the community, but the lower the likelihood of normalization of the deviance.” The model also integrates leadership pattern as a factor to predict which types of religious organizations will have the greatest and least likelihood of clergy malfeasance. Uses an example of a prominent African American pastor in the U.S. in the 1990s to illustrate the model’s applicability. 52 references.

Sidebotham, Theresa Lynn. (2014). “Getting It Right, Healing the Wrong: Legal Issues in Protecting Children and Organizations from Child Sexual Abuse.” Chapter 7 in Baker, Dwight B., & Priest, Robert J. (Eds.). The Missionary Family: Witness, Concerns, Care. Pasadena, CA: William Carey Library, pp. 122-142.

Sidebotham, a lawyer who owns Telios Law PLLC in Monument, Colorado, “is a former MK/TCK [Missionary Kid/Third Culture Kid].” Based on her unpublished paper. “This chapter examines the current landscape of child sexual abuse, addresses prevention of abuse, offers wise approaches to investigation of alleged sexual abuse, identifies steps toward healing and justice, and discusses sex abuse litigation.” [Addressed to leaders of entities with missionary programs. References involving religious entities are from Christian contexts.] Among the topics briefly addressed: prevention of abuse through policies, screening, and training; investigation of allegations of child sexual abuse; steps toward healing and justice in relation to both those who allege they were abused and those who were accused; civil litigation against the sponsoring entity. 41 endnotes.

Sigal, Peter. (2000). “Fornicating with Priests, Communicating with Gods.” Chapter 4 in From Moon Goddesses to Virgins: The Colonization of Yucatecan Maya Sexual Desire. Austin, TX: University of Texas Press, pp. 63-93.

Sigal is with California State University, Los Angeles, Los Angeles, California. The book is an ethnohistory of the Maya people, written “to understand the historical connections between colonialism, gender, and sexual desire.” His historical method integrates anthropology, literary criticism, philosophy, and psychology. “...I argue that sexual was constructed... as an element

which stratified power relationships... Sexual desire for the Maya existed inside a colonial system of power relations.” Based on translations of Maya-language, archival documents, mainly from the 17th and 18th century. The chapter “analyzes the textual discussion of actual sexual acts. It begins with the topic of ‘strategic inversion,’ presenting a case made against four ‘fornicating priests,’ and goes on to discuss differences and similarities between Spanish and Maya ideas.” Analyzes a petition presented to the Roman Catholic Church’s Inquisition in 1774. The document reports 4 named Franciscan priests for having sexualized their relationships with indigenous women, adding that because of their “stiff penises,” i.e., their sin, “the true God does [not] descend in the host when they say mass.” He notes that the document reflects Maya use of such claims to report clergy who committed sexual boundary violations, in fact, and also as a strategic means to use Spanish concepts of morality to counter those in the colonial Church who abused their role and power in non-sexual ways: “Maya-language petitions commonly complained about clerical abuse. The genre was a common strategy for removal of a priest.” As parallels, cites other Maya and Hahuatl documents reporting priests’ behaviors, e.g., refusing to hear an indigenous woman’s confession unless she submitted sexually to him. 112 endnotes.

Silberg, Joyanna, & Dallam, Stephanie. (2009). (2009). “Out of the Jewish Closet: Facing the Hidden Secrets of Child Sex Abuse – And the Damage Done to Victims.” Chapter 4 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 77-104.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book’s] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole.” Silberg, a board-certified clinical psychologist, is coordinator of trauma disorder services for children, Sheppard Pratt Hospital, Baltimore, Maryland. Dallam is a nurse practitioner who specializes in pediatric trauma, Baltimore, Maryland. States at the outset: “We are at a historic moment, when there is an emerging awareness of a problem that has been shrouded in layers of denial and disbelief – sexual abuse in the Jewish community.” Illustrates the deleterious “effects of sexual abuse perpetrated on a child” by describing a case of Silberg’s, a girl of 8-years-old, daughter of an assistant cantor at a synagogue, who had been describing being abused by her father since she was 2. Also describes common psychological sequelae among adult survivors. Traces: cultural factors have contributed historically to denial or victim-blaming, in general; changes in responses to child sexual abuse, beginning in the 1970s; a backlash that emerged in the 1990s. Reports that Jewish survivors “may feel particularly isolated within their community” due, in part, to lack of Jewish “societal validation to make sense of it.” States: “It is not surprising that the Jewish community has fallen pretty to the cultural pressures of denial and has only reluctantly begun to discuss the reality of child sexual abuse in its midst.” Very briefly discusses “some unique aspects of Jewish belief, family life, and culture that may unwittingly serve further to promote denial and avoidance of the topic of sexual abuse.” Sketches behavioral patterns of perpetrators, in general, and applies them to Jewish communities, noting “the insularity of the Orthodox world may make the Orthodox offender less aware of the full legal and psychological ramifications of his or her behavior.” Ends hopefully, citing examples from the Jewish community in Baltimore, Maryland, and Los Angeles, California. 6 endnotes; 70+ references.

Simon, J. Minos (with Chandler, David Leon). (1993). “The Altar Boy and the Priest.” Chapter 8 in Law in the Cajun Nation. Lafayette, LA: Prescott Press, pp. 134-163.

A memoir of his legal career in Louisiana. In a prefatory note to Chapter 8, he states that in more than 1,000 trials, “[n]one was more searing or more heart rending than the many tragedies I found in the matter of the sodomizing priest.” Uses the pseudonym of Bobby Landry for a boy raised near Abbeville, Louisiana, who was sexually abuse by Fr. Gilbert Gauthé, a Roman Catholic diocesan priest. Simon writes: “It was the faith of the parents that most excited the boy’s interest in the tradition and teachings of the church. It was the religion of the parents that instilled Bobby’s desire to be an altar boy, to participate in the celebration of the Mass.” The abuse began a week after his first communion at 7-years-old and his mother noticed changes in his behavior at that time: he became withdrawn, had difficulty sleeping and eating, had problems with school,

and ceased to kneel for prayers at bedtime. In March, 1983, he began to bleed rectally. In August, 1984, Bobby's parents came to Simon following a private settlement between the Gauthe's diocese and families of boys who came forward with civil suits involving Gauthe. The settlements were not filed in court and imposed secrecy. Bobby's parents refused to settle, and sought to take the matters public because they thought the priest and the Church were escaping justice. In court actions, Simon first attacked the secrecy clause. He discovered that Gauthe's bishop and aides had known of Gauthe's behaviors against minors for 10 years, had covered it up, and transferred him to new parishes in Louisiana. In October, 1965, a grand jury returned a 34-count indictment against Gauthe. Simon estimates that Gauthe sodomized 70 boys. He deposed Gauthe and entered it into the public record. He also deposed the bishop, among others, and benefited from an anonymous source within the diocese that led him to subpoena diocesan records for 27 clergy. Simon reports: "...by the end of 1977, after only 8 years in the priesthood, Gauthe had been confronted at least twice with accusations of child molestation and had received consultation by two therapists, yet the church had not only failed to punish him but had instead promoted him to increasingly greater authority over boys and their parents." He terms Gauthe's behaviors as "homosexual acts against children" by a pedophile, "a species of homosexuality." A civil trial began in February, 1986, on damages following Gauthe's plea of guilt to criminal charges. The goal of the civil trial was a full public disclosure of the harm to Bobby, and the diocese's coverup of Gauthe's actions. Includes explicit portions of Bobby's trial testimony. Reports that Gauthe had boys sodomize each other, and that he threatened Bobby that he would harm Bobby's parents if Bobby told what Gauthe was doing to him. The jury awarded \$1 million in damages to Bobby and \$250,000 to his parents. Simon concludes: "... as I viewed this case, that he sexual abuse of my young client was the product of gross failure and abuse of authority – church authority." His trial strategy was to persuade the jury that "the priest and church officials involved as individuals [were] unworthy of wearing the robe" and to also "launch the jury on a mission to protect the church against the robed wrongdoers who had so damaged by client." 16 endnotes.

Singer, Margaret Thaler (with Lalich, Janja). (1995). Cults in Our Midst. San Francisco, CA: Jossey-Bass Publishers, 381 pp.

Singer is a clinical psychologist, Berkeley, California, who has worked with 3,000+ cult members and is a recognized national authority on cults. Lalich "is a former cult member and is now a writer, consultant, and cult information specialist" and lives in Alameda, California. Written "to convey an understanding of the cult phenomenon in our society, so that you and those around you may take heed and be warned." Numerous references to specific cults and cultic leaders, including religious and spiritual ones, are dispersed through the book. Part 1 is a 4-chapter introduction. Identifies 3 essential factors in *cultic relationships* (defined as "one in which a person intentionally induces others to become totally or nearly totally dependent on him or her for almost all major life decisions, and inculcates in these followers a belief that he or she has some special talent, gift, or knowledge"): "1. The origin of the group and role of the leader 2. The power structure, or relationship between the leader (or leaders) and the followers 3.) The use of a coordinated program of persuasion (which is called thought reform, or, more commonly, brainwashing)". Describes structure and practice as more determinative than the content of the belief system, which is used instrumentally by the leader(s) to appeal to followers. Regarding group origin and leader role: cult leaders are self-appointed, persuasive, claim a special mission or knowledge, tend to be determined and domineering, and center veneration on themselves. States "In my stuffy of cults, I find that the personality, preferences and desires of the leader are central in the evolution of any of these groups. Cults are truly *personality cults*. Because cult structure is basically authoritarian, the personality of the leader is all important. Cults come to reflect the ideas, style, and whims of the leader and become extensions of the leader... In reality, charisma is less important than skills of persuasion and the ability to manipulate others." Regarding structure: cults are authoritarian, appear to be innovative and inclusive, and have a double set of ethics in which the end justifies the means. Regarding program of persuasion: cults tend to be totalistic and require members to undergo major changes. Identifies 10 major types of cults and states that the fastest growing groups, "competing with the religious cults for members, are those centered around New Age thinking and certain personal improvement training, life-styles, or prosperity programs." Chapter 1 examines who joins cults and why they do, including myths. Chapter 2 is a

brief history of cults, concentrating on the U.S.A., and the 20th century. Chapter 3 describes the thought-reform processes used to control “millions of persons to the detriment of their welfare.” Draws upon the work of academic psychiatrist Robert Jay Lifton, and psychologist Edgar Schein. Chapter 4 presents concerns about the negative effects of cults. Part 2 is a 5-chapter description of cults work. Topical chapters include: recruiting, physiological persuasion techniques, psychological persuasion techniques, workplace intrusions, and intimidation and harassment of critics. Part 3 is a 3-chapter presentation on helping survivors escape and recover, and ends with a postlude. Chapter 10, “Rescuing the Children,” draws upon her work with survivors of the Peoples Temple, founded by James Jones, of whom 912 members, including 276 children, died in Georgetown, Guyana, in what she terms an “orchestrated mass murder.” Reports: “Peoples Temple children were frequently sexually abused. While the group was still in California, teenage girls as young as fifteen had to provide sex for influential people courted by Jones. A supervisor of children at Jonestown had a history of child sexual abuse, and Jones himself assaulted some of the children. If husbands and wives were caught talking privately during a meeting, their daughters were forced to masturbate publicly or to have sex with someone the family didn’t like before the entire Jonestown population, children as well as adults.” Briefly addresses the role of parents in cults, and notes: “Even in many Bible-based cults, respect for parents is not extolled as might be expected. Rather, the leader positions himself as the gatekeeper between parents and their God.” Chapter 12, “Recovery: Coming Out of the Pseudopersonality,” discusses 5 major areas of adjustment: practical; psychological-emotional; cognitive; social-personal, which includes sexual issues; philosophical-attitudinal. Brief bibliography; resources; endnotes.

Singer, Margaret Thaler, & Lalich, Janja. (1996). “Therapeutic Seductions – or Sexual Hanky-Panky.” Chapter 7. “How Did This Happen? And What Can You Do?” Chapter 9. In “Crazy Therapies: What Are They? Do They Work?” San Francisco, CA: Jossey-Bass Publishers, pp. 133-165, 197-216.

Singer is a clinical psychologist in Berkeley, California, “and has been a practicing clinician, researcher, and teacher for more than fifty years.” Lalich is an author in Alameda, California, and “is an educator and consultant in the field of cults and psychological persuasion.” From the Introduction: “This book was written to help consumers become aware of the vast array of psychotherapies being offered by a variety of practitioners in the mental health marketplace today... The therapies described in this book have been continue to be controversial...” Chapter 7 addresses “sexual liaisons [between mental health practitioners and clients or patients] instigated by those who have more power in the situation... Clients are induced to submit to the therapist as the authority figure and are expected to rely solely on the therapist’s perspective. The therapist’s worldview and personal needs and desires are forced onto the client through the therapist’s encouragement of a dependent relationship...” Cites Peter Rutter’s work on prevalence among professional roles, which included clergy. Offers: a “condensed list of ways therapists go astray and become sexually involved.”; warning signs or “clusters of conduct on the part of the therapist [that] should alert you that your therapy may be going awry.”; suggestions for options following sexual victimization. Chapter 9 “present[s] our understanding of how and why crazy therapies have been allowed to proliferate, [reviews] the characteristics of some of these therapies, and [offers] guidelines for selecting and evaluating a therapy or a therapist so you can avoid wasting your time and money or risking psychological harm.” Endnotes.

Singular, Stephen. (2008). When Men Become Gods: Mormon Polygamist Warren Jeffs, His Cult of Fear, and the Women Who Fought Back. New York, NY: St. Martin’s Press, 294 pp.

Singular is an author. An account of the civil and criminal investigations into the actions of Warren Jeffs, the Prophet, i.e., head, of the Fundamental Church of Jesus Christ of Latter Day Saints (FLDS), and the FLDS. Section 1 sketches: the 19th century origins of Mormonism in the U.S.A. and the introduction by Mormon founder, Joseph Smith, of polygamy, the religious practice of Mormon men have multiple wives, including females who were of minority age; establishment of the United Effort Plan UEP), a corporation that owned members land and homes; events and teachings that reinforced the FLDS belief that their church was God’s chosen people and the rest of the world was apostate; the role of FLDS women in relation to obeying men; Warren Jeffs role in the FLDS community as principal of a private FLDS school and his teaching

that “perfect obedience produces perfect faith; the theme of sexual abuse of minors in FLDS families and by Jeffs; the control high-ranking leaders had over members’ private lives, including deciding which females would be assigned as wives to which women. Section 2 traces: Jeffs’ rise to the role of de facto Prophet as the health of the Prophet, his father, Rulon Jeffs, declined; the activism by former FLDS women who had left the church to assist other FLDS females to leave and start new lives; Jeffs’ assumption of the role of Prophet when his father dies in 2002; Jeffs moves to expel men from the church and reassign their wives and children to men who were loyal to him; Jeffs becoming a fugitive from law enforcement in a case involving a minor who was married to an FLDS adult male. Section 3 outlines: increased interest by criminal law enforcement officials in Arizona and Utah into the FLDS; civil suits filed against Jeffs, including by a nephew for sexually abusing him; action by a Utah judge to transfer trusteeship of the UEP from Jeffs to an independent, court-appointed trustee; felony indictments of Jeffs and 8 other FLDS men for sexual misconduct committed against FLDS minor females; placement of Jeffs by the FBI on its most wanted list; criminal trials against the 8 FLDS men; arrest, incarceration, and commencement of criminal proceedings against Jeffs in Utah; new felony charges filed against Jeffs in Arizona. Section 6 covers: transfer of the communal property of the UEP to individual church members as private home and land owners for the first time, and the trial and conviction of Jeffs on both counts related to sexual crimes. A very brief epilogue reports that Jeffs was sentenced to 2 consecutive 5-years-to-life prison terms, and provides very brief updates on several of Singular’s key sources. Lacks references; lacks attribution of sources of numerous quotations.

Sipe, A. W. Richard. (1990). A Secret World: Sexuality and the Search for Celibacy. New York, NY: Brunner/Mazel, 324 pp. [Note: a revision of this book was released in 2003 as Celibacy in Crisis: A Secret World Revisited: see below.]

Sipe is a retired Roman Catholic priest who is now married. Based on his 25-year study that uses interviews and reports from 1,500 people with first-hand knowledge of the sexual adjustment of Roman Catholic priests, 1/3 of whom were priests in psychotherapy, 1/3 who were priests not in psychotherapy, and 1/3 who were corroborators. Draws from psychological and anthropological methods. Chapter 3, “The Origins of Celibacy,” pp. 34-51, cites historical examples of popes and cardinals who had sexual relationships with minors and nuns. Chapter 5, “Patterns of Homosexuality,” reports his estimate that “...about 20 percent of priests vowed to celibacy (estimate from all sources) are at any one time involved either in more or less stable sexual relationships with a woman or, alternatively, with sequential women in an identifiable pattern of behavior.” Identifies patterns of priests’ sexual relationships with women, and cites case examples that include: housekeepers; married women; religious (i.e., nuns); co-workers; those who are served, i.e., counselees. In a section on priests’ sexual contact with seminarians, “The System of Secrecy”, pp. 112-114, he reports that 100+ priests in the study had incidents of problematic sexual approaches as seminarians, some of which “...had the force of real sexual abuse where the betrayal of the generational barrier was severely traumatic to the individual.” Identifies “...three elements as essential to the preservation of the problematic system”: denial; secrecy; and, isolating the act from its developmental and relational implications. Chapter 8, “Priests and Children,” pp. 159-187, reports his finding that 2% of Roman Catholic priests could be called pedophiles by the Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) definition, and that an additional 4% are preoccupied with adolescent boys or girls. Discusses: legal liability when priests commit pedophilia; causes of pedophilia, with examples from priests in his study; avenues of access to victims; behaviors by priests who are pedophiles; aftermath for victims; treatment of priests; Church’s response to the problem of priests who are pedophiles. Chapter 11, “When Priests Become Fathers,” pp. 222-233, includes anecdotal reports from specific cases in his study. Numerous references; lacks footnotes.

_____. (1995). Sex, Priests, and Power: Anatomy of a Crisis. New York, NY: Brunner/Mazel Publishers, 220 pp.

Sipe, a retired Roman Catholic priest, is married, and is a psychotherapist in private practice, Maryland; holds an appointment in the Department of Psychiatry, Johns Hopkins University School of Medicine, Baltimore, Maryland. Chapters 1 and 2 are helpful introductions to the

problem of sexual abuse of minors by Roman Catholic priests. He draws from his data collected on the celibate/sexual stories of 1,500+ priests, 1960-1985. Reports that “after reviewing 473 priests or histories of priests [who sexually abused minors]”, he identified 4 categories of offenders who are predisposed to abuse due to 4 primary factors: genetic, psychodynamic, social/situational, and moral (Chapter 1). He estimates that: 6% of the Roman Catholic priests in the U.S. were having sex with minors; that 1/3 of the abusers were true pedophiles, and had a 2:1 preference for boys; that 2/3 of the abusers became sexually involved with adolescents. Extensive list of references, but the sources for his facts are not always cited.

_____. (1997). Sipe Report I: Preliminary Expert Report. Unpaginated. [Accessed 08/09/05 at the World Wide Web site of Richard Sipe: Priests, Celibacy, and Sexuality: http://www.richardsipe.com/sipe_report_2005]

A preliminary report as an expert witness of his opinions and conclusions. Based on a review of documents and depositions in civil cases filed against the Roman Catholic Diocese of Dallas, Dallas, Texas, and several of its priests, including Rudolph Kos, Robert R. Peebles, Jr., and William Hughes. Cites his credentials – professional experience, teaching, research, publications, clinical work – regarding sexual offenses against minors and the responses of the Church hierarchy following discovery. Describes 4 phases to an identified secret system in the U.S. Church regarding sexual abuse of minors by celibate priests and religious. In Phase 1 in the late 1950s-early 1960s, “sexual problems of Catholic clergy were subsumed under the umbrella of other psychiatric problems, especially alcoholism.” Phase II is the introduction in the 1960s-1970s of state and federal legislation mandating the reporting of suspected sexual misconduct against minors. During this period, Sipe and a psychiatrist who was his mentor quantified the scope of the problem and estimated that “6% of all Catholic clergy and religious acted out sexually with minors.” Estimates at paragraph #78 “that 2% of all Catholic priests are pedophiles and that an additional 4% involve themselves with adolescents (ephebophiles).” Phase 3 reports “the fusion of psychiatry/psychology and the opening of Catholic treatment centers” in North America that began in the 1940s and accelerated in the 1960s-1970s which “coincid[ed] with a growing awareness among Catholic bishops and religious superiors that sexual and moral/spiritual problems had psychological dimensions.” Observes “that as these facilities opened, referrals of priest with sexual addictions increased... [because] the psychological treatment of problematic priests highlighted the frequency of psychosexual disorders in the clergy.” Estimate that “at least 1,300 priests and religious have been treated for psychosexual disorders involving minors in the past 25 years at a cost of over fifty million dollars.” Concludes “that the bishops of the United States, individually and collectively, were by the the 1970s, well aware of certain psychological problems of priests, including sexual involvement with minors, and were also aware of alternative modes of addressing psychosexual problems other than spiritual renewal and geographic transfers.” Phase 4 briefly describes the pattern of responses of Church hierarchy to victims and their families who reported misconduct, and notes that the “Dallas cases demonstrate inappropriate responses to complaints.” Regarding the “patterns and practices [that] are evident in each of the Dallas cases,” he notes that this “mistreatment is consistent with my observations of the pattern in dioceses and religious houses across the United States.” Phase 5 is the breach of the secret system and the beginning of public awareness that began in 1985 with criminal prosecution and civil litigation over cases in the Diocese of Lafayette, Louisiana, and subsequent media reports. Describes “a growing sensitivity [from 1985 to 1992] to the realization that Catholic bishops and religious superiors could be involved in concealing knowledge of criminal activities by Catholic priests and religious.” Briefly comments on the known harm to minors from sexual abuse as committed by priests. Comments on the applicability of this knowledge to the Dallas cases. While describing components of the secret system, notes studies and estimates of rates of commission of sexual abuse of minors by priests, including from countries other than the U.S., and states: “Four times as many Catholic priests and religious are involved with women than are involved with children, and nearly three times as many are involved with adult men.” Also notes reports of lack of celibate practice among priests who are homosexual in orientation. Comments that public exposure of abusive priests “threatens to expose a whole system that supports a lack of celibate conformity within the priesthood.” Applies the Church’s “need to maintain secrecy, to

control public knowledge of the sexual abuse of minors by Catholic clerics, to avoid prosecution for such crimes, and to protect the reputation and finances” of the Church to the actions of the Dallas hierarchy. Paragraphs 96-118 comment on the duties, responsibilities, and negligence of various parties in the civil actions, including: National Conference of Catholic Bishops/United States Catholic Conference; bishop of the Dallas diocese and his delegates; U.S. Military Vicariate/Archdiocese for Military Services; Ray K. McNamara, Ph.D. Also includes specific observations regarding the cases of William Hughes, Robert R. Peebles, Jr., and Rudolph Kos. Paragraphs 114-119 are his conclusions. Lacks references.

_____. (1998). “Clergy Abuse in Ireland.” Chapter 8 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 133-151.

An essay that discusses sexual abuse by Roman Catholic priests and religious in Ireland, including a historical context. Begins with the case of Fr. Brendan Smyth, a Norbertine monk in the Roman Catholic Church, who was charged with criminal acts, convicted, and sentenced to prison for sexual molestation of male and female minors in Irish parishes that he had served. After discovery by Church officials, Smyth had been transferred to the U.S. where he continued to molest minors. After discovery in the U.S., Church officials returned him to Ireland. Media reports of the Smyth case in 1994 included the failure by Church and Irish police and government officials to act to hold him accountable, a failure that led to the fall of the Irish government in 1994. [See also this bibliography, this section: Moore, Chris. (1995).] Cites other cases of sexual exploitation of adults and children by priests that received media publicity between 1993 and 1996, including thousands of reports of physical, psychological, and sexual abuse of former students of “state-owned, Church-managed schools for orphans and disabled or disadvantaged children” in the 1950s and 1960s, abuse that was inflicted by the Sisters of Mercy and their employees. Reports that the Irish Church hierarchy has responded to media reports in a “counteroffensive against clergy sexual abuse [that] is not reform, but [is] a measured attack on the media with claims of ‘priest bashing,’ ‘church bashing’ or ‘Catholic bashing’ at any exposure of priestly malfeasance... Additional elements in the formula for responding to accounts of sexual malfeasance by Catholic priests are: (1) to protest that is a societal problem, not merely a problem of the Catholic Church; (2) to assert that the number of abusers in the priesthood is no greater, or even less, than in other groups of society; (3) to maintain that abuse of minors by clerics is simply a case of a few bad apples, unrelated to institutional structures, which thus have no responsibility for it; (4) to admit that the hierarchy should apologize to the victims and their families, reassuring them that it is not their fault; and (5) at the same time, to fight legal claims against the Church with every means possible, including the humiliation of victims and accusations against them of instigating the abuse.” Writes that the media reports confirmed what in Ireland knew, and gave them permission to discuss it openly. Cites the work of James Joyce – *Dubliners*, *A Portrait of the Artist as a Young Man*, and *Ulysses* – and several 20th century autobiographies to establish an historical pattern, and firmly states: “Again my point is simple: sexual and physical abuse inflicted, encouraged, or tolerated by the Church was a well-known characteristic of the power bases and subtext of Irish myth over the past one hundred and fifty years.” Concludes that there is “a deep structure of systemic abuse of [Irish] children handed down from generation to generation and structured by priest and nuns.” References for most, but not all, of his citations.

_____. (1999). “The Problem of Prevention in Clergy Sexual Abuse.” Chapter 7 in Plante, Thomas G. (Ed.). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CT: Praeger, pp. 111-134.

Explores 4 obstacles that “impede the development of an adequate program for the prevention of sexual abuse of minors by [Roman] Catholic clergy and religious.” First is the lack of methods to screen out possible sexual offenders from candidates for the priesthood or religious life: notes the lack of clinical measures that are predictive of pedophilic behavior, in contrast to pedophilic interest, and that existing instruments do not measure ego control; argues that testing to screen out candidates is not sufficient because the problems of abuse also involve the post-formation system of the Church. Second is “a widespread and protean pattern of denial by church authorities and

devoted lay Catholics [that includes] rationalization, avoidance and shifting of blame.” Describes 9 levels of denial: ‘there is no problem: it can’t be true;’ ‘abuse by priests may exist, but it is very rare;’ ‘the media distorts everything;’ ‘the problem is no worse than in other religious groups or in the general population;’ ‘they wanted it – they liked it;’ ‘abusers are sick;’ ‘the consequences are not dire and the victim was sick anyway;’ ‘forgive and forget;’ ‘we are not responsible for abuse: it is just a few bad apples.’ Third is ecclesiological factors that are related to Church institutions and includes systemic “elements of church teaching and practice that contribute to the development, preservation and protection of abusing clergy.” This includes moral teachings on sexuality, patterns of secret violation of the celibate system, and mandatory celibacy. Fourth is that the “priesthood lacks a set of professional ethical standards regarding sexual behavior and recognition of informed consent.” Helpful footnotes and references.

_____. (2003). Celibacy in Crisis: A Secret World Revisited. New York, NY: Brunner-Routledge, 351 pp. [Revised and updated version of (1990). A Secret World: Sexuality and the Search for Celibacy.]

This edition was issued after media reports in 2002 that were prompted by the investigative work of the Spotlight Team of *The Boston Globe* newspaper on the Roman Catholic Church in Massachusetts and leaders’ responses to clergy sexual abuse of minors by priests. Part 1 provides background and context of Sipe’s study of celibacy and U.S. Catholic priests which “is based upon [his] interviews with and reports from people who have firsthand knowledge of the celibate/sexual adjustment of priests.” His first data was obtained in 1960, and is supplemented through 2002. Describes his work as a “long-term ethnographic search.” Identifies multiple factors for why celibacy is in a current crisis: the question in the Church regarding allowing priests to marry; loss of moral credibility by the hierarchy over “bishops’ complicity in protecting abusers”; financial accountability to abuse victims; tattered image of clergy; current sexual climate; women’s rights; gay rights; Church reform; decline in vocations. In Chapter 3, “How Do Those Who Profess Celibacy Practice It?”, he presents numerical findings from his study of 2,776 priests. He estimates “that at any time 50 percent of priests are practicing celibacy” and that 30% are involved in heterosexual relationships or behavior, 15% are involved with homosexual relationships or behavior, and 5% “are involved with problematic sexual behaviors – transvestitism, exhibitionism, pornography, or compulsive masturbation.” States: “Six percent (6%) of priests involve themselves sexually with minors. The minor may be either male or female, so the behavior can be either homosexual or heterosexual depending on [the] sex of the victim. Twice as many victims are adolescents as are prepubescent children. Of the six percent (6%) of priests involved with children or minors, two percent (2%) have a basic heterosexual orientation; four percent (4%) have a homosexual orientation... There certainly is no connection between orientation and object of sexual excitation.” Part 2 consists of 5 chapters that discuss priests’ sexual practices in relation to their profession of celibacy. In Chapter 5, “Priests and Women,” he briefly notes sexual relationships by priests with their housekeepers, married women in the parish, women religious, women co-workers, and women who are in counseling relationships, among other types of relationships. Includes anecdotal illustrations. Chapter 6, “When Priests Become Fathers,” discusses situations in which a priest has impregnated a woman with whom he is sexually active. Chapter 7, “The Homosexualities,” describes what he terms the homosocial structure of the Church, including the Church’s seminaries, and reports briefly on stories from priests who were approached sexually by “teachers during their training.” Notes a popular seminary confessor who typically crossed sexual boundary lines “especially after a [student’s] particularly difficult spiritually unburdening.” Part 3 consists of 3 chapters that discuss clergy sexual abuse of minors. Chapter 9, “Priests and Minors,” describes pedophilia using the criteria of Diagnostic and Statistical Manual of Mental Disorders (4th edition). States: “Two percent of Catholic priests could be called pedophiles in the strict sense of the [clinical] definition. Of this number, three-quarters are homosexual or bisexual, and the remaining quarter [are] heterosexual... I also found that an additional 4 percent of priests are sexually preoccupied with adolescent boys or girls.” Uses a brief anecdotal account of a priest to illustrate the question of responsibility or guilt for abusive behavior. Describes: ways that priests have access to children; ways that priests think about their abusive behavior, including “rationalization, denial, depersonalization, regression, and

splitting...”; the impact on victims, including girls; treatment of offending priests. Chapter 10, “Who Abuses?”, discusses the attempts to identify why priests abuse, and describes 4 categories of psychological vulnerability: those genetically predisposed, those dominated psychodynamically, those reacting to a cultural and social-situational setting, and those who are morally corrupt, e.g., due to character flaws and personality deficiencies. Offers 4 case studies to illustrate, and selects cases involving bishops or chancery officials. Chapter 11, “Can Clergy Sexual Abuse Be Prevented?”, examines what he terms ecclesiological factors that include elements of Church teaching and practice “that contribute to the development, preservation, and protection of abusing clergy.” Considers screening, 9 levels of denial, Church teachings on sexuality and sexual practices, and codes of ethics. Part 4 discusses attaining celibacy. In an epilogue, he briefly identifies 7 elements of the current sexual crisis in the U.S.A. Catholic Church. Numerous references; lacks footnotes.

_____. (2004). “The Crisis of Sexual Abuse and the Celibate/Sexual Agenda of the Church.” Chapter 6 in Plante, Thomas G. (Ed.). *Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church*. Westport, CT: Praeger Publishers, pp. 61-71.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” Sipe is a full-time researcher of subjects related to sexuality and the priesthood. Discusses how clergy sexual abuse of minors unavoidably and inevitably forces the Church to consider its position on clerical celibacy and on human sexuality as expressed in the 1968 papal encyclical, *Humanae Vitae*. Provides a brief historical review of the Church’s acknowledgement of clergy who sexually offend as contained in official documents. Concludes: “Clergy sexual abuse is neither rare nor recent in origin. Most importantly, it is not a phenomenon isolated from celibate culture nor, unfortunately, inimical to it. Celibate culture as it presently exists harbors and fosters abusers. This is why the crisis is epic.” His thesis is that sexual abuse of minors by clergy “is only the symptom of a deeper and more pervasive, fundamental crisis facing the Catholic Church. The theological and scientific basis for its custom and teachings on celibacy and sexuality are inadequate and false.” 11 references.

_____. (2005). *Sipe Report III*. Unpaginated. [Accessed 08/21/05 at: http://www.richardsipe.com/sipe_report_2005]

Presents his expert opinions in relation to a U.S. District Court case, *The Roman Catholic Archbishop of Boston, A Corporation Sole, Plaintiff, vs. Lumbermens Mutual Casualty Company*, Defendant, Civil Action No. 04-1046 1-DPW RULS 26(a)(2)(B). “This report reflects the new data registered since the Preliminary Sipe Report was issued in 1997. It is appropriate that this report is centered on the Archdiocese of Boston that has been the epicenter of the current crisis [in the Roman Catholic Church] and serves as a template against which the other dioceses in the United States can be understood.” Sections include: 1.) Qualifications (background, education, research); 2.) Opinions to Be Expressed; 3.) Factual Bases for Opinions to be Expressed; 4.) Specialized Knowledge to Be Applied to Facts of this Case. Part 4 consists of topical subsections: the expectation of clergy sexual abuse as evidenced by the statistical magnitude of the problem; the expectation of clergy sexual abuse as evidenced by the proliferation of Catholic treatment centers; the expectation of clergy sexual abuse as endemic to the Catholic Church’s policies, practices, and procedure in responding to allegations of abuse; clergy sexual abuse as an expected by-product of concealment [of] wide-spread sexual activity (both abusive and non-abusive) of publicly-pronounced ‘celibate’ priests and religious. Provides a substantial historical summary of the incidence and prevalence regarding Catholic clergy and religious in the U.S.A. who had sexual activity with minors, and the response to the phenomenon by Church leaders. Section 2 expresses his opinion on the legal case in general and in particular. His general position: “It is my opinion that the [Roman Catholic Archbishop of Boston, A Corporation Sole] adopted and employed

practices, policies and procedures that permitted and fostered the sexual abuse of children by its priests.” Lacks references.

_____. (October 1, 2005). “Unspeakable Damage: The Effects of Clergy Sexual Abuse.” Unpaginated. [Accessed 11/07/05 at: <http://www.richardsipe.com/forensic>]

Briefly describes 8 “severe and long-term consequences of sexual abuse by Catholic clergy... that are predictable in some form or other or to one degree or another in victims of clergy abuse.”

Draws from research, observations by survivors, and his “observations as a result of the experience of counseling over 1,500 adults who have been abused as children, 500 of them by Catholic clergy or religious.” The 8 consequences include: sexual dysfunction, anxieties and anxiety disorders, depression and depressive states, loss of trust due to betrayal, relationship difficulties, isolation, perversion of the normal progression of personality growth and development, and self-destruction. His discussion of perverted personalities includes a section on the personality of the priest predator, including antisocial personalities and narcissism.

References.

_____. (2011). “Scandal versus Culture: Mother Church and the Rape of Her Children.” Chapter 9 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 117-129.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years after the clergy abuse crisis unfolded in America.” Draws upon his clinical experience. Noting the Church’s mythopoetic construct of itself as a family, states: “The current crisis in the Church is the betrayal of the expectations of maternal protection from Mother Church,” which included “deep-seated expectations for purity, protection, and guidance from the Catholic Church and her clergy.” Very briefly identifies 5 “issues that are foundational to understanding” sexual abuse by clergy. 1.) *Secrecy*. Regarding Church polity, states: “Secrecy is a major tool of clerical control and an operational imperative.” Notes that the Church extended secrecy to human sexuality, and that maintaining “well-guarded secrets” characterized the hierarchy’s response to priests’ and bishops’ sexual activity involving minors. 2.) *Scandal*. Defined as that which “could damage the *image* or *reputation* of priests or the Church – or give the enemies of the Church ammunition for attacks,” states that the sexual dimensions of this *scandal* have monumental consequences. The Catholic Church is in crisis.” 3.) *Crisis*. States that “[t]he problem exposed in the scandal is systemic,” and that the “as-yet-unaddressed crisis [is] of epic proportions and historic dimensions.” Factors include “the potential of radical danger to established power systems that decisive change would effect,” the Church’s positions on matters of human sexuality, the structure of ministry, and clerical culture. 4.) *Mandated celibacy*. States: “Celibacy conveys clerical power because it is anchored in the awe-inspiring presumption of dedication and selfless sacrifice embodied in the prospect of foregoing all sexual pleasure in order to serve others.” Also notes: “Throughout the centuries, the profusion of regulations and penalties concerning priests’ sexual behaviors shows how assiduously the Church wanted to control clerical activity, to avoid anything that could compromise the priest’s power over the laity, keep him subservient to authority and financially dependent.” 5.) *Clerical culture*. Cites as the culture’s factors: “male dependent and male dominated,” and “a visible and powerful social and spiritual force that justly merits credit and respect” and “provides great theater.” Also cites its nature as closed, not apparent, and not accessible to outsiders. Terms clerical culture as *psychopathogenic*: “That means that the elements that constitute the operation of the celibate culture favor, select, produce, and promote men who tend to be what were formerly termed *sociopaths*. Nothing has exposed this core of the culture more clearly than the abuse of minors and the involvement of the most exalted members of the hierarchy who cover up for crimes... Operationally, the culture’s shared values and practices function to preserve it regardless of the means used to retain control and image. The clergy sexual abuse crisis has underscored the American bishops’ maneuvers, fair or foul, to avoid scandal, maintain secrecy, and preserve financial assets.” In a brief conclusion, he links the 5 issues in the

context of the Church worldwide. States: “Any church that cannot tell the truth about itself runs the risk of having nothing significant to be heard.” 25 endnotes.

_____. (2013). “Speaking Truth to Power.” Chapter 7 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 53-57.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, “building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades.” From the introduction: “The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures.” From Part 1, Identification of the Problem. Based on his 2006 presentation at the national conference of Survivors Network of Those Abused by Priests (SNAP). Context is the Roman Catholic Church. States: “We seem powerless against a church with its powerful connections, riches, and political resources of every kind. We gain our power by accepting our powerlessness and turning to a higher power – truth.” Recalling the formation of advocacy and support organizations for Catholic survivors and the role of key individuals, states: “Their power has come from that personal and individual fight for truth-telling.” Very briefly describes the Church hierarchy’s resistance to “the truth that survivors have to tell.” Notes that “the power of powerlessness” is the message of Jesus Christ. Concludes: “*Reform will come not from power, but from truth.* [emphasis in original] That is the power of Christian powerlessness.” Lacks references.

Sister Sara (pseudonym). (1995). “Love That Lesbian Music.” Chapter in Curb, Rosemary, & Manahan, Nancy. (Eds.). Lesbian Nuns: Breaking Silence. New York, NY: Warner Books, pp. 135-140.

A brief interview with a woman who was a nun in the Roman Catholic Church for 24 years. Describes her sexual experiences in the convent that began when she was 22-years-old. These were initiated by the sister superior, 48-years-old, and began in the context of being counseled. Includes how Sister Sara felt about the sexual advance at a time when she was vulnerable.

Smallbone, Stephen, & McKillop, Nadine. (2016). “Preventing Child Sexual Abuse: A Place-Based Approach.” Chapter 5 in Smaal, Yorick, Kaladelfos, Andy, & Finnane, Mark. (Eds.). The Sexual Abuse of Children: Recognition and Redress. Clayton, Victoria, Australia: Monash University Publishing, pp. 61-77.

Smallbone “is a psychologist and Professor in the School of Criminology and Criminal Justice, Griffith University,” Australia. McKillop “is a psychologist and Lecturer in Criminology and Justice at the University of the Sunshine Coast,” Australia. The book’s introduction states it “is an interdisciplinary collection that brings together scholars from history, criminology, psychology, sociology and law to consider the recognition and redress of child sexual abuse.” The contributors participated in a seminar at Griffith University in 2013, which led to the book. The chapter is included in Part 1, Histories of Child Sexual Abuse. In contrast to offender-oriented approaches “to the task of understanding and preventing sexual abuse [CSA, child sexual abuse],” the chapter “examin[es] [CSA] in terms of the settings in which it occurs.” 4 “distinct types of settings” are described: “domestic, organisational, public and ‘virtual.’” They “consider how a place-based approach might inform particular kinds of prevention strategies.” The place-based approach takes into 3 elements that converge in time and space: an offender, a child who is a target, and the absence of a guardian, i.e., a 3rd party to protect the targeted child. States: “In practical terms, focusing on crime settings allows crime prevention resources and activities to be directed to specific crimes in specific places.” Reviews research regarding CSA in each setting. *Organisational* settings are defined as those which “usually comprise a defined set of buildings and grounds that serve as a location for a circumscribed range of specific activities (e.g. work, recreational, educational, entertainment, religious, commercial activities).” Citing the research, states: “In some important respects, the relationships between abusers and victims in organisational settings are analogous to those in domestic settings [which include familial households]... In youth-serving organisations particularly, children are exposed to unrelated adults who assume temporary caretaking roles that at times may involve unsupervised contact, and

many perpetrators hold positions of authority and power that provide significant influence over the child. Often these roles involve a degree of physical or emotional intimacy (e.g. counselling, pastoral care or coaching roles), sometimes with particularly vulnerable children. Similar to domestic settings, sexual abuse in organisations involves exploitation of the deference and trust established through these relationships. Some of the worst and most extensive cases of organisational sexual abuse have been associated with so-called 'closed' institutions – orphanages, residential institutions, some religious institutions and the like – where the usual regulation and oversight has been diminished or obstructed." In organizational settings, identifies primary prevention measures as employment screening, "well-designed and functional policies (i.e. policies based on valid concepts and evidence and that are universally understood, endorsed and observed); careful recruitment and induction clear, sensible codes of conduct; training in the identification and reporting of concerning behaviour; good supervision systems and practices; and a culture in which reporting of concerns is experienced and reward." Also cites: ways to build resilience in children, the physical environment, mandatory reporting, including "small concerns" which "allows a pattern of small incidents to be connected." Notes as a barrier to implementing place-based prevention as organizational leaders' lack of recognition of CSA in an organizational setting which may be committed by opportunistic or situational offenders. 1 footnote; references do not contain complete citation information.

Smith, Andrea. (2015). "Boarding School Abuses and the Case for Reparations." Chapter 2 in Conquest: Sexual Violence and American Indian Genocide. Durham, NC: Duke University Press, pp. 35-54. [Originally published in 2005. Cambridge, MA: South End Press.]

Smith is Associate Professor, Ethnic Studies and Media and Cultural Studies, University of California, Riverside, Riverside, California. From the introduction: "This book comes out of my work in Native sovereignty, antiviolence, environmental justice, reproductive rights, and women of color organizing... This book will focus particularly on sexual violence as a tool of patriarchy and colonialism in Native communities, both historically and today... Chapter 2 focuses on U.S. and Canadian American Indian boarding school policies, which are largely responsible for the endemic rates of sexual violence in Native communities today. Boarding school policies demonstrate that violence in Native communities, and by extension, other communities of color, is not simply a symptom of dysfunctionality in these communities. Rather, violence is the continuing effect of human rights violations perpetrated by state policies." Pp. 40-41 of Chapter 2 very briefly describe documentation of the sexual abuse of Native children in residential schools in Canada and the U.S.A. which were operated by religious entities. Pp. 43-44 very briefly describe documentation of the pattern of sexual abuse by staff and clergy against Native children being replicated by some survivors in their families. Pp. 44-46 describe the work of the Boarding School Healing Project, founded in 2000, as a coalition which "seeks to document abuses so Native communities can begin healing from boarding school abuses and demand justice from the U.S. government and churches. The four components of the project are healing, education, documentation, and accountability." Uses the framework of human rights violations to discuss reparations as a means of accountability and support for intergenerational trauma. 43 endnotes.

Smith, Andy. (1995). "Born Again, Free from Sin?" Chapter in Adams, Carol J., & Fortune, Marie M. (Eds.). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: The Continuum Publishing Co., pp. 339-350.

Smith "is Southern Baptist and is a former board member of the National Coalition Against Sexual Assault. She is currently attending Union Theological Seminary," New York, New York. Addresses the question: "How is that evangelical [Christian] theology, which promises safety and fellowship, seems to contribute to the epidemic of violence in women's and children's lives?" Begins by describing herself: "When I became Born Again, I believed I was in a fellowship like no other on Earth, the kind of fellowship Billy Graham describes... My world collapsed when my Bible study leader sexually assaulted a friend of mine. At first, I thought this experience was just one horrible aberration from what I could expect from evangelical men. But as I opened my ears to the sexual violence that was becoming increasingly commonplace in my evangelical community, I realized that the church was no longer a safe place." Identifies relevant factors:

denial that evangelical women are not at risk from abuse, including sexual assault, by evangelical men; that if evangelical women are assaulted by evangelical men, that it could not have been an assault or that the women “must have asked for it in some way.”; the church is the place where conflicts, including sexual assault, are resolved, as opposed to going to secular legal authorities; pressure to forgive and forget; stereotyping of evangelicals by some people who are non-evangelical Christians or non-religious, which results in their “not taking seriously the violence they face within the evangelical community,” including sexual abuse by clergy; the power differential between men and women, who are subordinated in evangelical thought; a patriarchal structure in the evangelical church; traditional interpretations of the bible; a view of sexuality in terms of purity, as opposed to considerations of power, consent, and choice; confusion of sexualized behaviors like rape as sin, rather than as violence; a standard of forgiveness of sin without accountability for the sin or its consequences. 28 endnotes.

_____. (1995). “Christian Conquest and the Sexual Colonization of Native Women.” Chapter in Adams, Carol J., & Fortune, Marie M. (Eds.). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: The Continuum Publishing Co., pp. 377-403.

“This essay will attempt to build on the work of Native Women Activists who have been analyzing the intersections between Christian conquest and violence against Native women in their efforts to heal Native societies. ...this essay will look at five paradigms prevalent in mainstream Christian theology and their impact on Native peoples – in particular, on Native women.” Regarding the paradigm from Ephesians 5 of women being subject to their husbands, describes the federally-funded residential board school system in the U.S.A., which was frequently “run by churches and missionary societies,” as a means to the goal of a Christian colonizer subjugating indigenous nations by subjugating indigenous women. Cites references to establish that Native “[c]hildren were subjected to constant physical and sexual abuse” in the residential schools. Notes: “Despite the epidemic of sexual abuse in boarding schools, the [federal] Bureau of Indian Affairs did not issue a policy on reporting sexual abuse until 1987, and did not issue a policy to strengthen the background checks of potential teachers until 1989.” Cites sources to support that “it appears to be the case that, after the onset of boarding schools in Native communities, abuse becomes epidemic within Indian families.” Concludes: “Through the subjugation of Native women and children, colonizers left Native nations with a legacy of abuse and dysfunctionality.” 125 endnotes.

Smith, Dan, & Sellon, Mary. (2006). “Preparing to Call a New Pastor.” Chapter 27 in Gaede, Beth Ann. (Ed.). When a Congregation is Betrayed: Responding to Clergy Misconduct. Herndon, VA: The Alban Institute, pp. 179-186.

By 2 United Methodist ministers who work with clergy and congregational teams. Describes the role of a congregation’s search committee seeking to employ a pastor following an episode of clergy misconduct. Identifies the importance of “learn[ing about] and model[ing] healthy relational practices,” such as maintaining boundaries, making decisions, and communicating. Very briefly describes qualities required of search committee members, and desirable ways to interact with denominational and judicatory staff. Identifies the 1st stage of the committee’s work as education, including understanding the dynamics of clergy abuse, how the dynamics apply locally, and how to present such abuse. The 2nd stage is identified as developing a profile of qualities, skills, and knowledge required of the new pastor. Closes with a very brief discussion about interviewing candidates. Lacks references.

Smith, F. (Frank) LaGard. (1988). Fallen Shepherds, Scattered Sheep: A Time for Spiritual Renewal. Eugene, OR: Harvest House Publishers, 203 pp.

Smith is professor of law, Pepperdine University, Malibu, California. From Chapter 1: The book considers “why spiritual leaders fall and what our response ought to be when they do,” and how to prevent such falls. Among occurrences identified as a fall, he cites: sexual abuse of a minor by a Roman Catholic priest, a pastor who was an alcoholic, a church deacon who embezzled church funds, the notorious Rev. Jim Jones, and recent, unspecified acts by televangelists in the U.S.A. Chapter 2 states: “Spiritual leadership – whether in a local congregation, or through a television

ministry, or even through Christian authorship – depends on trust and respect, which can be destroyed instantly and permanently by a bad reputation.” His analysis, based on New Testament scripture, is that fallen spiritual leaders “disgrace the cause of Christ through bad reputations,” which confirms those who hope that Christians “are wrong in thinking that we can rise above common humanity and become truly righteous.” Discusses a variety of spiritual factors leading to a fall. Chapter 3, for example, describes pride as deceiving spiritual leaders “about their own humanity.” Chapter 7, “The Superstar Syndrome,” cites the 1987 case of “Jim Bakker,” cohost of the popular PTL television show,” who resigned from his ministries “amid disclosures of sexual misconduct” with a non-professional member of his staff and a large monetary “pay off.” Chapter 9, “From Soulmates to Bedmates,” discusses “sexual sin” and “sexual immorality,” and refers to an “affair with the counselee.” Very briefly discusses a minister’s or Christian counselor’s countertransference of sexual arousal, but labels it as transference. Identifies as contributing causes: raised in a “sheltered existence,” loneliness, attitude of invulnerability, and bolstering deflated egos. Very briefly discusses ways to avoid sexual temptation. Chapter 11, “Forgiving, Forgetting, Forbearing,” addresses the problem of whether to restore a person to a position of leadership, and argues, based on scripture, that, given certain conditions, it is justifiable. Chapter 12 concerns prevention. Chapter 13 is a short conclusion. Lacks references.

Smith, Michael. (with Cox, Gale R.). (1991). Restoring the Fallen: Guidelines for Restoration. Green Forest, AR: New Leaf Press, Inc., 152 pp.

Smith is pastor, Cove Creek Baptist Church, Pickens, South Carolina, and president, Faith Baptist College and Seminary, Anderson, South Carolina. The book is replete with references from scripture. Chapter 1 states: “In the last few years the church world, as well as the secular world, has watched in dismay as several major [unnamed] church leaders have fallen into [unspecified] sin and public scandal. With equal dismay we have seen these fallen brothers reject their churches’ efforts at counseling, discipline and restoration. ...the answers to all our problems can be found in the Word of God... The time has come for each church to ask the question, ‘What exactly does the bible say to us about dealing with sin among believers?’” Chapter 2 discusses forgiveness, which he defines as “an act of will – your will coming in line with God’s.” Differentiates between a church forgiving a sinner and restoring the sinner to its fellowship in the circumstance of “public sin.” Chapter 3 discusses restoration, which he describes as a process of discipline and a return of the person to usefulness. States: “We do people a great disservice when we try to immediately pull the fallen back into visible positions in the church, positions where a god testimony is needed in order to function.” Chapter 4 concerns attitudes in the restoration process. Chapter 5 describes responsibilities of people in various roles for the restoration process. Chapter 6 regards his analysis of the story of David in 2 Samuel (Hebrew Scriptures). Chapter 7 begins by discussing the office of pastor, and the standards of behavior that are required and expected. Continues by discussing “sexual sin” as linked to the “sin of immorality,” identifying adultery as its expression, and attributing it to a pastor’s pride, shallow spirituality, and failure to recognize one’s helplessness apart from Jesus Christ. States: “Once a minister falls into sin, the public and his congregation will experience a wounding and a severing of trust that is rarely, if ever, fully redeemable.” Bases his position on the lack of a precedent “of a Christian leader in the Old or New Testament was allowed to even their former leadership positions after a fall into moral sin.” [He categorizes “sexual sin” as a type of “moral sin.” While he acknowledges that the pastor committing adultery harms a congregation, he does not discuss the asymmetrical power of a pastor in relation to a congregant or counselee, nor the harm to the person exploited sexually that derives from the betrayal of the pastoral role.] Chapter 8 discusses integrity in ministry as that of “purity of motive” and “living in a state of Christ-likeness.” Calls for the peer accountability of pastors by pastors or friends. Lists 5 ways to evaluate “a Christian leader and his ministry.” Chapter 9 presents 5 guidelines for the restoration process. Chapter 10 discusses 4 fruits of “biblical restoration.” Apart from scripture, lacks references.

Smith, Murdock L. (2007). “Women Priests and Clergy Sexual Misconduct.” Chapter 14 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 195-202.

Smith “is an Episcopal priest and psychologist,” and a family and marital therapist. Chapter in a book that is “an intimate documentary of the relational politics and human costs of clergy sexual abuse and victimization... [particularly] the [Roman] Catholic [Church] sexual abuse scandal,” especially in the U.S.A. Based on his experience as a rector who served 2 Episcopal parishes following commission of clergy sexual misconduct by 2 female priests. In the 1st case, the rector of a New England parish sexualized a relationship with a parishioner, contrary to diocesan policy guidelines. While “[t]here was an effort by some bystanders to cast the incidence of sexual misconduct as a matter of sexual orientation” due to the female gender of both parties, the issue per diocesan policy was behavior in the context of the relationship. States: “Key to restoration of this parish was the bishop’s active facilitation of healing for both priest and faith community.” In the 2nd case, the rector of a Southeastern parish sexualized a relationship with a female parishioner whose “marriage was in a difficult time” and who “clearly was in an emotionally and spiritually vulnerable state.” After the parishioner’s husband told the bishop of the relationship, the priest left the parish on medical leave, did not seek counseling as instructed, and was assigned to another parish without either her or the bishop fully disclosing her prior experience. States that the diocese process “maintained a commitment to secrecy” and that the former “rector’s ‘separation agreement’ contained non-disclosure provisions.” The priest’s new parish, however, became aware of the circumstances: “Misinformation, partial information, lack of information, and bias dominated the discourse... As is usually the case, therefore, the non-disclosure agreement proved both useless and undermining of healing within the [priest’s new] parish.” Based on the 2 cases, he concludes: “...the more open and direct the process is subsequent to misconduct, the better the prognosis for healing of all parties.” Cites the importance of the bishop’s role and authority, and the need for “diocesan and parochial leadership [to] take proactive and pastoral roles...” Uses the model of the diocese as an extended family with the bishop as “‘parent bishop’” and “symbolic uber father.” Very briefly analyzes the priests’ behavior in terms of family dynamics. Regarding the commission by women clergy, observes: “...parishioners seemed more surprised and perhaps felt more betrayed by their female priest’s sexual misbehavior than they would have by a man’s.”

Smith, Margaret (pseudonym). (1993). Ritual Abuse: What It Is, Why It Happens, and How to Help. San Francisco, CA: HarperSanFrancisco, 213 pp.

“The author is a survivor and researcher of ritual abuse.” Chapter 1 introduces the topic. Defines *ritual abuse* as “the emotionally, physically, and sexually abusive acts performed by violent cults.” Defines *cult* as “a group of people who share an obsessive devotion to a person or idea.” Cites court cases in the U.S., Canada, and England involving ritual abuse claims. Cites her 1992 study as reported in her book, Children Abused in Violent Rituals: Fact or Fiction? Also cites unpublished and published studies. States that “[m]uch of the information in this [current] book is based on a sociological study [that she conducted]... ..of adult survivors of childhood ritual abuse.” Reports her methodology in general terms, demographics of respondents, and study limitations. Chapter 2 discusses multiple personality disorder (MPD), including dissociation in relation to cults and to ritual abuse. Chapter 3 describes therapy for survivors of ritual abuse, and focuses on MPD clients. Describes 4 phases of memory recovery. Chapter 4 addresses forms of physical, sexual, and emotional abuse. Graphic anecdotes from survivors are cited. Describes brainwashing and programming techniques. Chapter 5 describes abusers, including children who were trained to be abusive and adults who ritually abused children. Reports results from her survey regarding the respondents’ perpetrators: 17% were “Priests/Ministers (not family).” Chapter 6 describes ritual abuse groups regarding beliefs, practices, rituals, history, and structure. Briefly cites groups based on “the philosophical image of the ‘unifying God,’” Christianity, worship of evil, belief in magic, and the goddess. Chapter 7 describes issues related to leaving a cult. Chapter 8 very briefly addresses revictimization. Appendix A is her sociological questionnaire. Appendix B is organized responses to a survey question about “clues or indicators” that the respondent had been ritually abused as a child. Among the categories are “Indicators Associated with Spiritual Abuse,” and “Indicators Associated with Sexuality and Intimacy.” Appendix C is a graphic list of respondents’ identifications of the forms of abuse. Resource section; endnotes.

Snellgrove, David. (1987). Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors, Vol. 1. Boston, MA: Shambhala Publications, Inc.

Snellgrove is a scholar whose work has been sponsored by the School of Oriental and African Studies, London, England, and is a co-founder of the Institute of Tibetan Studies, Tring, England, later reconstituted as the Institute of Buddhist Studies. A 2-volume “general survey in historical perspective” of the Indian origin of Tibetan Buddhism. Includes English translations of documents and works in Sanskrit and Tibetan. Section III, Tantric Buddhism, is the longest in the book because “[v]ery little of this material has been translated into English or any other European language.” Among the topics discussed is the 4th category of Supreme Yoga Tantras (*anuttarayoga-tantra*): “These are the tantras where the four main consecrations consist of ritualized performance of the sexual act of union...” Based on an account of higher consecrations according to the tradition of Hevajra Tantra, he notes the requirement of the use a female partner in the rite: “...he looks for a suitable girl between the age of twelve and twenty, who may be a relative or not or a girl of any class.” Some texts describe “the [sexual] union of the teacher with the female partner, his consecrating of his pupil with the drop of semen that he exudes in this union, and then presiding over his pupil’s union with the same partner.” Snellgrove concludes at the end of the section: “Thus despite the eulogies of woman in these tantras and her high symbolic status, the whole theory and practice is given for the benefit of males.” References.

Sojourners, & IMA World Health. (2014, June). Broken Silence: A Call for Churches to Speak Out: Protestant Pastors Survey on Sexual and Domestic Violence. (no place of publication): Sojourners, & IMA World Health, 5 pp. [Accessed 11/01/16 at the World Wide Web site of Sojourners: <https://sojo.net/sites/default/files/Broken%20Silence%20Report.pdf>]

Sojourners, based in Washington, D.C., “is a national Christian organization committed to faith in action for social justice.” IMA World Health, based in Washington, D.C., is “the secretariat and host of WeWillSpeakOut.US,” which “is a faith-base public health and development organization.” The document is a report of a national survey in the U.S.A., conducted May, 2014. The survey was conducted “[t]o help better understand how U.S. faith leaders understand and respond to sexual and domestic violence in their congregations.” Telephone calls were made to “Protestant churches, mainline and evangelical,” and interviews were conducted with 1,000 pastors – “senior pastor, minister, or priest of the church.” States: “Examples of ‘sexual and domestic violence’ provided to respondents included ‘physical violence, sexual assault, rape, or child sexual abuse.’ It did not mention verbal, emotional, psychological, financial, and spiritual abuse – although these are also considered domestic violence.” Survey questions are not included in the report. 5 major findings are reported. 1.) Regarding how often the pastor speaks in a year to the church in sermons or large group messages about domestic or sexual violence, 65% speak 1x/year or less. 2.) Regarding the estimated percentage of adults and children in the congregation whom the pastor would estimate have been victims of domestic violence, the range of responses varied considerably. “Of the pastors who do speak about the topic, 72% do so because they believe sexual and domestic violence is a problem in their *local communities*. Only 25% of pastors speak out because they believe it is a problem *in their congregations*.” [italics in original] 3.) Regarding the degree of familiarity with sexual and domestic violence resources in their communities, 8% of pastors reported being “not at all familiar,” 27% were “familiar,” 48% were “somewhat familiar,” and 16% were “very familiar. 4.) Of types of responses the pastors have “used when dealing with domestic and sexual violence situations,” 62% reported they had responded with marriage or couples counseling,” a response the report cites as “potentially dangerous or even potentially lethal.” 70% reported they had provided a referral to a service agency. Over 40% said they had provided private counseling with the abuser. 30% said they had conducted a safety risk assessment with the victim. About 15% reported they had not dealt with domestic violence situations. 5.) Regarding taking action, 80% of the pastors said “they would take action against sexual violence if they had the training and resources.” As to the degree of action, 44% said they “‘somewhat agree’” they would take action if they had training and resources, and 37% said they “‘strongly agree’” they would take action if they had training and resources. The last page is a conclusion. States: “Unfortunately, awareness is low, preparation is inadequate, and critical relationships have not yet been forged. What is clear – and encouraging –

is that faith leaders want to do more. Provided with the proper tools and resources, faith leaders are willing to strongly speak out and act to end sexual and domestic violence.” 11 footnotes, not all of which contain complete references. [While not explicitly about sexual boundary violations in congregations, the factors identified are relevant to the focus of the bibliography. Accurately notes it is a rare survey on the topic; of significance is that is a national sample of respondents.]

Solver, Cynia. (2010, April). Sex Offenders in the Church Survey: Executive Report. Carol Stream, IL: Christianity Today International, 27 pp. [Accessed 10/12/13 at the World Wide Web site of Christianity Today, Inc.: <http://store.churchlawtodaystore.com/20sexofinchs.html>]

Solver is affiliated with Solver Solutions. Drawing from subscribers to Christianity Today International various e-newsletter publication subscribers, 2,864 respondents “were gathered in an online survey” conducted in 2010. “The primary purpose of this research is to explore the attitudes and beliefs among church leaders regarding integrating sex offenders into the faith community. Likewise, it seeks to compile practices churches are using to both extend compassion to offenders and maintain the safety of all church members, especially children. In addition, this research shows the differences in attitudes among pastoral leaders, church staff, and lay leaders.” Of the respondents, 32% were pastoral leaders, 20% were non-pastoral leaders/staff, and 43% were lay leaders/members/attenders. Among topics in the section, “Respondents’ Opinions About the Issue,” were the following. To the question, “...do convicted sex offenders, who have been released from prison, belong in a church?”, responses included: “Yes, as attenders, under supervision, and subject to appropriate limitations” (79%), “No, if one or more of the offender’s victims attend the same church” (24%), “Yes, as a member” (21%), “Yes, as an attender (no limitations, no supervisions required)” (5%), “Yes, as a leader” (4%), and “No, convicted sex offenders do not belong in church” (3%). Regarding factors influencing whether sex offenders should be allowed to participate in a church, the 4 most frequent were: “Repentant attitude of offender” (83%), “Do one or more of the offender’s victims attend the church” (66%), “Type of offense” (61%), and “Terms of the offender’s probation (if any)” (61%); the 8th most frequent was “Risk of legal liability for the church or board” (42%). Regarding who needs to be notified of the presence of a registered sex offender: “Staff (youth/children’s ministry directors, etc.)” (90%), Elders (78%), “The offender’s probation officer (if applicable)” (64%), “Board” (62%), “Insurance company” (26%), “Entire congregation” (18%). 63% of respondents believed that people who were sexually abused as children are at greater risk for becoming abusers as adults. Of those 63%, 56% “think all adults should be questioned about history of past abuse as a standard policy before they are allowed to serve in a ministry at church,” and 23% responded, “No, this is an invasion of privacy.” Regarding response to discovering by church leaders that an attender or church member is a former sex offender, the 5 most frequent responses were: “Pray about it” (82%), “Talk to elders” (76%), “Talk to staff” (76%), “Contact their probation officer” (57%), and “Draft conditional attendance agreement (i.e. chaperone agreement, accountability agreement, etc.)” (57%). Regarding whether a known ex-offender should ever be allowed to serve in a position of leadership, 26% said yes, 38% said no, and 36% were not sure; pastors were more likely than leaders and members to answer yes (31% vs. 24% vs. 23%). Regarding whether sex offenders can be completely rehabilitated to the point they no longer pose a threat to others: 38% said yes, 25% said no, and 37% were not sure; pastors were more likely than leaders and members to answer yes (43% vs. 35% vs. 36%). Among topics in the section, “Realities in the Church,” were the following. Regarding whether their church actively determined the presence of sex offenders, 39% said this was “done only when an individual is being considered for position of leadership, teaching or working with children and other vulnerable individuals.” “...about 2 in 10 [respondents] say they know of an attender or member who has a criminal record based on sex offense(s).” Regarding how respondents learned of a person’s sex offense record, the 4 most frequent responses were: “The offender told the pastor or a church leader” (55%), “Someone from the congregation told us (church leadership) and we investigated” (34%), “Through sex offender registries” (33%), and “Through background screening” (21%). 18% of the “respondents are aware of someone attending their church that is a spouse or family member of a known sex offender.” 6% “of respondents are aware of juvenile sex offenders attending their church.” Regarding how the church learned of a juvenile’s sex offense record, the 4 most frequent responses were: “The offender’s parent(s) or legal guardian(s) informed the pastor or a church

leader” (49%), “Someone from the congregation informed church leadership, and we investigated” (32%), “The offender told the pastor or a church leader” (27%), and “Someone from outside the church informed church leadership, and we investigated” (13%). Among topics in the section, “Church Response,” were the following: Regarding actions taken by their church upon discovery of a sex offender attending their church, 46% of respondents reported they had not encountered a known offender in church; 37% reported: “Conditionally include the offender (with chaperones, attendance agreement).” When asked their opinion about response strategies church leaders should take when they become aware of an offender in their church versus what steps they do take, the 5 most frequent responses were (opinion vs. reality): “Pray” (82% vs. 43%), “Talk to Elders” (76% vs. 39%), “Talk to Staff” (76% vs. 39%), “Draft Policy” (57% vs. 23%), and “Contact Parole Officer” (57% vs. 20%). Among topics in the section, “Church Profile,” were the following. Mean size of respondents’ churches was 620 people in total worship attendance, including children; median was 274. Regarding respondents’ denominational affiliation, the 5 most frequent responses were: “Baptist” (22%), “Independent/Interdenominational/Nondenominational/Nondenominational” (21%), “Assemblies of God/Pentecostal/Charismatic” (11%), “Presbyterian” (7%), and “Methodist” (6%). Some variations between subgroups of respondents are reported.

Spencer-Linzie, Andrea. (2013). “Clergy Abuse.” Entry in Postmus, Judy L. (Ed.). Sexual Violence: An Encyclopedia of Prevention, Impacts, and Recovery, Vol. 1 A-N. Santa Barbara, CA: ABC-CLIO, pp. 86-89.

Spencer-Linzie is the executive director, New Jersey Coalition against Sexual Assault. The encyclopedia-style entry is a concise summary of the topic of “[c]lergy sexual abuse of children and adults.” Topics include: scope, history, nature of the spiritual aspect, response of religious authorities to discovery of offenses, characteristics of offenders, power differential between offender and victim, efforts of human rights lawyers in relation to the Roman Catholic Church, and criminal cases. 8 sources are listed; few statements are referenced; 3 World Wide Web sites are listed.

Sperry, Len. (2000). “Sexually Abusing Behavior in Ministry.” Chapter 3 in Ministry and Community: Recognizing, Healing, and Preventing Ministry Impairment. Collegeville, MN: Liturgical Press, pp. 24-38.

Sperry is professor of psychiatry, Medical College of Wisconsin, Milwaukee, Wisconsin, and specializes in treating ministry personnel and consulting with church communities. In brief, topical chapters, he examines the personality dynamics of vulnerable and impaired clergy, as well as “the organizational dynamics that foster various kinds of pathology and acting-out behaviors.” He describes strategies to modify individual and organizational dynamics. Most examples are from Roman Catholic contexts. Chapter 3 discusses “sexual violation that is perpetrated in the context of a professional relationship in which the violation of a sacred trust occurs.” Begins with a short consideration of professional relationships, boundaries, power and power differential, and intimacy. Very briefly lists three types of sexually abusing ministers: those who are sexually addicted, based on the work of Patrick Carnes and Mark Laaser; those who are sexually dominating and exert emotional, mental, and sexual control, a type that frequently involves personality disorders; those who are pedophilic, including fixed and regressed types. Very briefly lists: psychiatric interventions for each of the 3 types, and organizational interventions that include screening of ministerial candidates, reporting, monitoring, and policy enactment. The several references are not sufficient for the breath and gravity of the topics.

_____. (2003). Sex, Priestly Ministry, and the Church. Collegeville, MN: Liturgical Press, 186 pp.

Concise, comprehensive, and readable. Written to provide the Roman Catholic Church with “a single source [on psychosexual development] that clarifies issues and provides useful guidelines to inform decision-making at both the policy level and the implementation and formation levels.” His 1st research-based premise is “that psychosexual development occurs within the context of human development and includes biological, psychological, social, and religious dimensions or

lines of development.” His second “is that psychosexual development in priests is an ongoing process for which the ultimate goal is the integration of sexuality and intimacy.” Part 1 consists of 3 chapters and “focuses primarily on healthy sexual development...” Chapter 1 describes 50+ terms and concepts regarding: sex, sexuality, gender development, intimacy, gender orientation, difficulties, and disorders. Provides brief, nuanced explanations of a number of important clinical terms. Chapter 2 describes psychosexual development using a “holistic and integrative model” in contrast to “the traditional and reductionistic Freudian model...” Begins with 8 premises or assumptions that provide a conceptual basis for his model, and presents 7 predisposing factors or orienting influences that can affect psychosexual development. Traces developmental tasks – biological, psychological, social, spiritual – and personal and relational tasks in 5 stages: childhood, preadolescence, adolescence, early adulthood, and middle adulthood. Applies the model to the cases of three priests to illustrate the variability of developmental trajectory: “The implication is that psychosexual development is a key component of a minister’s overall human and spiritual development and that such an integrative model can be useful to formation personnel in both screening candidates for ministry and in guiding and advising them over the course of their formation.” Chapter 3 is a developmental perspective on intimacy and celibacy in relation to sexuality that reflects his premise that “the integration of sexuality and intimacy is the endpoint of psychosexual development.” Identifies 8 types of, 3 levels of, 5 stages of, and 8 barriers to, intimacy. Identifies 4 developmental stages of celibacy. Part 2 consists of 4 chapters and “describes the causes of priest sexual misconduct involving children, adolescents, and adults...” Chapter 4 presents 4 intersecting determinants – minister, organizational dynamics, assignment, relational dynamics – “that are suggestive of whether a minister or priest is more likely to experience ministry health, on the one hand, or impairment, particularly sexual misconduct, on the other hand.” Briefly describes the 4 determinants and how they interact. Chapter 5 very briefly presents his premise “that [a pattern of] abusiveness is a predisposing [internal] factor in priest sexual misconduct.” Identifies 5 types of abusive behaviors – emotional, verbal, physical, spiritual, and sexual, the purpose of which are “to achieve control over the way others think and feel.” Describes developmental factors in abusive males that appear to apply to clergy: insecure attachment style with parent(s), being shamed by a parent, and witnessing abuse by an adult. Identifies three variants of the abusive pattern: “cycling between explosive abusiveness and contrite behaviors”, psychopathic, and overcontrolled. Chapter 6 discusses narcissism in ministry personnel and its 3 psychological variants that range “from clearly pathological to relatively healthy...”: reactive, self-deceptive, and constructive. Discussion briefly includes religious and spiritual dynamics – image of God, prayer style, and beliefs, behaviors, and practices – and sexual dynamics – attitudes, activity, and exploitativeness and coercion. Chapter 7 describes his conceptual model of priestly sexual misconduct based on the vulnerability of the priest. [Significantly, he takes a different position than most Roman Catholic commentators about the incidence of priest sexual misconduct: “...the incidence of sexual relations between priests and adults – male or female – is considerably greater [than pedophilia and ephebophilia, while the incidence of ephebophilia is more than pedophilia but considerably less than priest sexual relations involving adults.” Does not cite the basis for his position.] Draws from the abusiveness factor in Chapter 5 and the narcissism factor in Chapter 6, and adds sexual compulsiveness. Based on this abusiveness-compulsivity model, he presents a taxonomy of sexual misconduct using 6 contingencies of low, moderate, and high levels of abusiveness, and low and high levels of compulsivity. These contingencies produce 6 types of misconduct, each of which may be committed as pedophilia, ephebophilia, or against adults. Identifies 5 factors that characterize each of the 6 types: personality and level of psychosexual development; number of victims; degree of planning, cunning, and intimidation; extent of concern for victims and remorse; prognosis for change or rehabilitation. Part 3 consists of 4 chapters that describes issues related to “choosing suitable candidates for priestly ministry, removing priests from the active ministry, preventing sexual misconduct, and the debate on homosexuality”, and also “provides guidelines and methods for dealing with these issues.” Chapter 8 “focuses on three specific considerations related to the screening of candidates for the priesthood”: a comprehensive psychological assessment that is performed by a specially trained clinician; a candidate’s sexual history and psychosexual development as assessed by an experience clinician; an integrative and

comprehensive model to guide assessment and screening decisions. Identifies factors related to each consideration, including: contents of a psychological assessment protocol, a psychosexual history, and predisposing factors and developmental indicators. Identifies 6 patterns of priests who engage in sexual misconduct with minors. Chapter 9 discusses homosexuality and the priesthood, including ideology and science in relation to the topics of orientation, prevalence, etiology, and psychopathology. His particular concern is the improper use or misuse of science in what he sees as a currently an ideological debate. Chapter 10 discusses decisions about removing a priest from ministry based on the 6 types of sexual misconduct described in Chapter 6. Presents criteria for removal from, or return to, ministry: severity of the misconduct; outcomes of formal treatment; addictions – chemical, sexual, behavioral; opaqueness of character, i.e., a double or hidden life; relapse and recidivism; fitness/unfitness for ministry. Offers 7 guidelines for applying 5 criteria. Regarding fitness/unfitness, he offers 4 moral indicators and 6 criteria. Chapter 11 very briefly describes three types of preventing sexual misconduct in ministry: tertiary, i.e., rehabilitation after impairment is manifested; secondary, i.e., intervention to arrest or reverse early signs of impairment; primary, i.e., to avoid impairment before it occurs. Emphasizes that the most effective efforts are primary prevention, the responsibility for which belongs to religious leaders in positions of episcopal governance. Calls for visionary leadership that involves initiatives based on strategic planning and principles. Identifies strategies for preventing sexual misconduct: dealing directly with abusive ministers; addressing organizational factors; selecting healthy candidates; modifying culture and structure; evaluating and monitoring ministry assignments; formulating and implementing prevention-oriented policies; reporting misconduct; implementing post-treatment monitoring. Most references are from clinical sources.

Spohn, William C. (2004). “Episcopal Responsibility for the Sexual Abuse Crisis.” Chapter 14 in Plante, Thomas G. (Ed.). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 155-167.

From an interdisciplinary collection by authors that include journalists, theologians, canon lawyers, ethicists, victim/survivor advocates, and mental health professionals. The contributors met in May, 2003, “in order to work together in a collaborative effort to help fine-tune one another’s thinking about this problem... The purpose of this book is to bring together some of the best minds in the world on [the topic of Roman Catholic clergy who are sexual offenders] in order to shed some light on the problem...” By a moral theologian who is professor of theology and director of the Bannan Center for Jesuit Education, Santa Clara University, Santa Clara, California. His beginning point is that “the sexual abuse crisis had [by the November, 2002, meeting of the United States Conference of Catholic Bishops], turned into a crisis of leadership and severely compromised the bishops’ moral authority... So long as the bishops appear to be more committed to protecting children and adolescents from predatory clerics, they will forfeit any claim to moral leadership.” He “address[es] briefly the moral responsibility of bishops for the crises of sexual abuse and official cover-up... What must be judged is the level of public moral accountability... The question is what indirect responsibility ecclesiastical leaders incurred by dismissing reports of abuse, shielding offenders from prosecution, reassigning them to positions where they could abuse again, covering up ecclesiastical records, and resisting just claims of the victims?” Concludes that “those actions were the necessary, though not the sufficient, conditions for the subsequent abuse of minors.” Identifies as responsible bishops, archbishops, cardinals, and officials in chancery offices, e.g., chancellors of dioceses and directors of priest personnel. Following this assessment, he “propose[s] two specific measures for repairing the damage done to the Church’s ministry.” First, he calls for “the removal from office of every bishop who knowingly reassigned clerical abusers who subsequently victimized more young people... This recommendation also applies to present bishops who, before they became bishops, as diocesan officials participated centrally in the reassignment of such clerical abusers.” His second recommendation is for systemic reform in the appointment of bishops: “The present system of Vatican selection of bishops must be decentralized so that the local church is restored to a central role.” He observes: “The lack of leadership shown by the American bishops in responding to the sexual abuse crisis is not primarily an indictment of the bishops themselves but of the system that

produced them.” Offers a rationale for his recommendation, including historical precedents and theology. 17 references.

Stacey, William A., Darnell, Susan E., & Shupe, Anson. (2000). “How Much Clergy Malfeasance is Really Out There? A Victimization Survey of Prevalence and Perceptions.” Chapter 9 in Shupe, Anson, Stacey, William A., & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 187-213.

Stacey is professor of sociology, University of Texas at Arlington, Arlington, Texas. Darnell is manager of a credit union and a journalist, Gary, Indiana. Shupe is professor of sociology, Indiana University - Purdue University joint campus, Fort Wayne, Indiana. Presents a preliminary quantitative study to determine the prevalence of clergy malfeasance which is defined as mental, sexual, and physical behaviors. The study, however, did not seek data specific to each of those three manifestations. In preparation, the authors compiled a judgmental sample of cases of victims of clergy sexual malfeasance as reported in local and national U.S. media. In spite of numerous limitations, the compilation is an important addition to the literature. A total of 337 victim-reported cases were compiled. Time span of commission was 1940-present (‘present’ is not specified); 409 perpetrators were identified; at least 1,620 victims were identified, 70% of which were Roman Catholic; 70% of victims were male, 18% were female, and 12% unspecified. In part, the study of prevalence was intended to test the validity of Philip Jenkins’ cluster hypothesis in Pedophiles and Priests that clergy sexual malfeasance is “a media urban legend.”

Stafford, Wess (with Merrill, Dean). (2007). Too Small to Ignore: Why the Least of These Matters Most. Colorado Springs, CO: WaterBrook Press, 285 pp.

Staff is president and chief executive officer, Compassion International, Inc., Colorado Springs, Colorado. In part, a critique of the status of children in the First World, including how they are nurtured, and his advocacy for valuing and caring for children, especially those who live in poverty. In part, a memoir of being raised as a child in West Africa by his parents who were Conservative Baptists missionaries in Nielle, Ivory Coast. Describes the Nielle village environment of the Senufo people as “conducive to... child-focused development.” See especially his descriptions of being educated in a residential boarding school for children of missionaries, pp. 115-117, Chapters 8 and 9, and Afterword. Chapter 8, “The Silence of the Lambs,” pp. 121-142 describes going to a pseudonymous boarding school at 6-years-old in the 1970s that was 750 miles from his parents and operated by a “sister denomination.” [The school was the Mamou Alliance Academy operated by the Christian & Missionary Alliance. See this bibliography, Section IIa: Stafford, Wess. (2010).] Attending boarding school was the policy of his parents’ denomination. He attended there for grades 1-4. Describes the place as a “climate of neglect and abuse,” “a place of rigid control and fearsome consequences.” Reports that children were physically punished by beatings and emotional intimidation inflicted by teachers and dormitory parents. Factors included geographic isolation, lack of oversight, lack of communication with parents, and devalued status of the role of the teacher of children of missionaries. Children’s letters to parents were censored by the dormitory parents. Religion was used to enforce children’s silence about the conditions: if the parents knew their children were unhappy, the understanding was that this was undermine the parents’ work and Africans would suffer. Very briefly reports that older boys sexually abused younger boys, and that the male dormitory parent sexually abused girls at night in the dorm. States: “Spiritual guilt, shame, and manipulation only emboldened the predators and victimized the powerless.” In Chapter 9, “Breaking the Silence,” pp. 143-159, reports that at the end of furlough, he told his parents how he felt about returning to Mamou and why. It prompted his father to ask the Conservative Baptists to investigate, resulting in the denomination building a new boarding school in the Ivory Coast which it operated. He was punished at school for telling his parents about conditions. In “Afterword: The Rest of the Story,” pp. 257-264, he reports that in 1993, he was contacted by a former Mamou boarding student who wrote of his and “many other mutual classmates who were still living lives of distress, unable to leave the hurtful past behind.” They were confronting the denomination that operated the school, and wanted his help. Stafford persuaded the survivors to drop a lawsuit and the denomination to conduct an inquiry in which he participated as a witness. [See this bibliography, Section V: Stearns, Geoffrey B., Dunn, Pamela

G., Earle, Marcus R., Edmund, Lois J., & Knudsen, Chilton. (1997, November 15).] Briefly describes post-inquiry responses and events.

Stammer, Larry B. (2006). "A Culture of Secrecy Contributes to Child Sexual Abuse." Chapter in Williams, Mary E. (Ed.). The Catholic Church. Detroit, MI: Greenhaven Press, pp. 115-121. [Reprinted from: Stammer, Larry B. (2002). No easy solution to the priest problem. *Los Angeles Times*, (April 14):A28.]

By a staff writer for the *Los Angeles Times* daily newspaper. Written in response to reports in 2002 regarding sexual abuse of minors by Roman Catholic priests and the responses by hierarchy upon discovery. Identifies the scandal's intensity and prolonged nature as due to the complex interlock of celibacy, homosexuality, and secrecy in the Church. Lacks references.

Stanton Carol. (1990). "Officially Responding to an Accusation of Sexual Abuse: Reflections of a Diocesan Communications Director." Chapter in Rossetti, Stephen J. (Ed.). Slayer of the Soul: Child Sexual Abuse and the Catholic Church. Mystic, CT: Twenty-Third Publications, pp. 143-148.

From an interdisciplinary collection of essays that addresses a set of questions: "1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church's] responsibility in the process of healing?" By the communications director, Roman Catholic Diocese of Orlando, Orlando, Florida. Addresses a topic rarely discussed in the literature on clergy sexual abuse. Briefly presents "a five-point plan for officially responding to accusations of sexual abuse within a diocese or religious congregation, and, by extrapolation, within the larger church." 1.) Establish a media crisis team – as opposed to having one individual designated to respond; 2.) Provide for an immediate and personal response – for both legal and pastoral reasons, and to both the identified victim and perpetrator; 3.) Remove the accused – achieve temporary suspension "in such a way as to protect any potential future victims" which "protects the bishop from future allegations of negligence in not taking reasonable precautions when first alerted to a problem" and reassures parents that the church is acting to protect children; 4.) Designate a spokesperson, and make a direct and honest public statement; 5.) Tell the truth – in contrast to maintaining secrecy, silence unavailability, or preparing "a cover up [which is] not only morally unacceptable [but is] also counterproductive." Concludes: "...of all institutions, the church should know the value and importance of genuine sorrow and repentance. When it comes to the issue of sexual scandals in the church, especially pedophilia, we must say we are sorry and say it publicly. That sorrow is directed toward the victim, the pedophile, and our own institutional failures."

Starks, Glenn L. (2013). Sexual Misconduct and the Future of Mega-Churches: How Large Religious Organizations Go Astray. Santa Barbara, CA: Praeger, 161 pp.

Starks has a Ph.D. in public policy and administration, is an author, "has over 20 years of experience working in the federal government and has taught graduate courses in public administration." From the introduction: "This book will explore the various factors – direct and indirect situational, psychological, demographic, and social – leading individuals were chosen to lead so many [in the mega-churches in the U.S.A.] to risk the trust of their followers for personal gratification and to break the very commandments they dedicated their lives to teach others." Chapter 1 is a summary of the history and status of mega-churches, which he defines "as churches with weekly attendance of at least 2,000 persons per week." States that from 1970 to 2011, the number of mega-churches increased from 10 to approximately 1,200 with combined annual revenues of \$7 billion+ and, in 2005, had an average attendance of 3,585. He identifies 34% as nondenominational, and 26% as either Southern Baptist or unspecified Baptist. "Chapter 2 analyzes the reasons mega-church leaders commit acts of sexual misconduct." While drawing from numerous sources regarding the bases for clergy sexual misconduct, Starks relies heavily on an addictions model espoused by Mark Laaser and Patrick J. Carnes. Does not consistently attribute the sources of the contents. Draws parallels between the "negative traits" of mega-church clergy and the traits of clergy sexual abuse offenders, but primarily asserts without much data from mega-church clergy cases to establish more than a correlation. States: "Power is the primary reason mega-church leaders commit acts of sexual misconduct... Their position of power gives

them the means, opportunity, and inclination.” Discusses the nature of power, coercion, and dominance. Cites various incidents of mega-church clergy whom he identifies as having sexualized relationships with congregants and/or staff, however the accusations have not always been confirmed. A section, ‘Psychological Disorders and Sexual Addictions,’ seriously errs by identifying 8 paraphilia defined by the 1994 Diagnostic and Statistical Manual of Mental Disorders (4th edition) (DSM-IV) as “types of sexual addictions.” [The DSM, now in its 5th edition, which is published by the American Psychiatric Association, has never accepted *sexual addiction* as a disorder. No edition of the DSM has described paraphilia as a type of sexual addiction.] Starks’ source for his misidentification is not DSM-IV, but rather a World Wide Web source; he does not list DSM-IV in his bibliography. “Chapter 3 explores the various ways victims react to perpetrators’ behaviors.” Does not use his prior description of power in a way that is consistent with his description of “consensual incidents” (pp. 62-63). “Chapter 4 discusses the silence of the church when mega-church ministers commit acts of sexual misconduct.” “Chapter 5 explores the implications of these incidents on society.” Chapter 6 recommends ways to prevent leaders’ acts of sexual misconduct. “Chapter 7 discusses the future of mega-churches.” Endnotes; bibliography. [The book contains some basic spelling errors: e.g., “pasters lave” (p. 45) is apparently intended to be “pastors leave,” based on the context. Some assertions about alleged incidents are reported without facts about the incidents and without references.]

Steed, Judy. (1994). “Kingston: Corruption in the Cathedral.” Chapter 1 in Our Little Secret: Confronting Child Sexual Abuse in Canada. Toronto, Canada: Random House of Canada, pp. 1-49.

Steed was a journalist for the *Toronto Star* newspaper, Toronto, Ontario, Canada. Tells the story of John Gallienne, choirmaster of St. George’s Cathedral in Kingston, a prominent Anglican church in Ontario Province. He arrived in 1974 at age 29 and quickly established himself as an authoritative figure in the church, in the lives of the choirboys, and with their families. He initiated boys sexually, beginning when they were 8- and 9-years-old, and escalated from masturbation to oral sex, anal penetration, and group sex. As early as 1977, church officials ignored or minimized complaints and concerns about Gallienne from boys’ parents. The 1st formal report of molestation came in 1985 when a 10-year-old child at Gallienne’s summer choir camp told a counselor who called Ontario Province Police. After the death by suicide of an ex-choir member in 1989, the boy’s family’s efforts prompted an investigation by Kingston Police Criminal Investigation Division. In 1990, 2 weeks after a newspaper broke the story of Gallienne’s behavior and its impact on his victims, he was arrested. He pleaded guilty to 20 counts of abuse against 13 boys dating to 1974, and went to prison. The Cathedral hierarchy stood by Gallienne, and only later supported the victims by hiring a therapist. In 1992, Steed helped another victim report Gallienne’s crimes against him to the police, and Gallienne was charged with new sex crimes covering an 11-year period. He pleaded guilty and was sentenced to 18 months. 10 ex-choirboys and 10 parents sued the Cathedral, Gallienne, and 10 others for \$9 million in compensatory, aggravated, and punitive damages. Following that announcement, a member of the Cathedral adult choir was charged with sexual assault. In 1993, the new head of the Cathedral, a bishop, made the church’s 1st apology to victims. A new victim came forward from a church that Gallienne had served in 1970-74, and new charges were filed. At the time of publication, the civil suit was pending, and Gallienne was scheduled to be released. Lacks references.

Steele, Paul D. (2013). “Contingent Crimes: Exploring the Sexual Abuse of Children by Clerics from a Situational Crime Perspective.” Chapter 4 in Renzetti, Claire M., & Yocum, Sandra. (Eds.). (2013). Clergy Sexual Abuse: Social Science Perspectives. Boston, MA: Northeastern University Press, pp. 60-89.

From the book’s preface and the description by Claire M. Renzetti, co-editor, in Chapter 1, an overview of the volume: The book consists of chapters adapted from presentations in a lecture series at the University of Dayton, Dayton, Ohio, 2003-2004. “The purpose of this book is to examine clergy sexual abuse in the United States through the prism of social science interdisciplinarity [sociology, criminology, religious studies, anthropology, psychology, social work, and law], with a focus on the cultural, institutional, and structural factors that contribute to the problem and therefore must be understood to address it effectively. ...the complexity of social

problems demands an interdisciplinary analysis that, in turn, suggests multilayered solutions.” The main objective was to “mov[e] the discussion beyond the level of individual pathology [of the offender] to the macro level of structure, organization, and culture.” Steele is professor of sociology and criminology, and director, Center for Justice Studies, Morehead State University, Morehead, Kentucky. Because acts of child sexual abuse (CSA) by clergy are violations of state and federal criminal laws, “theories concerning the etiology of crime can provide a useful perspective from which to plan strategies to control clergy-involved CSA.” He applies situational crime theory (SCT) to “clergy-involved CSA.” In contrast to dispositional theories of crime, which attribute causes to the personal traits and characteristics of individuals, SCT theories consider: “the traits of the target victim, offender, and guardian; their emotional states, knowledge and capacities, values, and motives; the physical, temporal, historical, and ecological environments; social network, community, and institutional contexts; and situational precipitants to action.” He uses the SCT categories of actors, contexts, and precipitants. Principal actors are the clergy offenders, child victims, and those in positions to discourage or intervene (child guardians, offender handlers, and those who manage locations in which clergy-involved CSA occurs). Drawing on criminologists’ studies of Roman Catholic priests in the U.S.A. who offended against minors, contrasts the personal characteristics of that sample of clergy offenders with non-clergy offenders against minors. Discusses the factor of “the special authority conferred on clerics” as greatly facilitating an offender’s ability to access victims, commit CSA, and avoid detection and punishment. States that “the likelihood of committing the crime is contingent on the dispositional traits of the offender in interaction with the nature of the situation and the negotiated reality that emerges between the actors and the contexts in which they find themselves.” Drawing on the studies of priests who offended, contrasts the demographics of their victims with those of minors abused by non-priests. Reflects on the criminal event’s contextual factors of the event’s physical location, interpersonal relationship with the victim and offender, the behavioral setting of the relationship, the offense’s temporal aspect, and situational precipitants, i.e., the stimulus to the criminal offense at a particular time point. His conclusion states that “dispositional approaches have little primary preventive value with a population of clergy sex offenders,” specifically referring to Catholic priests in the U.S.A. He advocates “a balanced plan of situational risk reduction [as] offer[ing] our best hope for preventing clergy-involved CSA. Improving the awareness of the possibility of the abuse, teaching children to understand the meaning and risk associated with interactions intended to groom them for victimization, improving environmental safety, and restricting situational precipitants should form the foundation of our efforts to control clergy-involved CSA in the United States. 4 endnotes; 100 references.

Steinfels, Peter. (2003). “The Scandal.” Chapter 2 in *A People Adrift: The Crisis of the Roman Catholic Church in America*. New York, NY: Simon & Schuster, pp. 40-67.

By a columnist and former senior religion correspondent for the *New York Times*. Presents his analysis of the “American [Roman] Catholic church’s sex scandal of 2002 [which] occurred because terrible things had been done to thousands of children and young people. It occurred because many church officials – different ones at different times – failed to prevent those crimes and do everything in their power to repair the harm, whether acting out of ignorance, naïve piety, misplaced trust, indifference to children, clerical clubiness, fear of scandal, subservience to lawyers, concern for church assets, diocesan prerogatives, sheer administrative incapacity, or downright complicity.” Identifies 3 factors that before 1985 allowed serial molesters to continue in parishes: “an enclosed, self-protective clerical culture,” personnel assignments made “without the open process of inquiry, interview, and evaluation,” and “a powerful aura of being consecrated [that] surrounded the Catholic priesthood...” Describes 1985-1993 as a transition period for the American Church hierarchy in dealing with the issue of sexual abuse by priests. Describes the following years up to 2002 as containing “real but uneven and incomplete progress... ..years of unfinished business.” Identifies the church’s interaction with the criminal justice system and its use of civil settlements and secrecy or sealed agreements with victims as the major unfinished items in the period. Cites the *Boston Globe* newspaper’s series of stories beginning January 6, 2002, as the end of “[t]he years of unfinished business...” Briefly assesses the positive and negative contributions of the media in addressing the issues. Comments that a “preexisting erosion of trust” in the Church’s leadership was at work before 2002: “Catholics’ distrust, anger,

and alienation [prompted by the scandal] were also the product of years of irritations with what looked like the indifference, incompetence, or arrogance of church leaders... The sex abuse scandal revealed some egregious examples of negligent, incompetent, duplicitous, and even corrupt Catholic leaders. But the underlying problem was not bad leaders. It was a vacuum of leadership, and it would manifest itself in area after area, from the church's public role to its internal reform." 17 endnotes.

Steinke, Peter L. (1996). "Congregations at Risk." Chapter 4 in Healthy Congregations: A Systems Approach. Bethesda, MD: Alban Institute, Inc., pp. 48-49.

Steinke, a pastor in the Evangelical Lutheran Synod of America, "serves nationwide as a church consultant," and is a licensed professional counselor. From the introduction: "This book is about the stewardship of the congregation: how people care for, respond to, and manage their life together... To talk about a healthy congregation is to talk about a congregation from an organic perspective." Part 1 consists of 3 chapters that are the book's conceptual framework. Part 2 consists of 3 chapters that he says illustrate how disease processes in a congregation are enabled. Part 3 consists of 3 chapters that offer resources for "healthy stewardship." Chapter 4 in Part 2 includes a case, 'Wasted Suffering at All Angels,' which regards the aftermath in a congregation following the murder of a longtime member who as the church's music direction. Gradually and steadily, people discover that the individual had sexually harassed women in the congregation, and that he settled with 2 by exchanging payments from church funds for their silence. The collective avoidance of the reality left a "pain of uncertainty [which] became joined to the path of deception." Book endnotes.

Stephens, Darryl W. (2013). "The Sacred Trust of Ministry." Chapter 6 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 41-52.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 1, Identification of the Problem. Begins with 3 case depictions of "a leader who violated the trust of ministry through sexual behavior with a congregant." In relation to the term, *sacred trust of ministry*, identifies as important the ethical implications of "the concepts of fiduciary duty, power, interpersonal boundaries, and consent." Offers definitions from The United Methodist Church for *sexual misconduct* and *sexual abuse* which "cover anyone in church leadership, not just clergy, and describe a spectrum of objectionable actions, including those exemplified [by the 3 cases]." Analyzes the 3 cases in relation to the concepts identified previously. Lists 10 myths about sexual misconduct in the context of churches and pastor/congregant role relationships. 9 endnotes.

_____. (2013). "Criminalizing Misconduct." Chapter 30 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 150-153.

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 4, Stopping Abuse for Good. Very briefly comments on the National Organization for Women's 2009 call "for the criminalization of sexual exploitation of women by clergy." 2 paragraphs describes "[s]ex in a pastoral relationship" as "professional malfeasance in ministry," a violation of trust, and a context in which there can be no meaningful or true consent due to "the disparity of power between the minister and the person seeking care." 4 paragraphs acknowledge the historical and contemporary failure of faith communities to respond adequately to sexual misconduct by clergy. 4 paragraphs proposes that, in contrast to NOW's legal approach that

focuses on creating a fiduciary duty for clergy, a more effective approach may be to focus on lack of meaningful consent as the basis “for states to criminalize clergy misconduct,” suggesting this would avoid religious questions and therefore avoid Constitutional issues related “to separation of church and state.” Concludes by identifying “the church [as] much better situated than the state to protect the integrity of ministerial relationship.” States: “Lack of clarity about the nature of the pastoral relationship and lack of moral will to address the problem of clergy misconduct are at the root of the church’s failure to provide justice for the vulnerable.” Notes the possible practical benefits to churches if clergy misconduct is criminalized. Concludes: “The church cannot delegate responsibility to the state for determining ethical standards for clergy, but where a clear professional relationship exists that restricts freedom of consent, abuse of pastoral power should be against the law. Criminalization of clergy sexual misconduct may have the positive effect of deterring would-be clergy sexual predators, protecting potential victims and promoting clarity about sexual activity in ministry as an abuse of power. State intervention would call the church to accountability.” 6 endnotes.

_____. (2013). “Fiduciary Duty and Sacred Trust.” Chapter 2 in In Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 23-33.

From the book’s introduction: “...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader.” Stephens is Assistant General Secretary for Advocacy and Social Ethics, General Commission on the Status and Role of Women, The United Methodist Church, Chicago, Illinois. Briefly discusses a definition of “‘sacred trust’ of ministry,” which “invokes the concepts of fiduciary duty, power, interpersonal boundaries, and consent,” and “refers to a fundamental ethical obligation of the ministerial leader.” Very briefly “examine[s] the issues of abuse of power, inappropriate interpersonal boundaries, and absence of consent, as illustrated” in vignettes. In the context of boundaries, identifies safeguards and danger signs. Concludes: “At the heart of the ethical obligation of ministry is fiduciary duty – a commitment by all persons in ministerial roles of leadership to act in the best interests of those whom they serve. Failure to observe prudent safeguards and to avoid common dangers puts many people at risk. Faithfulness to ethical standards of ministry creates safer and healthier congregational communities...” Discussion questions and 6 recommended readings; 10 footnotes.

Sternstein, Hillel. (2011). “Treatment of Adult Offenders.” Chapter 11 in Mandel, David, & Pelcovitz, David A. (Eds.). (2011). Breaking the Silence: Sexual Abuse in the Jewish Community. Jersey City, NJ: Ktav Publishing House Inc., pp. 238-303.

From the editors’ introduction: “This book is an effort to discuss how [the sexual] abuse [of children] in the Orthodox Jewish community may have similarities to what is found in the general population, while simultaneously highlighting some of the distinctive ways that Orthodox Jewish culture, beliefs and practices might result in a unique presentation, impact and intervention needs. ...we focus on providing general and specific insights, perspectives and prevention/treatment plans for protecting and strengthening our children, by parents, schools, mental health professionals, Rabbis, community leaders, and law enforcement. We see this book as a resource for analysis and course of action for any and all individuals throughout the community.” Sternstein is a licensed clinical social worker, is coordinator of trauma services, OHEL Children’s Home and Family Services, Brooklyn, New York, and “is also the Coordinator of the OHEL RESPECT program that offers a range of clinical, education and policy services to prevent child abuse and its traumatic consequences.” The chapter is organized around the question: “What do survivors, parents, educators, communal leaders, rabbis, and mental health practitioners need to know about child molesters to effectively respond to these offenses?” His aim is to “explain in everyday language about offender types, treatment and rehabilitation, community supervision and

safety-planning.” He supports “multidimensional, comprehensive, coherent, and collaborative communal responses to child sexual abuse and abusers in our midst.” Begins by identifying the 8 most common misconceptions about child molesters and providing corrective facts. [Among the 8 is that of child molesters as sexually addicted; he strongly refutes the sexual addiction model as not clinically valid, effective, or compatible with public safety goals. Noted here because the model is popular in some Christian subgroups.] Regarding sex offender typologies, describes in particular and critically discusses David Finkelhor’s four-factor model, an influential conceptual framework, and the self-regulation model of relapse prevention of Tony Ward and Stephen M. Hudson. Regarding management of sex offenders in the community, states: “The [clinical] practitioner working with the child molester performs a dual role: in relation to the sexually deviant patient who is seeking psychotherapeutic services, and in relation to the community wherein the patient and quite possibly the clinician live. This is not a dualism but a duality of purposes: there is not one without the other. Competent clinical practices attend to rehabilitating the child molester, as well as to managing the concomitant risks to the community.” Identifies principles that “form the basis of a system of social responses to the child molesters in our midst” – “disclosure and reporting, treatment and rehabilitation, community supervision and safety-planning, prevention and protection.” Favoring an ecological systemic perspective, addresses issues of risk assessment (actuarial and dynamic), treatment, relapse prevention (internal self-management and external supervision). Concludes the chapter by noting that “[t]he offender field of practice is dynamic and complex,” and that “[t]he clinician has a dual function toward the patient and the public that must be performed with tact, subtlety, and cultural competency and sensitivity” in relation to both. Comments occasionally on matters of particular relevance to a Jewish context. 131 endnotes; 9 pp. of clinical bibliography.

Stevens, John. (1990). Lust for Enlightenment: Buddhism and Sex. Boston, MA: Shambhala Publications, Inc., 188 pp.

Stevens is a professor of Buddhist studies, Tohoku Social Welfare University, Sendai, Japan. From the preface: “This is the first comprehensive survey of sexuality within the panorama of the ‘Buddhist experience.’ ...The Buddhist experience, mythological as well as historical, is all-encompassing. It includes meditation practice, oral transmission, instruction by example, written texts, sacred art and liturgy, ancient lore and traditions, personal encounters, universal intuitions, and transforming realizations.” Identifies as continuing existential questions: “‘What is the true meaning of sex?’ and ‘How should men and women relate to each other?’” Chapter 1 is a biography of Gotama, who, having awakened, was Buddha, an enlightened one. Told in relation to Gotama’s experiences of sex, 1 of 5 elements of physical or sensual pleasure, and his search for release from falsehood through enlightenment. Chapter 2 describes the position of *puritan elders* “that the only way to achieve lasting peace of mind was to rid oneself of all sexual passion” as the means to non-attachment, which includes “the theme of the body’s imperfection and corruptibility” or impermanence. Very briefly discusses a rationale for celibacy: “More positively, when one is free of family ties and other physical and emotional bonds, it is far easier to work unimpeded for the welfare of all beings, the *raison d’être* of Buddhism.” Chapter 3 discusses Buddhist traditions that accept or tolerate “the sexual dimension of life,” recognize “the validity of using sex, if the need arises, as a form of skillful means,” and “the Tantric Buddhists, those who see sex as the most powerful aid in the quest for liberation.” Notes that “...it was an article of faith for many puritan Buddhists that females were incapable of attaining the higher levels of realization because of their intrinsically inferior nature,” while other Buddhist texts teach that women “are just as able as men to practice and teach the higher truths.” Describes the compilations of Vajrayāna texts that describe Tantric Buddhist practices as, “in general, a bewildering jumble of the sublime, the horrid, and the ridiculous,” most of which contain warnings. States: “...genuine Tantric masters were extremely selective of their students.” Concludes by stating: “...the constant preoccupation with the darkest side of human nature seem in certain Tantras can be just as destructive attempts to totally deny one’s sexual and other urges.” Cites reports of abuses by Tantric priests that included exploitation of women. Chapter 4 traces varying treatments of sex and sexuality in Zen Buddhism, including variations between practices in China, Tibet, Korea, and Japan, with an emphasis on Japan. Japanese monastery culture included celibate monks sexually using male minors. Chapter 5 traces varying Buddhist

treatments of love, marriage, and sexual morality, including variations between countries and time periods. Responding to the question, “What are the sexual ethics of Buddhism?”, notes the Buddhist precept of “refrain[ing] from sexual misconduct” and that it is interpreted in puritan traditions as prohibiting monks and nuns from sex of any kind for any reason. States: “Buddhist sexual ethics are both situational and absolute. Each sexual encounter is unique, with a special network of contributing factors. It is the motive, not the act itself, which must be ethical... The one absolute standard is that no one involved be harmed or deceived in any way... Whenever there is a scandal in a Buddhist community – and there have been many over the centuries – the primary cause is sure to be deceit: people deceiving their disciples, families, and friends, deceiving their communities, and lying to themselves.” Extensive endnotes.

Stockton, Ronald R. (2000). “The Politics of a Sexual Harassment Case.” Chapter 7 in Shupe, Anson, Stackey, William A., & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 131-154.

Stockton is a professor of political science, University of Michigan at Dearborn, Dearborn, Michigan. [This is the correct university; the book misidentifies the school and state.] Presents a case study of a 3-year conflict in a Presbyterian Church (U.S.A.) congregation in which the author was a member. Within 15 months of the new pastor’s arrival, female members and staff alleged verbal and physical sexual harassment by him. Presbytery’s interventions to effect reconciliation failed. A female elder filed a formal ecclesiastical complaint of verbal and physical sexual harassment and was joined by 5 more women, 4 of whom were employees. An investigating committee of presbytery dismissed the accusations in a public report as without merit due to no evidence of wrongdoing, unworthy motives by the accusers, and a conspiracy to cause harm. Another set of accusations against the pastor and presbytery officials led to another investigating committee that did not file charges, but did recommend that the prior investigating committee be investigated for insufficient effort and breach of confidentiality. The minister agreed to resign, and an administrative commission recommended that 6 employees be fired. Disciplinary counter-charges were filed against certain elders, opening a new investigation. 7 employees sued the minister, the church’s session, the local presbytery, and the General Assembly of the denomination for negligent supervision and retention, violation of the state civil rights act, and defamation of character. The civil suit was settled with a significant cash payment, and 40% of the members left the church. Stockton identifies 7 key problems in this case: the denomination at this level lacked standard definitions of sexual misconduct and standard procedures for dealing with it; denominational polity has multiple levels of authority which lack clear responsibility; application of a legal concept of discipline in church courts escalated the conflict and impeded resolution of problems; leadership did not remain neutral as required; there were serious flaws regarding due process; reconciliation is ambiguous and manipulable as a legal principle; spiritual polarization of the conflict reduced the likelihood of resolution. References. For an extended treatment of the case, see the following entry in this bibliography.

_____. (2000). Decent and In Order: Conflict, Christianity, and Polity in a Presbyterian Congregation. Westport, CT: Praeger Publishers, 238 pp.

An extended version of the article listed in the previous entry in this bibliography. He describes this work as a social scientist’s study of institutional malfunction, a study of conflict in a complex organization with multiple players and multiple levels of behavior. References.

Stoeber, Michael. (2002). “Amoral Trickster or Mystic-Saint? Spiritual Teachers and the Transmoral Narrative.” Chapter 11 in Barnard, G. William, & Kripal, Jeffrey J. (Eds.). Crossing Boundaries: Essays on the Ethical Status of Mysticism. New York, NY: Seven Bridges Press, pp. 380-405.

Stoeber is associate professor of spirituality, Regis College, Toronto School of Theology, University of Toronto, Toronto, Ontario, Canada. His position is “that from narrative standpoint mysticisms cannot ground or justify a social-ethical orientation in the nature of a monistic spiritual ideal.” To explore the morality of nondualistic mysticism, uses a *life narrative* approach that examines the lives of “controversial *religious* mystics – mystics who while involved in morally questionable behaviors, can and do coherently associate themselves with legitimate religious

traditions,” especially mystics “who function as spiritual teachers.” Contrasts 2 narratives: 1.) Those “that postulate a spiritual reality and a mystical ideal that are wholly amoral,” and thus “are unable to link coherently a positive ethical orientation with the ideal of the narrative.”; 2.) Those that “coherently link this transmoral orientation with the very nature of spiritual reality,” an imperative that invokes in mystic-saints “a concern and commitment to the spiritual well-being and transformation of other people.” Begins “with an analysis of the relationship of conventional morality to the transcendent focus of the mystic’s aspirations.” The differentiation between *amoral* and *transmoral* is based on a standard: “Unconventional moral behavior on the part of an authentic spiritual teacher must fit coherently within an overriding spiritual narrative that focuses on the welfare of their spiritual devotees even if the mystical insights of the adept are beyond the ken of the aspirant. Extremely immoral action that contradicts this transmoral narrative is a clear sign of pathology rather than amoral freedom and insight.” Stoeber identifies “complex factors pertaining to the mystic’s narrative context,” which include “the role and significance of sexuality in one’s vision of emotional integration and spiritual transformation; the status given to monogamous [*sic*] commitments relative to the importance of overcoming emotional and sexual dependencies; the nature and significance of personal relationships relative to the individual transformative quest; and the perceived dangers of such searchings and practices that religious mystics have traditionally acknowledged.” Very briefly illustrates the *amoral trickster* through “Adi Da (previously named Franklin Jones, Da Free John Da Love-Ananda, and Da Kalki).” States: “Adi Da is a polygamist who has had sexual relations with female devotees, including some of the wives of male devotees, and has periodically encouraged his students to wild orgiastic behavior involving sex and alcoholic.” Very briefly illustrates the *mystic-saint* through Sri Aurobindo Ghose, “a modern Hindu adept,” Jan Van Ruysbroek, “a fourteenth-century Christian mystic,” and Jacob Boehme, “a sixteenth-century Christian mystic.” Concludes that “spiritual teachers are not utterly free from all moral constraints.” 58 chapter endnotes.

Stoner, Carroll, & Parke, Jo Anne. (1977; 1979). All Gods’ Children: The Cult Experience – Salvation or Slavery? New York, NY: Penguin Books, 479 pp.

Stoner is associate features editor, *Chicago Sun-Times* daily newspaper, Chicago, Illinois. Parke is a journalist. From the introduction: “This is a book about young people and their families. It is, only peripherally, a book about religion... We wanted to understand what is about our contemporary culture that makes it ripe for a resurgence of old religions and a birth of new faiths and new messiahs... We have attempted to understand why today’s youth is particularly vulnerable to the pleas and promises of new messiahs...” Describes the contemporary U.S.A. as “age of messiahs, a time when new religions are proliferating. Each campus has its share of gurus, and young people are flocking to join religious movements that are often cults. ...there are enough messiahs around, commandeering the time and energy of thousands of disciples, to make a definition of the most pernicious type of cult a necessary part of the education of young people.” In particular, examines several groups they identify as cults: Divine Light Mission, founded by Maharaj Ji, a guru, which is based in Denver, Colorado; International Society for Krishna Consciousness (ISKCON), founded by Prabhupada, (A. C. Bhaktivedanta), a swami, in the 1960s in New York, New York, as a successor to the group he headed in India; Children of God (COG), founded in California in the 1960s by Moses Berg (David Berg), which they call a religion and movement, but not a church; Unification Church, founded by Sun Myung Moon of Korea. More briefly describes as cults the Church of Scientology, founded in the 1950s by L. Ron Hubbard, and the Church of Armageddon (Love Family), founded by Love Israel (Paul Erdman), in Seattle, Washington. Among the topics discussed: the specific cults’ recruiting tactics; motivations for joining the cults; theology; biographies of the leaders; profiles of those who join; life in cults (fund-raising, personal relationships, diet, marriages, education), “indoctrination programs” and “mind control techniques,” drawing on the work of Robert Jay Lifton, in particular. Regarding Berg and the COG: states that he “began to see himself as God’s chosen messenger for those ‘last days on earth,’” that he announced he received divine revelations, and that his followers gave his letters a status equal to that of the Bible; states that his followers, while affirming of Jesus Christ, primarily follow him, and that he “tells his disciples that he is the fulfillment of many prophecies that concerned Christ himself.”; states that the COG “believe they have been given divine license to disregard moral and legislated law.”; states that “COG money seems to come from members

who sign over all of their worldly possessions to the group when they join and from donations and fund raising.”; states that “young women members are encouraged [by Berg] to use their sexual charms [including having intercourse] to secure followers for Berg.”; cites the report of an investigation by the Attorney General of New York State, which “contains the testimony of a fourteen-year-old girl who said she had been raped repeatedly at a COG commune. When she complained, a leader told her that such forced sex would ‘increase the tribe.’”; also cites the report as finding that Berg has taken “‘a positive position on incestuous behavior [which Berg justified by using scripture], youthful intercourse [i.e., between Berg and female minors], and the nonsanctity of marriage and the family [i.e., breaking up families, condoning polygamy, and assigning members to specific partners without their consent, even if they were already legally married].” The authors state: “Many former COGs say that the sexual practices and sexual license of the group was kept from them for a long, long time, until they could be ‘trusted with the secret.’” States that in 1974, COG had 120 communes in the U.S.A. and others worldwide. Regarding Love Israel and the Church of Armageddon: describes members’ taking new names in a ceremony in which they die to themselves, and legally signing over their material goods to the group; members’ mail going out and coming in was censored; despite inadequate nutrition in the residence, physical illness was interpreted as a sign of sinfulness, to be remedied by members being more obedient to the leadership; quotes a female former member who reports being “raped by one of the elders in a graveyard near the [group’s] house. He told me that it was meant to happen and that God approved of it. I was so scared and I couldn’t believe it happened.”; pp. 175-179 report matters related to abuse of children. Regarding ISKCON: states that followers practice antinomianism, and “believe that they, the true believers, have been freed from moral law by the grace of their god.”; cites a female member who “says the reason more women don’t join Krishna is that they must be submissive and humble.”; reports that a “young woman who was a Krishna tells how some of the married women showed her bruises and marks they received when their husbands beat them.”; quotes a scholar as saying that “there is a feeling that wives can be a threat in the advancement of a man within the hierarchy of the movement,” and reports him as describing the president of a temple who “who kept track of each couple’s ‘day of procreation’ and made sure that they did engage in sexual intercourse on that day.” Based on interviews, first person observations, groups’ literature, and scholars’ analyses and critiques. Lacks references.

Storr, Anthony. (1996). Feet of Clay: Saints, Sinners, and Madmen: A Study of Gurus. New York, NY: Free Press, 253 pp.

By a psychiatrist, Oxford, England. Examines a range of contemporary and historical gurus, or spiritual teachers, including those who exploited their position, in order to identify common characteristics. Also discusses the difficulty of some followers “to distinguish the saints from the madmen and the crooks... partly because their urgent need blinds them to the true characteristics of the guru; a distortion familiar to psychoanalysts who are accustomed to the phenomena accompanying transference.” Observes: “If a man comes to believe that he has special insights and that he has been selected by God to pass on these insights to others, he is likely to conclude that he is entitled to special privileges... Gurus who feel entitled to be relieved of financial responsibility also often engage in sexual behaviour which would be condemned as irresponsible in an ordinary person. If a man is surrounded by adoring and attractive women, it is difficult for him to avoid sexual involvements. But the guru who seduces disciples who look up to him as a spiritual guide may do them as much harm as the psychoanalyst who seduces his patients, or the father who sexually assaults his children.” Among those profiled: Rev. Jim Jones, founder of the Peoples Temple, and David Koresh, head of the Branch Davidians, both of whom Storr calls “entirely unscrupulous sexually;” Georgei Ivanovitch Gurdjieff, founder of the Institute for the Harmonious Development of Man, described as “unashamedly elitist and authoritarian”; and, Bhagwan Shree Rajneesh. Among his conclusions is that it is narcissism that “distinguishes gurus from more orthodox teachers...” Offers some explanations for the appeal of gurus and their communities to followers. Bibliography; endnotes.

Stout, Roberta, & Peters, Sheryl. (2011, August). kiskinohamâtôtâpânâsk: Inter-generational Effects on Professional First Nations Women Whose Mothers are Residential School Survivors. Winnipeg,

Manitoba, Canada.: The Prairie Centre of Excellence for Women's Health, 76 pp. [Accessed 08/16/18 at the World Wide Web site of The Prairie Centre of Excellence for Women's Health: <http://www.pwhce.ca/pdf/kiskino.pdf>]

Stout and Peters are researchers with Prairie Women's Health Centre of Excellence (PWHCE), Winnipeg, Manitoba, Canada. Stout "is the daughter of a residential school survivor." PWHCE is part of the Centres of Excellence for Women's Health which are funded by the Women's Health Contribution Program of Health Canada. PWHCE "set out to understand the inter-generation legacy of residential schools on First Nations women," with an emphasis on the well-being of professional First Nations women whose mothers had attended a residential school. "...the study responded to calls for gendered analysis of women's mental health issues and to previous research findings that colonization and ongoing colonial practices are at the root of many Aboriginal women's mental health issues." The study's focus on professional women is a way to understand "the dynamics of resiliency" in First Nations women. This exploratory project, conducted in October and November, 2010, used a gender-based framework with "Indigenous, arts-based participatory approaches" with 6 women who participated in a group interview, which was audio-recorded and transcribed, and who created individual, first person, digital stories. [5 stories are available at the PWHCE World Wide Web site. Accessed 11/09/18:

http://www.pwhce.ca/program_aboriginal_digitalStories.htm] The women's mothers had attended 1 or more residential schools in the Provinces of Alberta, Saskatchewan, and Manitoba. Beginning with Section 2, the women's narratives are organized by themes. Section 1, "The Residential School Experience," describes the Canadian residential school system as "a partnership between the federal government and churches [including Roman Catholic, Anglican United Churches of Canada, and pre-1925 Presbyterian, Congregationalist, and Methodist] and served as the 'policy of choice to reshape the identity and consciousness of First Nations, Inuit and Métis children', since 'aggressive civilization to accomplish colonial goals was thought to be futile in the case of adults.'" Throughout the nineteenth and twentieth centuries, one hundred and thirty two schools were in operation... This effectively transferred the role of Aboriginal parents over to the [Department of Indian Affairs], church and school officials. Tragically, many of these 'institutional parents' [including clergy, nuns, and laity] were consistently neglectful, and in many cases cruel and incompetent, in carrying out their 'parental responsibilities.'... Children witnessed and/or were the victims of repeated abuse – from verbal assaults to rape and other bodily indignities." Reports that in a 1991 survey, "there were approximately 373,350 Aboriginal survivors and those who had been inter-generationally affected by the legacy of residential schools... The inter-generational effects resulting from abuse and disconnection, variously referred to in the literature as residential school syndrome, complex post traumatic stress, collective trauma, historical trauma and inter-generational trauma, are understood to be among the most significant factors at the root of present inter-generational social suffering among Aboriginal people." Section 2, "Remembrance," presents stories of the women's mothers' experiences in residential school. States: "In another narrative, one of the women recalled how her mother witnessed the sexual abuse of her family members by the school priest." Quotes from the woman's account of her mother's experience. Section 3, "Being Mothered by a Residential School Survivor," is women's narratives of their experiences as children, "and focuses especially on how their mothers parented after having been interned in residential school." Their mothers' coping mechanisms and the adverse consequences are described, as well as the counter effects of love between mothers and children. Section 4, "Daughters' Experiences with the Inter-generational Effects," identifies effects of the residential school experience on the mothers which "were passed on to daughters, shaping their behaviours and experiences as adults, including how they parent their own children." Section 5, "Intergenerational Effects on Daughter's Children," traces effects from the experiences of the women's mothers as transmitted to the women, and then transmitted from the women to their children: some adverse patterns are perpetuated and some are disrupted. Section 6, "Resiliency and Healing," concerns how women's mothers "were resilient in residential schools and its aftermath and how that has been passed on to them." Section 7, "Discussion and Conclusion," is a summary with observations. Appendix. 40 footnotes.

Strang, Heather, & Braithwaite, John. (Eds.). (2002). Restorative Justice and Family Violence. Cambridge, England: Cambridge University Press, 288 pp.

12 chapters by 15 authors from Australia, New Zealand, and the U.S.A. following a conference in 2000 in Canberra, Australia. Many authors “are both scholars and activists in... the social movement for restorative justice, the women’s movement, more particularly the battered women’s movement, and movements for Indigenous self-determination.” Examines the potential for and risk of applying restorative justice theory and practice to family violence, sexual violence, and domestic violence. Also considers the role of government and community in public and private regulation of family violence. [Included in this bibliography because while it is not about sexual abuse by clergy, it offers many thoughtful considerations on core, and difficult, themes that have both theoretical and practical applications for how religious communities understand and respond to those themes. A cautionary counterpoint to those who are overly optimistic about the potential contribution of restorative justice to problems related to sexual violence.]

Suelflow, August Robert. (2000). “New Horizons in America.” Chapter 2 in Servant of the Word: The Life and Ministry of C. F. W. Walther. St. Louis, MO: Concordia Publishing House, pp. 41-85.

Suelflow was director, Concordia Historical Institute, St. Louis, Missouri. The book is a biography of Carl F. W. Walther, found and 1st president, The Lutheran Church–Missouri Synod. Based on archival research. Chapter 2 concerns the ministry of Rev. Martin Stephan in the U.S.A. As pastor of a Saxon congregation in Dresden, Germany, which belonged to the state-governed Evangelical Lutheran State Church of Saxony, he resisted challenges to his orthodoxy, confessional stands, and religious practices. In 1838, seeking more religious freedom, he and 700 lay and clergy followers, including Walther, emigrated from Germany to Missouri in the U.S.A. where Stephan functioned as the bishop of the colony. Pp. 50-52 described the events by which colony leaders moved to depose Stephan as bishop, excommunicate him, and expel him from the colony, resulting in his resignation and relocation to Illinois. Stephan had been reported independently by 2 women in the colony as having committed “improper relations” with them. Other women reported that he “had attempted to seduce them.” Among colony leaders’ formal charges against him was that of “sexual immorality.” 81 chapter endnotes.

Sugayan, Catalina J., & Spivey, Leah. (Ed.). (with Dearing Sarah). (2005). Coverage and Liability Issues in Sexual Misconduct Claims (4th edition). Princeton, NJ: American Re-Insurance Company, 84 pp.

[Accessed 09/27/15 at the World Wide Web site of American Re-Insurance Company, 555 College Road East, Princeton, NJ 08543: http://www.amre.com/content/rl/sexual_misconduct_claims.pdf]

Sugayan is a lawyer with Lord Bissell & Brook LLP, Chicago, Illinois. Booklet format. Provides “an overview of the liability and [insurance] coverage issues that may arise in connection with sexual misconduct claims, along with a survey of state’s laws on those issues.” Notes in particular claims and cases against religious entities, especially the Roman Catholic Church. Part 1, “Claim Trends and Changes in the Law, Case Management and Risk Management,” is a brief “discussion of the current claims environment, including changes in the laws, case management and risk management.” Part 2, “Sexual Misconduct Coverage Forms,” examines “various current sexual misconduct coverage forms.” Part 3, “Overview of Civil Liability and Insurance Coverage Issues in Sexual Misconduct Claims,” the lengthiest portion of the booklet, is a “current overview of civil liability and insurance coverage issues in sexual misconduct claims...” Includes a state-by-state inventory table. Format categories include: coverage trigger and number of occurrences; intentional acts exclusions related to the perpetrator and non-perpetrator; sexual misconduct exclusions; statute of limitations; reporting laws; other. The booklet is explicit that it “does not purport to address all liability and coverage issues that may arise in connection with sexual misconduct claims.” Legal citations are current as of February 28, 2005, but are neither complete nor comprehensive.

Summers, Montague. (1958). “France.” Chapter in The Geography of Witchcraft. Evanston, IL: University Books, pp. 352-464.

Reports a documented case involving a minor whose family sent her to be taught by the Order of Ursulines, a Roman Catholic order founded in 1535, at its house in Aix, France. The girl,

Madeleine de la Palud, later became an Ursuline nun. In 1609, she suffered convulsions and “at length fell into a comatose trance and averred that she was possessed by Beelzebub, Leviathan, Verrine, and many other devils, to whom she had succumbed owing to the incantations of a [Roman Catholic] priest at Marseilles, Louis Gaufridi [who was known to her family]. She further alleged that he had debauched her when she was but a child of nine years, and that she had been compelled by him to nameless infamy and debauch.” In 1611, after 2 priests sought to exorcise her, a third who was aware of the case submitted a deposition to civil authorities and demanded Gaufridi’s arrest on various charges. Madeleine de la Palud was interrogated by authorities, and Gaufridi imprisoned. Reports that Gaufridi was tortured and “made a complete avowal of his iniquities, his sorceries and seductions of religious.” He was burned in public at the stake, and Madeline de la Palud was expelled from the Ursulines convent. The story of Gaufridi was published in a contemporary pamphlet. Endnotes.

Sutton, Brett. (1990). “Dividing the Indivisible: Forces of Order and Schism in a Black Primitive Baptist Church.” Chapter in Evens, T. M. S., & Peacock, James L. (Eds.). Transcendence in Society: Case Studies [Comparative Social Research, 1990, Supplement 1]. Greenwich, CT: JAI Press, pp. 193-227.

Sutton is with the Department of Library Science, University of Illinois at Urbana-Champaign, Urbana-Champaign, Illinois. Examines one association of Primitive Baptists in the Southern U.S. that experienced conflict that led to a schism. Pages 206-218 present a case study of events that led to the schism. Pseudonyms are used for the names of churches and key individuals. An elder in the local Association of 22 African American churches in a seven-county area was pastor of 4 churches and moderator of the association. For several years, rumors persisted that he was sexually involved with women of his congregations. When allegations were made publicly, a process of inquiry was initiated according to Primitive Baptist polity. No clear resolution was achieved, and subsequent actions by significant parties were very divisive. The focus of the original concern, the pastor’s alleged behaviors, was redefined to questions of use of property and name. Ecclesiastical conflict shifted into civil litigation. The ecclesiastical procedures initiated in relation to the accused pastor were subverted preventing either his exoneration or a finding of commission. [Included in this bibliography because it clearly demonstrates how the central issues involved in the discovery of clergy sexual boundary violations can be overridden by issues of procedure, power, and personality.] References; footnotes.

Swagman, Beth. (1995;1997). Preventing Child Abuse: A Guide for Churches (Revised edition). Grand Rapids, MI: CRC Publications, 156 pp.

Swagman is Director of Abuse Prevention, Christian Reformed Church (CRC) denomination. Context is the CRC. From the introduction: “This book provides a basis for a comprehensive child abuse program. To that end, the policies and procedures here pertain only to a prevention program for minors in church-sponsored child and youth programs.” Regarding the need for prevention efforts, she cites a 1990 survey of sexual abuse of people in the CRC that was conducted by the Calvin College Social Resource Center that found “4 percent of sexual abuse victims reported abuse by a church-related abuser in contrast to a family-related abuser.” She encourages CRC local churches to create a task force “to study and compare the suggested policies and procedures to its existing policy.” Encourages a church to ask 4 questions: 1.) What policies and procedures would make children safer? 2.) How could the church building be altered to be made safer for children? 3.) What would protect volunteers and staff from false allegations? 4.) How can adoption of policies and procedures reduce/increase legal liability? Chapter 1 suggests 9 topical policies to be the core of a child abuse prevention program. Chapter 2 discusses screening procedures for volunteers and staff, and provides a number of sample forms, including application, reference, reference check, consent for criminal record search, and security clearance referral, among others. Chapter 3 covers reporting procedures. Chapter 4 suggests guidelines for handling abuse allegations and for ministers in their interpersonal relationships. Chapter 5 consists of excerpts from Mennonite Church denominational guidelines for discipline regarding ministerial credentials. Chapter 6 is a model policy for a presbytery of the Presbyterian Church (U.S.A.). Chapter 7 consists of excerpts from a United Church of Christ policy dealing with allegations of sexual conduct or harassment within pastoral relationships. Chapter 8 consists of excerpts from an

Evangelical Lutheran Church of America strategy for responding to sexual abuse in the church. Among the appendices are: signs and symptoms of child abuse; how to respond to a child's report of abuse; how to report abuse; responding to parents who are notified of an abuse report; suggested policy for disclosure of abuse to the congregation; code of ethics for volunteers, staff, and leaders in child and youth programs. [See the following entry regarding the 4th edition.]

_____. (1995, 1997, 2003, 2009). Preventing Child Abuse: Creating a Safe Place (4th edition). Grand Rapids, MI: Faith Alive Christian Resources, 195 pp.

Swagman is director, Safe Church Ministry, Christian Reformed Church in North America, a denomination which is based in the U.S.A. and Canada. This edition extends the book's audience beyond churches to include nonprofit organizations. The purpose is to provide "the basis for developing a comprehensive child safety policy." The introduction identifies 7 reasons for developing a child safety policy (CSP). Pp. 13-84 consist of 7 chapters. Chapter 1 describes the formation and functions of a Child Safety Committee. Chapter 2 "describe[s] the potential legal and liability issues that can arise in cases of alleged child abuse within an organization." Chapter 3 lists "the various elements that comprise a comprehensive [CSP]." Chapter 4 contains outlines and details for a CSP. Chapter 5 "offers a comprehensive look at the screening process and the protocols that are necessary for volunteers and staff to understand." Chapters 6 and 7 consider "protocols for reporting abuse and responding to reports of abuse in a careful and effective way." Pp. 85-195 consist of 7 appendices on a wide range of topics, including guidelines for integrating sexual offenders, responding to families notified of alleged abuse, guidelines for reducing the risk of abuse in ministry programs for people with developmental disabilities, and a code of ethics for volunteers and staff in child and youth programs in churches. Includes some information specific to the context of Canada. Generally lacks references.

Swain, Shurlee. (2015). "Why Sexual Abuse? Why Now?" Chapter 6 in Sköld, Johanna, & Swain, Shurlee. (Eds.). Apologies and the Legacy of Abuse in 'Care': International Perspectives. Basingstoke, Hampshire, England: Palgrave Macmillan, pp. 83-94.

From the book's introduction: "The book is designed to place the international responses to abuse [of children] in out-of-home care within the broader context of human rights and particularly children's rights violations. It is a result of an international and interdisciplinary collaboration... The apology politics around victims of historical child abuse can be depicted as the latest development within so-called restorative, reparative or transitional justice where children's rights are also taken into consideration." Part 1 consists of 6 chapters which place formal inquiries into historical abuse of children's rights "as a new area within the broader scholarship around transitional justice." Part 2 consists of 5 chapters which examine "the effectiveness of transitional justice in relation to historical abuse from the global context..." Part 3 consists of 4 chapters which "looks specifically at the different professional groups that have become involved in inquiries and the impact of their work." Swain is professor of humanities, Faculty of Education and Arts, Australia Catholic University, Melbourne, Victoria, Australia. "This chapter seeks to trace the rise of child sexual abuse [CSA] as a cause of national moral concern and to explain why it became the focus of a Royal Commission [in Australia], the strongest of the inquiry methods available to governments within the British parliamentary tradition, when victims of physical or emotional abuse had to be content with lower levels of inquiry." In the brief historical review, notes the parallel trajectory in other nations, including Canada, Ireland, and the United Kingdom: "From the late 1970s to the 1990s, the emphasis [on child welfare] moved to [CSA], with the particular target being intrafamilial abuse. In the late 1990s, the vulnerability of children institutions, clubs and schools under religious auspice was highlighted, with the 'paedophile priest' identified as the chief perpetrator." Regarding the lack of actions by Australian officials when CSA, including sexual abuse, was discovered, Swain states: "The religious organizations which had charge of children were unable or unwilling to recognize abuse as systemic, and dealt with abusers as individual sinners in need of forgiveness, rather than criminals deserving of punishment. Victims who came forward were dealt with within this world view, urged to forgive, and condemned as ungrateful if they refused to do so." Notes that this emphasis on the aberrant individual was paralleled by most 20th century clinical literature "which emphasized the

psychopathology of the individual rather than the social constructs which allowed such individuals to operate.” Another factor was that “[t]he silence around child sexual abuse was shared by the victims who lacked a language through which to understand both what was happening to them and how they could bring about change.” Briefly discussing correctives to “why allegations of sexual abuse have taken so long to emerge,” cites “feminist activism in the 1970s and 1980s” which contributed to “child sexual abuse [being] removed from the real of individual pathology and acknowledged as a social and political issue demanding action from governments and the courts. . . .the identification of abuse as an exploitation of adult power that represents a major breach of trust provided the language through which victim/survivors, in their emerging support groups, could come to a new understanding of their experiences.” The following section discusses other of the chapter’s purposes, which include “the long-term impact of other forms of abuse that have been shown to be endemic in Australia and many other countries and have been subject to inquiries into out-of-home care.” The conclusion focuses on the *care-leaver* in Australia, a minor who was removed from the family home and placed in an alternate setting of “out-of-home care.” References.

Swetland, Kenneth L. (1995). “Should Be Reinstated?” Chapter 1 in The Hidden World of the Pastor: Case Studies on Personal Issues of Real Pastors. Grand Rapids, MI: Baker Books, pp. 19-37.

Swetland, a pastor, is dean of academic administration, and professor of ministry, Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts. Based on his interviews with ministers, the book presents case studies of ministers who experienced difficulties. Intended for use “by students and pastors in small discussion groups. Cases provide an opportunity for pastors to look at their own hidden world by discussing the issues presented in the stories.” Chapter 1 is the case of a mainline Protestant denomination minister who sexualized his professional role relationship to a congregant after she “came to see [him] at the church office to talk about stress in her marriage.” Describes the consequences for: his family, the congregant’s family, the church, his status as a minister, and his personal life. Describes the actions and inactions of a local denomination executive and of a local denominational governing body. Poses the question of his restoration to ministry. Lacks references; pp. 186-188 contain suggested books and articles on “Sexual Misbehavior.”

_____. (2005). Facing Messy Stuff in the Church: Case Studies for Pastors and Congregations. Grand Rapids, MI: Kregel Publications, 224 pp.

Swetland “has been academic dean and professor of pastoral ministry at Gordon-Conwell Theological Seminary [in South Hamilton, Massachusetts] for thirty-two years and is now campus chaplain.” “This case book [of 15 scenarios] is a result of my interviewing fifteen pastors and church leaders to talk about issues they face in the normal course of their Christian lives.” Suggests the case studies are best used in a group discussion format. Chapter 2, “Sexual Harassment: The Philandering Elder,” pp. 35-45, presents a case of a Presbyterian Church (U.S.A.) elder who commits a sexual boundary violation in his leadership role against a women member of the congregation whose circumstances left her vulnerable. Among the 7 discussion questions are issues related to sexual harassment, confidentiality, disclosing to the governing body, and whether the offender should resign his roles or church membership. Chapter 10, “Child Molestation: The Sins of the Fathers,” pp. 143-154, presents a case of an unidentified evangelical church of 175 members and a man who, while imprisoned for criminal acts of child sexual molestation, became a Christian through a church member’s prison ministry. Released as a registered sex offender, the man sought membership in the church. The pastor and the church board developed a plan of structured limitations for the man’s participation, and implemented it over the objections of some church members, including some families who left the church. 8 discussion questions follow. Chapter 11, “Sexual Deviation: Sexuality and the Church,” pp. 155-166, presents a case of a very large Baptist church and a Sunday School teacher who emailed a picture of himself naked and masturbating to a 16-year-old who was in his class. While the pastors followed the church’s malfeasance policy in responding, they did not comply with the provision to inform the governing board. A complicating factor was a prior incident involving a seminary intern at the church who was found to have downloaded pornography to a church

computer. He had been allowed to remain in his position, and agreed to seek help. Issues in this case are diffused by the chapter's inclusion of other matters identified as "sexual deviation," including a case of a transvestite who worshipped at the church, and a former church member who returned and was seeking gender reassignment. 6 discussion questions.

Syme, Gabrielle. (2003). Dual Relationships in Counselling and Psychotherapy: Exploring the Limits. London, England: SAGE Publications Ltd, 130 pp.

Syme is a registered analytical psychotherapist (United Kingdom Council for Psychotherapy), and an accredited counselor and supervisor (British Association for Counselling and Psychotherapy). Draws upon her training as a psychodynamic psychotherapist and her clinical experience. Notes in the introduction: "In recent years many scandals have been systematically sexually abused by their so-called carers and people in power; priests, teachers and politicians, in particular, have exploited children and women, sexually." In Chapter 1, describes the prohibition of dual relationships between psychologist, counselors, and psychotherapists as "relatively new." Broadly defines a dual relationship as "aris[ing] in any situation where a therapist assumes more than one significantly different role either simultaneously or sequentially with a client, supervisor or trainee. These relationships are not necessarily harmful, or unavoidable, but there is always the potential for a conflict of interest and of exploitation of the person seeking help." In Chapter 2, discusses sexual dual relationships by therapist. Credits Peter Rutter's Sex in the Forbidden Zone: When Men in Power – Therapists, Doctors, Clergy, Teachers, and Others – Betray Women's Trust as lifting "the veil of secrecy" on the reality of the phenomenon that "sexual exploitation was known to occur but it was being condoned and no one had any idea what number of practitioners were abusing their clients or patients." Describes: characteristics of abusers and abused clients who were adult women; the effects on clients of sexual exploitation by a therapist. Also very briefly discusses sexual relationships with trainees. Chapter 3 discusses erotic transference and countertransference, prelude to crossing a sexual boundary, and strategies to prevent sexual exploitation. Chapter 8 briefly addresses problems of dual relationships in communities that are small, based on geography, lifestyle, need for a specialist, isolation (e.g., a religious minority that fears cultural contamination), or employment. Pp. 106-110 address the "closely associated" matter of "imams, rabbis, priests and layreaders who work as pastoral carers and counsellors with members of their own faith community and have to find ways to manage these dual relationships." States that overlapping relationships between congregants and religious leaders are "an essential and inevitable part of belonging" to those religious communities. Notes that many religious leaders lack training in counseling. Summarizes areas in which roles can be blurred: inappropriate influence on interactions in other professional role settings, e.g., due to transference or countertransference; the religious leaders divulges confidential information obtained in the pastoral counseling setting; behavior appropriate to the ministerial setting leaks into the counseling setting; the client's knowledge of the pastoral counselor that was gained from the religious setting changes the focus of the counseling relationship; the pastoral counselor intentionally or unwittingly seeks to use the client to meet the counselor's emotional needs "because many [religious role] relationships are moderated friendships... and involve half-intimacies..." States that if "it is accepted that dual relationships are part of pastoral practice, whether care or counselling is being offered, then they have to be managed just as in other areas of practice," noting difficulties with the effort to manage, and concludes: "Any possibility of damage is a contraindication to engaging in a dual relationship." States: "Some of the most complex dual relationships arise, and in my experience are least well handled, when religious groups set up their own counselling service, training their own counsellors." Calls for reflective practice, therapy, and supervision as ways for pastoral counselors to manage overlapping relationships, nothing that "people working in pastoral settings do not often use this type of support." Endnotes.

Synod of the Anglican Church of Australia in the Diocese of Sydney. (2007). Faithfulness in Service: A National Code for Personal Behaviour and the Practice of Pastoral Ministry by Clergy and Church Workers (3rd edition), 35 pp. [Accessed 05/30/10 at the World Wide Web site of Anglican Church of Australia: <http://www.sds.asn.au/assets/Documents/handbooks/FaithfulnessInService2007.pdf>]

“This Code is intended to identify the personal behaviour and practices of pastoral ministry that will enable clergy and church workers to serve faithfully those among whom they minister. If the behaviour and practices it outlines are followed our communities will be safer places for everyone, where integrity is honoured, accountability is practiced and forgiveness encourages healing and does not conceal misconduct.” Adopted in 2004. 8 sections, each of which consists of a preamble, standards of behavior and practice for clergy and church workers, and guidelines: *About this Code; Key Terms; Putting this Code into Practice; Pastoral Relationships; Children; Personal Behaviour; Sexual Conduct; Financial Integrity.* *Pastoral Relationships* addresses role boundaries, confidentiality, and record-keeping. *Children*, the longest section, addresses abuse prevention, recognizing characteristics and effects of child abuse, recognizing characteristics of sexual offenders, and record-keeping. The preamble of *Sexual Conduct* addresses sexual activity, pastoral role relationships, and consent. Lacks references.

Tabor, James D., & Gallagher, Eugene V. (1995). Why Waco? Cults and the Battle for Religious Freedom in America. Berkeley, CA: University of California Press, 252 pp.

Tabor is an associate professor, Department of Religious Studies, University of North Carolina at Charlotte, Charlotte, North Carolina. Gallagher is a professor, Department of Religious Studies, Connecticut College, New London, Connecticut. They present their analysis of events at Mount Carmel Center, a compound in Axtell, Texas, near the city of Waco, which culminated April, 19, 1993, in “the bloody shoot-out between agents of the Federal Bureau of Alcohol, Tobacco, and Firearms (BATF) and an obscure religious group known as the Branch Davidians, on the peaceful Sunday morning [which was] flashed around the world.” Reports that when the multi-law enforcement agency siege ended, the dead included 4 federal agents and 80 Branch Davidians, including 21 children ages 1-15. The group was led by David Koresh, neé Vernon Howell. The Branch Davidians derived from the Davidian Seventy-day Adventist Church, founded in 1929 by Victor Houteff, which derived from the Seventh-day Adventist denomination. The book’s premise is that the event “brought before a large public a set of issues that do not normally receive such prominence,” which included “the right to bear arms, religious freedom, sexuality, and childrearing... One of the most disquieting is the threat to religious freedom posed by the contemporary war on so-called cults.” Regarding Koresh’s religious status, reporting his claim that on a trip to Israel in 1985, he “received his definitive message, which involved his distinctive mission as a messianic ‘Cyrus’ figure,” a reference to Isaiah 45:1 which refers to Cyrus, a king, as “the ‘anointed one’ or ‘messiah’ of Yahweh.” States that Koresh “began to openly teach the group that his special prophetic, messianic role in God’s plan would require him to take more than one wife.” In 1984, he had legally married the 14-year-old daughter of a Branch Davidian member. Reports that in 1986 he announced his “nonlegal ‘marriage’” to a 14-year-old whose father “was a long-standing member of the group... Apparently, later that same year Koresh secretly ‘married’ [his legal wife’s] twelve-year-old sister, who subsequently bore him three daughters. In 1987 Koresh took at least three additional wives,” aged 16, 17, and 20, “all of whom later had children by him.” Pp. 63-76 consider “[t]he most sensational reports [that] the public heard about Koresh and his followers [which] described a stockpile of weapons and his multiple wives, some of whom were allegedly girls as young as twelve and others said to be married to his male followers.” Pp. 66-76 focus on “his many ‘wives’ and children.” An endnote lists the “seven ‘wives,’ who had borne him twelve children, inside Mount Carmel at the time of the raid...” Describes Koresh as citing scripture to justify his sexual activities and teaching that “his children, both present and future, were to occupy an exalted status in the coming Kingdom of God that would be set up in Israel.” States that in 1989, he instituted a teaching that followers who were married “were to separate from their mates and no longer live together or have sexual relations,” which he rationalized on practical and scriptural grounds. “He emphasized that the group, as part of the vanguard of the age to come, needed purity.” 28 pp. of book endnotes.

Tagle, Luis Antonio G. (2012). “Clergy Sexual Misconduct: Some Reflections from Asia.” Chapter 6 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 79-88.

From a book of presentations at the Roman Catholic Church's International Symposium Against Child Abuse, the theme of which was "Toward Healing and Renewal," that was held at the Church's Pontifical Gregorian University, Rome, Italy, February 6-9, 2012." This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the 'open wound' of [sexual] abuse [of minors]." An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Tagle is an archbishop, Manila, The Philippines. An address to the Symposium. "This reflection is meant to offer perspectives on the sexual misconduct by the clergy from the Churches in Asia. Since the vast continent of Asia is home to diverse cultures, traditions, and histories, it is impossible to pin down a single Asian perspective." Regarding the incidence of cases, states: "So far, there have been few legal cases filed against clerics in Asia in the area of sexual criminal acts." Cites "a pressing need" for Asian episcopal conferences and religious orders "to formulate national pastoral guides for handling such cases." Cites a culture of shame as a factor in the "relative 'silence' with which the victims and Asian Catholics face the scandal." Identifies 6 "aspects of the crisis generated by the sexual misconduct of the clergy" that are raised by the experiences of the Church in Asia. 1. *Personal and relational*. States: "In the holistic and person-oriented worldview of Asian peoples, sexuality deals with a person's identity and relationships." 2. *Cultural*. Cites examples from reflections by Philippine bishops on cultural elements "that might serve as a breeding ground for possible abusive behavior." 3. *Ecclesiastical*. Noting that clerical transgressions entail violations of ecclesiastical vows or promises, he states: "The crisis urges us to understand more deeply the Church's discipline and to help world understand it, too." 4. *Legal*. Calls for Catholic churches in Asia to be aware of their nation's laws, and instruct their clergy about those laws, noting that jurisprudence for clergy sexual misconduct is not fully developed. 5. *Media*. States: "The crisis invites us to reassess our relationship with the media." Calls for fair and truthful reporting. 6. *Pastoral and spiritual*. States: "Ultimately, the question for the clergy is one of personal integrity before God and the Church... the Church is harmed and wounded when pastors are abusive in their behavior." Presents 7 elements, with commentary, "that the bishops of the Philippines have identified in their response to allegations and actual cases of sexual misconduct." 1. *Pastoral care for victims and their families*. This "resonates with cultural and religious traditions of Asia that put high value on compassion for the suffering." 2. *Pastoral care of the hurting congregation*. Suggests "that in Asia, diocesan and congregational guidelines be drawn up to protect and to care for wounded communities." 3. *Pastoral care for the priest-offender*. States: "The best way to care for the offender is to make him face up to the misconduct." 4. *Pastoral care for the priest-offender's family*. States that "particularly in Asia... the dishonor of one person wounds the family and clan." 5. *Pastoral care of the non-offender clergy*. States that there is a need to develop this in the Church in Asia. 6. *Pastoral care of superiors and bishops*. Commends "programs that would equip the bishops of Asia to understand and handle cases of sexual misconduct of the clergy." 7. *Seminarian formation and ongoing formation of clergy*. Calls the focus of the crisis "the capacity to relate responsibly and with accountability." States that ministerial accountability "comes from clarity of purpose and identity." Also identifies as formation themes: "the purification of motivation," spirituality, preventive steps, and clergy renewal. Lacks references.

Tapsell, Kieran. (2014). *Potiphar's Wife: The Vatican's Secret and Child Sexual Abuse*. Adelaide, South Australia, Australia: ATF Press, 362 pp.

Tapsell "studied for the [Roman] Catholic priesthood" in Australia, became a solicitor and barrister, "was an Acting District Court Judge from 1996 to 1999," and is now retired. Presents his analysis of the pattern of bishops throughout the worldwide Catholic Church who hid incidents of child sexual abuse (CSA) by Catholic clergy from both units within the Church, e.g., parishes, and from secular law enforcement. Affirms his contents are current to March 1, 2014. Chapter 3, "Chronology of Church Response to Clergy Sexual Abuse of Children," is his 40 pp. timeline, 153-January 31, 2014 C.E. Chapter 4 identifies a "culture of clericalism" in the Church as a significant factor "that has had disastrous consequences in the lives of children," and which is established in the Church's canon laws. He designates a series of 2 cover ups: from the beginning of the Church up to 1992, ending with Pope Pius XI's decree, *Crimen sollicitationis*, which imposed very strict confidentiality regarding investigations of clergy CSA, and since the decree, continuing to Pope

Benedict XVI. States: “The first cover up was dictated by canon law. The second is dictated by theology.” Cites pontifical and Vatican actions beginning with Pope Pius XI as continuing and reinforcing policies and procedures that continued the earlier pattern, the result of which was “reinforcing, perpetuating and deepening the culture [of clericalism].” Chapter 5 is a “brief overview [which] establishes that the problem of clergy sexually assaulting children was not something new for the Church, and it can be seen that for some 15000 years after Christianity became the official religion of the Roman Empire, around 380 CE, the Church recognised that sexually assaulting children was not just a sin, but a serious crime.” Chapter 6 very briefly examines the historic “privilege of clergy,” originating with Emperor Constantine, which allowed the Church to punish its clergy offenders rather than have their offenses adjudicated by secular legal systems. States: “These two factors, the sexual abuse of children by priests and the insistence by the Church that its courts alone should have the right to try such priests formed a toxic mix that infected canon law that governed the Church.” Chapters 7 and 8 discuss how canon law as part of the Church’s governance affects how it functions, including the application of canon law in matters of clergy CSA and the canonical system of trials. States: “The continued existence of pontifical secrecy over the Church’s internal investigations and the existence of punishments under canon law for breaching that secrecy, go a long way to explaining why the Church’s authorities failed to report.” Regarding the canonical system of trials, states: “Canon law is based on Roman law, and therefore its trial method is the European continental inquisitorial system, rather than the common law adversarial one.” Chapter 9 comments on canon law in regard to CSA, including the *Crimen sollicitationis* and the 2001 *Motu Proprio* decrees of Pope John Paul II, and its 2010 revision by Pope Benedict XVI. States that the 1983 edition of the *Code of Canon Law* “marks the *apotheosis* of clericalism, where the rights and privileges of clergy became far more important than the rights of the victims of clerical sexual abuse.” [italics in original] Calls the worst impediment in the 1983 *Code* to “dealing with child sex abusing priests was the five year limitation period from the time of the offence.” Chapter 10 comments critically on the secrecy provisions of canon law. Chapter 11 very briefly discusses *misprision of felony*, a crime in secular law in which an individual’s knowledge of a serious crime is concealed from civil authorities. States: “The evidence over the last 50 years shows the bishops and clergy did follow [secrecy provisions in] canon law, and many of them committed a criminal offence under the civil law by doing so.” Chapter 12 is a 5-pp. survey of nations’ laws regarding mandatory reporting of CSA in relation to clergy. Chapter 13 is a “look at the interplay of [canon] law and [Catholic] culture, because they are inextricably linked.” Cites “the theological cultural of clericalism” which “had become so strong that it found its way into canon law.” Chapter 14 regards the ineffectiveness of Church processes in cases of CSA by clergy and religious. Chapter 15 “provides a sample of cases that reveals the practical application of the principles of canon law and the culture that it both reflected and reinforced.” Cases are from Australia, U.S.A., Ireland, and Mexico. Chapter 16 regards the defense by Catholic cardinals of the *privilege of clergy* as it relates to reporting CSA to civil authorities and to disclosing internal records. Cites 1984-2010 statements. A comparatively long chapter, Chapter 17 traces structural difficulties affecting diocesan responses to cases of clergy CSA, which include protocols and procedures adopted, but not sanctioned by canon law or the Vatican. Primarily focuses on the Church in Australia; also reports briefly on the Church in Ireland, England, Wales, and the U.S.A. Chapters 18 and 19 trace a “major campaign” to defend Pope Benedict XVI, the Vatican, and canon law against allegations of cover-ups of clergy CSA. Chapter 20 very briefly discusses the 2011 *Cloyne Report* in Ireland regarding the Diocese of Cloyne, and responses to the *Report* by the Vatican and the Irish government. Chapter 21 very briefly identifies theological issues as factors in the Church’s resistance to the truth being disclosed: extension of pontifical infallibility; the Church’s construct of *scandal* applied to protecting the Church rather than minors. Chapter 22 is a 4-pp. commentary on the Vatican’s response in 2014 to an inquiry by the United Nations Committee for the Rights of the Child regarding the Church’s actions regarding clergy CSA. Chapter 23 regards the Australian government’s Royal Commission into Institutional Responses to Child Sex Abuse, created in 2012, the Australian Church’s responses, and the role of canon law and the Vatican. He advocates for reforms in both canon and Australian law. Chapter 24 is a critical commentary centering on the Church in Australia. Calls the approach of the international Church’s hierarchy a Greek tragedy. Hundreds of footnotes.

Tavuchis, Nicholas. (1991). Mea Culpa: A Sociology of Apology and Reconciliation. Stanford, CA: Stanford University Press, 165 pp.

Tavuchis is with the Department of Sociology, University of Manitoba, Winnipeg, Manitoba, Canada. Draws upon sociology, philology, sociolinguistics, social psychology, anthropology, philosophy, law, and religion “in trying to develop a coherent formulation of apology and its role primarily, but not exclusively, in contemporary Western society.” Chapter 1 discusses the personal, collective, private, and public dimensions of apology and its “social import.” Chapter 2 discusses the meanings, nature, and functions of apology. Among the topics addressed are: affective and discursive factors; apology as an act of speech; apology as social exchange; apology in Japan. Chapters 3 and 4 consider modes of apology as interactions with differing “structural configurations,” based on the number of parties. Also considers contexts and timing. Presents the example of the United Church of Canada apologizing in 1986 to First Nations people for the Church antecedents’ historical treatment of native people, which included operating state-funded boarding schools for First Nations children. [It is not mentioned that many children in the board school system were physically, emotionally, and sexually abused.] Chapter 5 is a conclusion. 30+ pp. of endnotes. Lacks an index. [Included in this bibliography as reference for considering apologies from offenders and 3rd parties, like a faith community in which the offender held a position as the context in which the sexual boundary violation occurred.]

Taylor, Catherine, & Fontes, Lisa Aronson. (1995). “Seventh Day [sic] Adventists and Sexual Child Abuse.” Chapter in Fontes, Lisa Aronson. (Ed.). Sexual Abuse in Nine North American Cultures: Prevention and Treatment. Thousand Oaks, CA: Sage Publications, Inc., pp. 176-199.

Taylor is a social worker and family therapist, Athol, Massachusetts, and a Seventh-day Adventist. Fontes is an assistant professor, family therapy, Purdue University, West Lafayette, Indiana. Discusses issues pertaining to high rates of child sexual abuse in Seventh-day Adventist culture [note: no source is provided for the assertion of high rates]. Issues include: the culture of the Church and disclosure, specifically forgiveness, denial, and the Church as an insular, closed family system; patriarchy, sexuality, and Church teaching; interventions; prevention. Anecdotal case reports include students in a Church boarding school who were molested by a teacher. References.

Taylor, Thomas F. (1996). “Child Abuse.” Chapter 3 in Seven Deadly Lawsuits: How Ministers Can Avoid Litigation and Regulation. Nashville, TN: Abingdon Press, pp. 54-77.

Taylor is an attorney, a minister in the Presbyterian Church (U.S.A.), and executive director, Institute for Ministry, Law and Ethics, Salt Lake City, Utah. From a book “about lawsuits against pastors, religious workers, churches, and religious organizations. It is especially concerned with lawsuits that make moral as well as legal claims against the clergy.” He emphasizes prevention of lawsuits through education and avoidance. “This chapter is about two kinds of legal violations that ministers can be accused of in their interactions with children: (1) [civil and criminal] legal liability because the minister sexually molested a child; (2) legal liability for failing to report known instances of child abuse by others.” In relation to the 1st violation, he uses a case scenario to briefly discuss 3 legal issues: statute of limitations, problems of evidence, and problems of sentencing (criminal) and remedies (civil). Very briefly identifies 3 exceptions to general statute of limitations rules: discovery theory, tolling the statutory period, and equitable or fairness arguments. Offers very brief prevention advice. In relation to the 2nd violation, he uses a scenario from a Washington State case to discuss briefly child-abuse reporting and privileged communication laws. Strongly advises those in ministry to ask an attorney about the particulars of the applicable state laws. Uses a question/answer format to respond to commonly asked questions. Very briefly identifies several defenses for ministers who do not report abuse. Offers 8 practical measures that ministers can take “to assure compliance with child-abuse reporting laws in their state” and 5 measures “in order to comply with and take full advantage of the clergy-penitent privileged communication laws in their state.” Concludes with a very brief comments on child pornography and recent law enforcement initiatives. 29 endnotes.

. (1996). "Sexual Misconduct." Chapter 4 in Seven Deadly Lawsuits: How Ministers Can Avoid Litigation and Regulation. Nashville, TN: Abingdon Press, pp. 78-107.

From a book "about lawsuits against pastors, religious workers, churches, and religious organizations. It is especially concerned with lawsuits that make moral as well as legal claims against the clergy." He emphasizes prevention of lawsuits through education and avoidance. Notes that in "the last ten to twenty years [there has been] an increase in the legal regulation of the sexual conduct of ministers" based on 2 aspects of ministry as a profession: the fiduciary relationship between "clergy and parishioner/counselee", and the increase in clergy and churches that offer counseling services. Uses a case scenario to consider "clergy sexual misconduct with adults," a case of a pastor who sexualizes a counseling relationship with a member of the congregation. Sketches various theories of civil liability and defenses, and notes that some states have criminalized the behavior presented in the scenario. Next, he uses a case scenario to consider sexual harassment committed by a minister, Title VII of the Civil Rights Acts of 1964, and sketches several defenses. Offers 7 practical preventive measures against harassment lawsuits. Briefly identifies 4 main legal theories used to hold ministers accountable for sexual misconduct: respondeat superior, agency, negligent hiring, and negligent supervision. Others topics include: preventing clergy sexual misconduct, ways churches can respond to allegations, and responding to false accusations. 16 endnotes.

Taylor, William B. (1996). "Priests at Work." Chapter 8 in Magistrates of the Sacred: Priests and Parishioners in Eighteenth-Century Mexico. Stanford, CA: Stanford University Press, pp. 180-206.

Taylor is a professor of history, Southern Methodist University, Dallas, Texas. From the introduction: The book is a "study of [Roman Catholic] priests and parishioners to offer several perspectives on how public life was organized in eighteenth-century Mexico and to gauge the scope and consequences of some Bourbon administrative reforms... In pursuing these colonial relationships, I have concentrated on rural parishes in the Archdiocese of Mexico and the Diocese of Guadalajara. These parishes comprised mainly Indian communities in Mexico and a larger proportion of non-Indians in Guadalajara... The main story in this study, then, turns on political culture in a time of rapid change..." Based on numerous archival documents. Chapter 8 "examines the individual actions and sentiments of [priests], identifying patterns in how they regarded their duties, how they interpreted changes in their own situations, and how they experienced divided lines and loyalties... There are broad patterns, but they must be inferred and situated from an incomplete record. The record of sexual misconduct by priests, for example, is deceptively abundant, and the general comments about it in colonial sources can be misleading. It is more difficult, probably impossible to gauge the incidence of sexual misconduct for parish priests as a group than to describe individual cases and to infer, from their comments, how priests, parishioners, and royal governors regarded sexual transgressions." In a subsection, 'Misconduct,' draws primarily on cases from the Inquisition for the "considerable evidence for central and Western Mexico in the late colonial period of parish priests who were perceived to act in unpriestly ways." Cites specific cases, including a Franciscan *doctrinero* in the province of Xalisco who was "brought to court in 1758... [for making] lewd propositions to at least nineteen women, mostly Indians at Ajijic, Poncitlan, and Atotonilco el Alto, during Lent and often in the confessional. Most of the offended penitents had fled and refused to confess to him again. One woman testified that he fondled her breasts in the confessional." He was relieved of his duties and placed in seclusion. Accompanying endnotes to the chapter identify other specific cases of solicitation, i.e., clergy using the sacrament of confession to sexualize relationships with parishioners. States that the Church actively prosecuted cases of solicitation due to "sanctity of the act of confession" and "less in the vow of celibacy and the honor of the woman." Regarding the power of the confessional, see pp. 223-227. Cites a case of a *cura* (pastor) "of Xochicoatlan in the district of Molango (Hidalgo in 1795" who persuaded parents of at least 5 young women penitents to board with him in the rectory because they were in need of intensive spiritual exercises. He responded to the resistance by "an illiterate creole from the town of Molango" to his request that she live in the rectory by "urging that, for the good of her soul, she should come to stay in is house, and he would care for her. Her parents objected, but he eventually persuaded the mother by letter that certain spiritual exercises under his supervision were needed." Describes

reasons why women were reluctant to report clergy, including shame, guilt, fear of ridicule, and fear of reprisal by the clergy and/or a husband, ignorance. Adds: "...the ecclesiastical courts were inclined to protect their own. They rarely prosecuted for the first or second offense in these circumstances, and did so thereafter only if a formal charge was lodged independently, usually at the insistence of another priest. Even when the transgressions were many, and the evidence overwhelming, the verdict in an ecclesiastical court was not certain to be guilty or the sentence severe." See also the Index for entries for the term "Sexual misconduct." 170 endnotes.

Terry, Karen J. (2013). "Sexual Offending in Institutional Settings." Chapter 10 in Sexual Offenses and Offenders: Theory, Practice and Policy (2nd edition). Belmont, CA: Wadsworth, pp. 161-185.

Terry is a professor, Department of Criminal Justice, John Jay College of Criminal Justice, City University of New York, New York, New York. The book "provides a comprehensive overview of psychological, sociological, and legal issues related to sexual offending. It explores why people commit sexual offenses, discusses the different types of sexual offenders, and explains the legal and treatment responses to sexual offending." Part 1 "is an analysis of the incidence, prevalence, and causes of sexual offending. It provides an overview of what is known about the nature and scope of sexual offending in society, historically and today." Part 2 "is an overview of offender typologies, special groups of offenders, and victims... It is also important to understand how discreet groups of offenders, including juveniles, Internet predators, and child pornographers, and those who abuse within an organizational setting, may exhibit unique characteristics in their offending patterns." Part 3 "addresses the public response to sex offenders, including the monitoring, supervision, punishment, and treatment of offenders." Chapter 8, which is new, "assesses what is known about abuse of minors and adults with specific institutions." At the outset, states: "...[sexual] abuse of minors is most common in families and institutions where adults form mentoring and nurturing relationships with adolescents, including schools, religious organizations, sports, and social organizations." Noting the role of environment in the commission of sexual offenses, states: "Child sexual abuse in particular is pervasive in situations in which adults have unguarded access to children, including youth-serving organizations." Notes that "there is little reliable data indicating the true prevalence of" sexual abuse within child- and adolescent-oriented institutions. A section, 'Sexual Abuse in Religious Institutions,' pp. 167-177, is divided into child sexual abuse in non-Roman Catholic and Roman Catholic religious organizations. Regarding non-Catholic organizations: "...provides an overview of what is known about abuse" in 1-4 paragraphs for organizations identified as Protestant, Southern Baptist, Episcopalian, Jehovah Witnesses [*sic*], Mormons [*sic*], and Jewish Community [*sic*]. The Catholic Church is addressed separately because "there is substantially more empirical information about that population." States: "Questions about the sexual abuse crisis in the Catholic church centered around two key issues: how could a priest commit such acts, and how could a religious organization knowingly allow the child sexual abuse to occur." Briefly summarizes 2 studies in which she participated, The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons, 1950-2002, and The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010. 2 footnotes; extensive references.

_____. (2013). "Understanding the Response to Sexual Abuse of Minors by Catholic Priests: A Criminal Justice Perspective." Chapter 2 in Renzetti, Claire M., & Yocum, Sandra. (Eds.). (2013). Clergy Sexual Abuse: Social Science Perspectives. Boston, MA: Northeastern University Press, pp. 18-36.

From the book's preface and the description by Claire M. Renzetti, co-editor, in Chapter 1, an overview of the volume: The book consists of chapters adapted from presentations in a lecture series at the University of Dayton, Dayton, Ohio, 2003-2004. "The purpose of this book is to examine clergy sexual abuse in the United States through the prism of social science interdisciplinarity [sociology, criminology, religious studies, anthropology, psychology, social work, and law], with a focus on the cultural, institutional, and structural factors that contribute to the problem and therefore must be understood to address it effectively. ...the complexity of social problems demands an interdisciplinary analysis that, in turn, suggests multilayered solutions." The main objective was to "mov[e] the discussion beyond the level of individual pathology [of the

offender] to the macro level of structure, organization, and culture.” Terry is a professor, Department of Criminal Justice, John Jay College of Criminal Justice, City University of New York, New York, New York. The chapter is based on 2 studies: John Jay College of Criminal Justice. (2004). The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002, and Terry, Karen J., et al. (2011). The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010. “This chapter provides an overview of the key findings from these two studies, including the diocesan and criminal justice responses to abuse. Few priests with allegations of abuse were arrested, charged, convicted, and incarcerated for their crimes, and this chapter outlines the priests who were processed through the criminal justice system and how they differ from those who were not.” Reports that the Causes and Context study found “no single cause of the sexual abuse crisis and that instead it was caused by a complex interaction of psychological, developmental, organizational, cultural, and situational factors.” Sketches the history of evolving diocesan responses to discovery of abuse priests, 1995-2003. States: “Generally, until the 2000s the abuse of minors seemed to be viewed through the lens of human failure and sin rather than as a criminal act that caused harm to a child... Prior to 1984 [i.e., awareness of the notorious case of Fr. Gilbert Gauthé and the Diocese of Lafayette in Louisiana], many bishops believed that sexual misbehavior by the priests in their dioceses were psychologically curable and could be spiritually remedied by recourse to prayer.” Comments: “Little response was made by the dioceses in terms of assisting the victims or holding the abusers responsible through criminal justice processes.” Regarding why there were few cases of child sexual abuse by priests that were processed through the criminal justice system, states that the data indicate 2 primary reasons: “...bishops were more likely to take action to help the abusers (for example through treatment) than to act to punish them, and there was a substantial delay in the reporting of most offenses. Many abuse cases were reported after the statute of limitations had expired, often decades after the abuse occurred.” Reports that of 963 cases that were investigated by police, 1950-2002, 379 priests were criminally charged, 259 were convicted, and 149 were incarcerated. Identifies 3 factors that significantly differentiated the priests charged from those who were not: number of total victims, number of male victims, and duration of abusive behaviors. Notes that when the abuse was reported in relation to the time of its commission as a factor affecting criminal justice action. 10 references.

_____. (2016). “Child Sexual Abuse in the Catholic Church.” Chapter 6 in Smaal, Yorick, Kaladelfos, Andy, & Finnane, Mark. (Eds.). The Sexual Abuse of Children: Recognition and Redress. Clayton, Victoria, Australia: Monash University Publishing, pp. 78-91.

Terry is a professor, Department of Criminal Justice, John Jay College of Criminal Justice, The City University of New York, New York, New York. The book’s introduction states it “is an interdisciplinary collection that brings together scholars from history, criminology, psychology, sociology and law to consider the recognition and redress of child sexual abuse.” The contributors participated in a seminar at Griffith University in 2013, which led to the book. Terry’s chapter appears in Part 2, Recognising and Responding to Abuse, which “examines how the problem is dealt with in the present.” Terry “provides an overview of what is known about child sexual abuse in the [Roman] Catholic Church in the United States, drawing from the data in [2 studies conducted by researchers at John Jay College].” Commissioned by the United States Conference of Catholic Bishops, the studies were: John Jay College. (2004). The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002, and Terry, Karen J., Smith, Margaret Leland, Schuth, Katarina, Kelly, James R., Vollman, Brenda, & Massey, Christina. (2011, May). 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.] Notes at the outset that “no institution [in the U.S.A.] has come under more searching than the Catholic Church” regarding child sexual abuse. Very briefly summarizes the Nature and Scope study, the mandate of which “was to determine the extent of the sexual abuse of minors by Catholic priests nationally from 1950 to 2002...” Very briefly summarizes the Causes and Context study regarding factors – “individual, cultural, organisational and situational” – associated with sexual abuse of minors by both diocesan and religious clergy. Regarding prevention in the context of “relationships between minors and priests,” she concludes: “...it is

critical to implement prevention policies that are independent of a particular risk factor, be they social, psychological or developmental factors. Prevention policies should focus on three factors: education, situational prevention models, and oversight and accountability. ...knowledge and understanding of this kind of exploitation of minors can limit the opportunities for abuse while also helping to identify abuse situations as early as possible.” References do not contain complete citation information.

Terry, Karen J., & Litvinoff, Laura E. (2014). “Risk of Sexual Abuse in Faith Communities.” Chapter 3 in Chadwick, David L., Giardino, Angelo P., Alexander, Randell, Thackeray, Jonathan D., & Esernio-Jensen, Debra. (Eds.). Chadwick’s Child Maltreatment: Cultures at Risk and Role of Professionals, Vol. 3, (4th edition). St. Louis, MO: STM Learning, Inc., pp. 55-69.

Terry is professor, Department of Criminal Justice, John Jay College of Criminal Justice, New York, New York. Litvinoff is a doctoral student and adjunct instructor, The Criminal Justice Doctoral Program, Department of Law and Police Science, John Jay College of Criminal Justice. “...this chapter provides information on what is known about sexual abuse [of minors] within the various religious organizations.” Noting that victims of child sexual abuse (CSA) “almost always know the perpetrator,” and that CSA occurs “within many organizations, particularly those in which adults form mentoring and nurturing relationships with the minors,” states that CSA occurs in religious organizations, and that “the available evidence suggests that sexual abuse in institutional settings, such as churches, schools, or childcare facilities, is a serious and underestimated problem, although it is substantially understudied. ...most literature is theoretical in nature, and the studies that are available tend to be small in scope.” A section “provides an overview of what is known about abuse within religious organizations other than the [Roman] Catholic Church,” and very briefly reports on the following groups: Protestant, Southern Baptist, Episcopalian, Jehovah Witnesses [sic], Mormons [sic], and Jewish Community [sic]. CSA “by Catholic priests is addressed separately, since there is substantially more empirical information about that population.” Presents the key quantitative and qualitative findings from 2 studies conducted by researchers from John Jay College of Criminal Justice that were commissioned by the United States Conference of Catholic Bishops: The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002. (2004); The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002: Supplementary Data Analysis. (2006); The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010. (2011). A section on recommendations for prevention policies is based on data collected from the Catholic Church in the U.S.A., and “focus[es] on 3 factors – and these should be generalizable to other religious organizations and youth-serving organizations as well.” The education factor addresses the ongoing human formation of priests. Situational prevention relies on strategies from situational crime prevention models: increase the effort required to commit acts of abuse; increase the risks of the consequences for offenders; reduce the rewards; reduce provocations “by reducing the factors that may lead priests to abuse such as stress.”; remove excuses, i.e., “techniques of neutralization, whereby [offenders] excuse and justify their behavior.” States: “Knowing that most potential abusers will not be identified before the abuse occurs, and knowing that many priests have vulnerabilities that may lead to the commission of deviant behavior, it is important to reduce the opportunities for abuse to occur.” Calls for transparency in reporting and dealing with sexual abuse, for accountability mechanisms to be in place, continuous redefining/restructuring of response mechanisms, and institutionalizing organizational changes so they are “part of the of the ordinary practice and culture of the diocese.” 58 references.

Terry, Karen J., Schuth, Katarina, & Smith, Margaret Leland. (2011). “Incidence of Clerical Sexual Abuse Over Time: Changes in Behavior and Seminary Training between 1950 and 2008.” Chapter 2 in Plante, Thomas G., & McChesney, Kathleen L. (Eds.). Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002-2012. Santa Barbara, CA: Praeger, pp. 17-30.

A chapter in a book the purpose of which “is to bring together some of the best minds on [the topic of sexual abuse in the Roman Catholic Church] – individuals who have been personally or professionally involved with the issue – in order to offer reflections about where we are 10 years

after the clergy abuse crisis unfolded in America.” Terry is professor, criminal justice, and interim dean, research, John Jay College of Criminal Justice, New York, New York. Schuth “holds the Endowed Chair for the Social Scientific Study of Religion at the Saint Paul Seminary School of Divinity at the University of St. Thomas,” St. Paul, Minnesota. Smith is a quantitative criminology, Institute for Criminal Justice Ethics, John Jay College/City University of New York, New York, New York. “This chapter outlines the key findings from [The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002. (2004).] study, including the longitudinal patterns of incidence and reporting and the characteristics of abusers and victims. It also reviews the key conclusions of [The Causes and Context of the Problem of Sexual Abuse of Minors by Catholic Priest and Deacons in the United States, 1950-2010. (2011).] study that relate to the patterns of abuse. Finally, the chapter provides a discussion about changes in seminary education between 1950 and the present and the implications for the study of sexual abuse by priests.” Both studies were commissioned by the Office of Child and Youth Protection and the National Review Board, 2 entities formed as a result of the United States Conference of Catholic Bishops adopting its Charter for the Protection of Children and Young People in 2002. For the Nature and Scope study, very briefly reports: scope of the problem; distribution of cases by year, region, and size of diocese; demographics of the abusers and victims; types and location of offenses; time of incidence and of reporting of abuse. For the Causes and Context study, very briefly reports on causes of the abuse, which include: individual differences in priests; factors in the onset, persistence, and desistance of abuse; organizational factors; social and cultural changes in society. Concludes with a summary: individual-level factors were not predictors of abuse; social and cultural factors in the study period were influential; priestly formation played a crucial role. 9 endnotes.

Terry, Karen, J., Smith, Margaret Leland, Schuth, Katarina, Kelly, James R., Vollman, Brenda, & Massey, Christina. (2011, May). 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. Washington, D. C.: United States Conference of Catholic Bishops, 143 pp. [Accessed 07/22/11 at: <http://www.usccb.org/mr/causes-and-context-of-sexual-abuse-of-minors-by-catholic-priests-in-the-united-states-1950-2010.pdf>]

From the Executive Summary: “This report outlines the results of an empirically based study of the causes and context of the phenomenon of sexual abuse of minors by [Roman] Catholic priests in the United States between 1950 and 2010.” The report, commissioned by the National Review Board of the United States Conference of Catholic Bishops, was produced by staff from John Jay College of Criminal Justice, New York, New York, and follows a 2004 study, The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons: 1950-2002, that “focused on the description and extent of the problem from 1950 to 2002.” The 2011 study “sought to understand why the sexual abuse of minors by Catholic priests occurred as it did by integrating research from sociocultural, psychological, situational, and organizational perspectives.” Reports findings related to 6 contributing factors: 1.) historical and sociocultural context; 2.) seminary education; 3.) individual psychological; 4.) organizational; 5.) onset, persistence, and desistance; 6.) situational. Chapter 1 describes the context for the study, including a summary of findings of the Nature and Scope study, the results of which informed the framework for this study. Briefly describes the societal context of sexual abuse of minors in the USA: 1950-2000; youth-serving organizations; non-Catholic religious institutions (Protestant, Southern Baptist, Episcopal, Jehovah’s Witnesses, The Church of Jesus Christ of Latter-day Saints, Jewish); interfamilial. Identifies sources of quantitative and qualitative data for this study. Notes: “No other institution has undertaken a similar effort and, as such, this research and its results are a unique opportunity to gain knowledge about the sexual abuse of minors within an institution and to understand the response of an organization to this problem.” Concludes: “The sexual abuse of minors is a pervasive problem in society and in organizations that involve close relationships between youth and adults.” Chapter 2 explains the “distribution of abuse incidents over time and the factors, both within and outside the church, that may have influenced this behavior.” Section 1 delineates the pattern and reporting of abuse: “Data shows that the problem of sexual abuse of minors by Catholic priests peaked in the 1970s, with a decline by the mid-1980s in all regions of the

Catholic Church in the United States.” Section 2 “seeks to explain the changes over time.” Section 3 addresses the distribution of accused priests in relation to seminary background and changes in seminary formation programs, 1980s-present. Evaluates 3 clusters of individual-level characteristics of priests who abused minors: “serious psychological disturbance, major mental illness, or personality disorder; behavioral experiences, disturbance in sexual development, or sexual history; and differences in attitude toward the ministry.” States: “The most significant conclusion drawn from this data is that no single psychological, developmental, or behavioral characteristic differentiated priests who abused minors from those who did not. Most abusers did not exhibit characteristics consistent with paraphilias with specific clinical characteristics...” Homosexual identity as a factor was not supported by the data. Priests who were sexually abused as children “were significantly more likely to commit acts of abuse than those who were not abused.” Chapter 3 examines individual-level characteristics of priests who committed abuse and explanations for abuse. Data sources include quantitative and qualitative methodologies. “The most significant conclusion drawn from this data is that no single psychological, developmental, or behavioral characteristic differentiated priests who abused minors from those who did not.” States that the clinical data does not support the “widespread speculation that homosexual identity is linked to the sexual abuse of minors by priests.” Chapter 4 describes diocesan responses to reports of sexual abuse, focusing on the period from 1985 onward. Uses Everett M. Rogers’ diffusion of innovations framework, a model of organizational change, to address “how changes gradually became accepted and realized by a majority of members... within the Catholic Church.” States: “The initial modality of the general organizational response to sexual abuse was a focus on the individual priest and on the use of psychological treatment for sexual abuse... In many, if not most dioceses, there was a failure to grasp what should be done in response to the harm to victims.” Notes a marked contrast in the nature of pre-1985 reports of abuse to dioceses and the period after. States: “Prior to 1984, the common assumption of those who the bishops consulted was that clergy sexual misbehavior was both psychologically curable and could be spiritually remedied by recourse to prayer.” Outlines the development of clinical treatment programs for sexual offenders in the 20th century. Table 4.1 displays the types of “initial action taken with an individual priest by a diocese after receiving a report of sexual abuse of a minor” for the periods of 1950-1979, 1980-1989, 1990-1999, and 2000-2003. In describing diocesan responses in the 1990s, identifies a number of factors negatively affecting the responses. Chapter 5 describes the findings of the attempt to assess the ecological circumstances in which the abuse occurred, i.e., “the nature of the relationships between the priests and those they abused (before, during, and after the abuse), the nature of the activities with the priests (both appropriate and inappropriate), the development of the abusive relationships, the response to the abusive behavior, and the methods and timing of disclosure about the abuse.” The approach corresponds the 3rd precondition of sexual abuse in David Finkelhor’s 4-part model, and to situational crime prevention strategies. That focus on reducing opportunities for crime. Based on the Nature and Scope data, states that the findings “indicate that the duration and frequency of abuse are affected by situational factors rather than psychological or gender-specific factors... Overall, the constancy of the data indicates that opportunity plays a significant role in the choice of victims.” Very briefly describes priests’ grooming behaviors. Using a framework of *techniques of neutralization*, describes priests’ use of the techniques and the mechanism of *deviance disavowal* to persist in acts of abuse. Divides *neutralization techniques* into *excuses* and *justifications*. *Excuses*, which admit to wrongful acts but deny responsibility, include: *denial of the victim* and *denial of responsibility*. *Justifications*, which admit to events but not their wrongfulness, include: *denial of injury* or *minimizing harm*, *appeal to higher authority* or *higher loyalties*, and *condemnation of the condemners*. Forms of *denial of responsibility* reported by priests included using or being addicted to substances, or being sexual or emotionally immature. *Denial of the victim* included claims that the victim participated by being seductive, colluding, or not resisting. Denial of the abused person’s identity as a victim was a means to allow a priest to see himself as a victim, thus absolving himself of abuser status, a form of *deviance disavowal*. *Appeal to a higher authority* included situations in which “the priest had sought and felt that he had been given forgiveness,” e.g., by the victim, God, or for having participated in treatment or punishment. “...some of the accused priests believed that the subcultural process of forgiveness should be enough to end the process of condemnation.” Spiritualizing their failures as sinful men

rather than as priests who committed deviant behaviors allowed acceptance of wrongful behavior but denied the behavior as sexual abuse, thus failing to recognize the victim was harmed. A way to *minimize harm* was to case the interaction as other than abusive, e.g., it was a friendship or romantic relationship. Ways of *condemning the condemners* included blaming Church hierarchy for poorly preparing them to be priests, claiming they were denied due process by the Church, and labeling the hierarchy's responses to accusations against them as unforgiving, a view that "essentially eliminated the 'penance' part of the process of reconciliation." Observes: "The techniques of neutralization, while similar to those of sex offenders in the general population, were rooted in the culturally specific vocabularies of motives unique to the Catholic Church." Concludes: "The explanations for the onset, persistence, and desistance from abuse are incredibly complex and involve a multitude of factors." Chapter 6 is a 5-page presentation that summarizes the findings and makes recommendations for prevention policies in relation to education, situational prevention models, and oversight and accountability. Also suggests directions for further research. Appedices include a glossary. 481 endnotes.

Thibodeau, David, & Whiteson, Leon. (1999). *A Place Called Waco: A Survivor's Story*. New York, NY: Public Affairs (Perseus Books Group), 365 pp.

Thibodeau, who lives in Austin, Texas, was a member of a religious community with Branch Davidians roots which was centered at its Mount Carmel compound near Waco, Texas; the community was led by David Koresh, neé Vernon Howell (1959-1993). Whiteson, a writer, is based in Los Angeles, California. A memoir, analysis, and commentary which focuses on the 51-day siege in 1993 of the compound led by federal agents of the Bureau of Alcohol, Tobacco, and Firearms, and the Federal Bureau of Investigation, and supplemented by other federal, state, and county agencies. On the day siege began, 6 adults in the compound 4 BATF agents died; on the day the siege ended, 80, including children, in the compound died. [Sources vary as to the total number of deaths on the last day.] The Branch Davidian sect emerged in 1955 in a schism with an earlier 20th century Davidian group which had left the mainstream Seventh-day Adventist denomination. After Koresh assumed leadership of the Branch Davidians, his teachings moved beyond its doctrines. Traces Thibodeau's history, including his meeting Koresh in 1990. Thibodeau was originally attracted to Koresh's music business and personality, and grew to embrace his teachings which were based on Hebrew scriptures and the New Testament, particularly the Book of Revelation. Thibodeau, then 22-years-old, moved to the Mount Carmel compound in 1991 where he lived intermittently. Describes the approximately 130 Mount Carmel residents, including children, when the siege began as "an international group of men and women of various ages and nationalities." Life at Mount Carmel is described as a structured patriarchy, e.g., gendered divisions of labor and a gendered dress code, with "deprivation and rigors" due to "primitive conditions." In a rejection of the secular world, their children were home-schooled. Koresh taught that the "coming confrontation with adverse forces" or "End Time" as prophesized in scripture was soon to occur. Koresh called for those who lived at Mount Carmel to make a total commitment to his teachings and the community norms. Based on what was termed Koresh's "New Light revelation" in 1989, celibacy was mandated for everyone, single and married, except for Koresh: "Sex was a distraction, David told his people, an untamed power seducing the spirit away from its focus. Only David was given the right to procreate with any of the women, married or single, to generate the inner circle of children who would rule the coming kingdom to be established in Israel." Describes Koresh as having "a group of ten or so women [including the wives of some other community members] and their children known as the 'House of David.'" Chapter 8, "On Rape, Abuse, and Guns," describes Koresh as beginning his involvement with girls who were legal minors after he returned from Jerusalem in 1985: "He claimed that the vision he received on Mount Zion included a command to have a child with Michele..." who was the younger sister of Rachel, Koresh's legal wife. The sexual relationship began with Michele when she was 12. States that he "took as wives" a 14-year-old, 17-year-old, 20 year old, and a 13-year-old. Lists the names of the females who "were added to the House of David... By April 1993, David had had sexual relations with a total of fifteen women... and had fathered seventeen children with eleven of them."

Thigpen, Thomas Paul. (Ed.). (2002). Shaken by Scandals: Catholics Speak Out about Priests' Sexual Abuse. Ann Arbor, MI: Servant Publications, 230 pp.

The book, a compilation of brief materials, is organized around 2 questions: How could the scandal caused by U.S.A. Roman Catholic clergy's child sexual abuse and bishops' neglect of the problems have happened? What can be done? Contributors are all Catholic and either male or corporate authors, except for one woman, and include: journalists, priests, lay apostolate leaders, a parent, a psychotherapist, a moral theologian, a social/political analyst, an historian, a group of editors, Pope John Paul II, the U.S. cardinals, and a president of the U.S. Conference of Catholic Bishops. Section 1, "Understanding the Crisis," consists of 6 pieces, and includes: overview and consideration of some identified roots of the problem, including failings within the Church, progressive teachings, failure to live up to the standard of clerical celibacy, and the influence of gay subculture. Section 2, "Responding to the Crisis," consists of 8 pieces on various topics: helping victims; steps for the U.S bishops to take; responses that faithful, i.e., orthodox, Catholics should make; responses that faithful priests need to make; responses to children; responses to non-Catholics; practical guidelines to lay Catholics; lessons from Church history. Section 3 consists of excerpts from scripture and a variety of authors, and prayers, all topically arranged. Section 4 consists of 4 texts of Church officials' formal responses to the crisis in April and June of 2002.

Thoburn, John, & Baker, Rob. (2011). "Church Systems, Ecology, and Clergy Sexual Misconduct." Chapter 1 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 3-22.

Thoburn "is a licensed psychologist and licensed family therapist in the state of Washington," and "is an associate professor clinical psychology at Seattle Pacific University," Seattle, Washington. Baker "is a Washington state licensed marriage and family therapist and licensed mental health counselor." By the book's editors, the chapter is 1 of 2 in Part 1, "Introduction to a Holistic Approach to Clergy Sexual Misconduct." States: "The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book." Uses a systems approach based on the "contextual world of a minister [that] consists of three parts" – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. Juxtaposes a theology of reconciliation with "a theology rooted in retribution," which "is often expressed through expulsion of the pastor when dealing with clergy conduct." States: "Our understanding of Christ's work of reconciliation is reflected in a culture of recovery... Essentially, recovery begins through Christ at the core level of one's internal neurology." Analyzes the Hebrew Scriptures story of David and Bathsheba to illustrate their systems approach in relation to "clergy sexual misconduct," a term they do not define formally. Draws upon science, health, and scripture. 41 references.

Thomas, Gordon. (1986). Desire and Denial: Celibacy and the Church. Boston, MA: Little, Brown and Company, 529 pp.

Gordon, born in Wales, has worked as a foreign correspondent and authored dozens of books. "This is the story – the first of its kind – of how supremely hard it is for any [Roman Catholic] priest and nun to live by [the] man-made rule [of celibacy] the sort of life that challenges the law of nature. The biographies of five people make up the story. Each person is chosen because he or she is representative of the complex and often disturbing issues raised by the demands of sexuality in celibacy." Set in the 1970s. Writing style is like that of a novel. Fr. Philippe, a diocesan priest, sexualizes his relationship with 2 women. The first, younger than him, taught Sunday school and was a lector at the parish where he was serving. The other was the daughter of a woman in a parish he was serving who suggested he could "drop by [the daughter's] house and explain [to the daughter that] she must stop feeling sorry for herself" following a broken engagement." He meets

the daughter at a family dinner hosted by the mother at which he is a guest. His image of himself as a priest distributing the host as mass is described as: “Standing here at the sanctuary rail he was *Alter Christus*, Another Christ. His every word and action this morning has once more been performed in the full, sublime, and majestic knowledge that was again God’s direct instrument.”

Thomson, James G., Moarolla, Joseph A., & Bromley, David G. (1998). “Disclaimers and Accounts in Cases of Catholic Priests Accused of Pedophilia.” Chapter 10 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 175-190.

All are with Virginia Commonwealth University, Richmond, Virginia: Thomson is a graduate student, and Marolla is chair and professor, Department of Sociology and Anthropology; Bromley is a professor of sociology. “In this chapter we examine the types of narratives [Roman Catholic] priests construct in initiating sexual relationships with children and in explaining their conduct when the violations are exposed.” Draws from 4 books and 257 press reports of Roman Catholic priest child sexual sexual abuse cases. Uses sociological analysis to divide the narratives into 2 broad types. The first is prospective interpretations or disclaimers that “are constructed within the perpetrator-victim relationship and are concealed from others by various means.” The second is retrospective interpretations or accounts that follow public exposure. Of 5 different types of disclaimers (hedging, credentialing, sin license, cognitive, appeals for the suspension of judgment), the authors found that “virtually all of the explanations priests offered to children in the incidents we examined are credentialing disclaimers. In most cases the their authoritative statements take the form of simply asserting divine approval for the proposed relationship.” Cites several examples. They note: “The credentializing strategy places the priest firmly in control of the situation; it asserts a legitimate basis for the connection that then can be veiled from outside observation.” Later they note: “Priests draw on their spiritual authorization in most instances to legitimate the lines of action they are about to take. Particularly in dealing with children, this strategy maximizes the priest’s capacity to orchestrate the interaction, reduces the necessity for more difficult, complex negotiation, and creates the basis for sealing off external disclosure.” They utilize a typology of 2 broad types of accounts – excuses, which mitigate the actor’s responsibility, and justifications, which normalize the act in question. 6 types of justification are defined: denial of injury, denial of victim, condemnation of condemners, appeal to loyalties, sad tale, self-fulfillment. Their analysis found that “almost every instance [they examined] involved denial of injury accounts.” Examples included statements that the sexual contact was consensual, contact involved persuasion and not coercion, and the child involved retains no hostility toward the priest. Defines 4 types of excuses – accident, defeasibility, biological drives, scapegoating. Their analysis found that 3 types predominate the accounts – accident; scapegoating, which was usually employed by Church administrators; defeasibility. Cites several examples. Notes that excuse accounts admit wrongfulness but deny culpability. The primary form of defeasibility used by priests was psychological disorder, an excuse that focuses on behavior rather than character, and offers the possibility of rehabilitation. Presents 2 general conclusions: narratives are better interpreted as a sequence rather than as separate elements, and narratives must be examined in a social structural context as well as symbolic. Observes: “The data on priest sexual abuse presented here illustrate how explanations for [deviant] action formulated at the prospective stage [of commission] limit the degrees of freedom and shape the nature of accounts at the retrospective stage [after discovery].” References.

Thueson, Helen. (No date). A Guidebook for Clergy on... Sexual Assault, Trauma & Spiritual Healing. Austin, TX: Texas Association Against Sexual Assault, 20 pp. [Accessed 12/27/17: <http://taasa.org/wp-content/uploads/2015/05/sexual-assault-trauma-spiritual-healing-clergy-guidebook.pdf>]

Thueson is not identified. The most recent reference is 2003. States in the introduction: “The responsibility of ministers and church leaders is great. Religious leaders are often seen as the ‘mouthpieces of God’ and have tremendous power and influence with believers and even to some degree with non-believers. It is extremely important to become educated about victims and sexual abuse issues before attempting to counsel with this population.” Notes that “since religious communities have often avoided [issues raised by existential and philosophical personal questions of victims of sexual trauma which are best addressed in spiritual and religious contexts], the sense

of isolation and betrayal can be even more pronounced by sexual assault victims seeking spiritual support and guidance.” States: “This guidebook will provide the reader with legal definitions of sexual assault and what constitutes consent. Common myths will be discussed and the facts about these issues will be clarified. Sexual violence, the nature of trauma and post-traumatic stress syndrome will be explained. Finally, a practical guide for providing assistance crisis intervention will be provided.” In the 3-paragraph section on consent, states: “A perpetrator may gain access to a victim through pressure. An unwilling partner might be coerced or intimidated into sexual activity by a person in a position of power or dominance. Employers, clergy members and police officers that use their position to gain access to nonconsenting sexual partners fall into this category.” 8 sets of myths and facts address the topic of rape. Regarding the crisis response of assessing a victim’s safety, states: “It is also important to give some thought to how you will handle situations where the victim’s abuser is a member of your congregation or a member of the clergy. Discuss these scenarios with the leadership of your church and decide what your policies will be should this situation arise. The one place that people should always feel safe and secure is in their chosen place of worship and within their faith communities. If the perpetrator is also a member of this community the victim loses this safe haven and this source of support.” [By standards of trauma-informed care in 2018 and/or mandatory reporting laws, the 6-line paragraph on confidentiality is questionable.] Regarding helping a victim “regaining a sense of personal empowerment and control in their lives,” notes that “pastors and ministers often injure victims out of ignorance or carelessness... Helpers, especially clergy and spiritual leaders, must be extra cautious of causing second wounds.” The 3 primary spiritual concerns identified are: “Why would God cause or allow this [sic] happen to me?” “Why me? What did I do to deserve this?” “Does God see me as unclean? Have I lost my virtue or my chastity?” 6 paragraphs are devoted to forgiveness. 1 footnote; 10 references. Many fact-based statements lack a source.

Thyne, Patrick. (2014). The Awful Grace of God: A Memoir of Faith, Death and the Survival of Hope. (No place of publication): CreateSpace Independent Publishing Platform, 299 pp.

Thyne is a marriage and family counselor, Patrick Thyne & Association, Pasadena, California. Based on his professional and personal life, the book is a memoir of his life from childhood to the present. A storyline in the opening 7 chapters begins with his attending the children’s program at First Presbyterian Church in Hollywood, California, which in the 1950s was the largest church in the denomination. He learned “literal, mostly fundamentalist interpretations of the bible,” and as a young adult became a minister in the Presbyterian Church (U.S.A.). He reports that in 1973, less than a month after he was named the interim head of staff of a large congregation, the San Marino Community Church, San Marino, California, he began his 1st “indiscreet encounter” with women congregants, “maybe half a dozen in all.” In that year, he engaged sexually “several times each week with various women.” To further his effort to obtain a promotion from interim to senior pastor in 1974, he contacted each of the women, “getting assurances from each one that they would keep our secret.” His continued his “private behavior” as a pastor who engaged in a “furtive rendezvous” with multiple congregants. Chapter 7, “Unraveling,” describes how, after having been senior pastor of the San Marino Church, he was removed from his professional standing as a minister in 1981 by the denomination after some of the women had come forward to report his sexualization of his pastoral role relationship to them as congregants.

Tindall, Dennis. (2011). “Policies and Procedures for Safeguarding Children in the Local Church.” Chapter 23 in Geary, Brendan, & Greer, Joanne Marie. (Eds.). The Dark Night of the Catholic Church: Examining the Child Sexual Abuse Scandal. Stowmarket, Suffolk, England: Kevin Mayhew Publishers, pp. 527-554.

From Chapter 1, the book’s introduction: “When [Roman Catholic] Church historians of the future reflect on the early years of the twentieth century, it is likely that the crisis related to the sexual abuse of children, and the scandals that accompanied it, will have a prominent position... The scandal has reached beyond individual pathologies of perpetrators to the way that the Church understands itself, how it relates to civil authorities, how it deals with moral lapses and criminal activities of the clergy, and how the bishops and the Vatican relate to each other. This book has been written to provide an overview of a range of issues related to this topic.” Tindall is a parish

priest of the diocese of Hexham and Newcastle in northeast England. From 1994 to 2009, he was the Child Protection/Safeguarding Coordinator for the diocese. Drawing upon his experience, he “trie[s] to show the Church in England and Wales, and in other parts of the English-speaking world, has been on a journey [in relation to clergy sexual abuse and the hierarchy’s response] which has involved deep pain but also profound learning.” Describes efforts at the diocesan and parish level to create a “culture of vigilance” that will “safeguard against harm caused by malice or default... The damaging consequences of failure have brought home to us, more than ever before, the need for transparency and accountability in all areas of Church life. High-calibre child protection/safeguarding work is a paradigm for the honesty and openness which should characterise all expressions of a Church activity. Secrecy, manipulation and authoritarianism breed a culture in which abuse can flourish.” States at the outset: “Training for our [“ordinary parishioners”] is about expanding their knowledge, increasing individual awareness, identifying skills and internalising a sense of personal responsibility – refining and enlarging what’s already there.” Very briefly addresses some topics that relate to the policy and procedures of the Bishops’ Conference of England and Wales, e.g., criminal background checks as a “means of formalising measures of probity and trustworthiness,” and some that are related to national law, e.g., the Children Act of 1989 “require[ing] us to recognise what is commonly referred to as the ‘paramount principle’ – that the child’s welfare should be the paramount consideration for a court determining any question with respect to a child.” Also addresses some topics, e.g., forgiveness, regarding helpful and unhelpful practices in relation to offenders and victims. Very briefly discusses the behaviors of sexual abusers based on the 4 preconditions model of David Finkelhor. States that the “model helps us to appreciate that if Church members are not sufficiently alert to how abusers operate, intervention thwarting the abuse is unlikely to take place, and consequently the onus is left on the child – and that is an unjust if not impossible burden.” Lists some key government and Church documents, 1989-1997, that “have formed the backbone of Catholic Church practice” in England and Wales. Cites the Church’s collaboration with “statutory agencies – notably the police, social services and probation” as a blessing: “The mutual recognition of best practice has created colleagues in these professions where we appreciate the contributions each makes to the pursuit of justice and safety.” Also credits the work of the Diocesan Safeguarding Commission, “a multidisciplinary group of experts and experienced individuals with an independent chairperson” that was established in 2001. In 3 paragraphs, discusses the needs of a parish following the removal of a priest against whom allegations of sexual abuse have been made. Concludes by reflecting briefly on a number of topics, referring to his 15 years of “working in the field of child protection within a diocese.” 32 footnotes.

Toben, Bradley, & Helge, Kris. (2013). “Clergyperson Sexual Misconduct with Congregants or Parishioners: Past Attempts to Impose Civil and Criminal Liabilities and a Proposed Criminal Law to Increase the Likelihood of Criminal Punishment of Perpetrators.” Chapter 7 in Renzetti, Claire M., & Yocum, Sandra. (Eds.). (2013). *Clergy Sexual Abuse: Social Science Perspectives*. Boston, MA: Northeastern University Press, pp. 144-171.

From the book’s preface and the description by Claire M. Renzetti, co-editor, in Chapter 1, an overview of the volume: The book consists of chapters adapted from presentations in a lecture series at the University of Dayton, Dayton, Ohio, 2003-2004. “The purpose of this book is to examine clergy sexual abuse in the United States through the prism of social science interdisciplinarity [sociology, criminology, religious studies, anthropology, psychology, social work, and law], with a focus on the cultural, institutional, and structural factors that contribute to the problem and therefore must be understood to address it effectively. ...the complexity of social problems demands an interdisciplinary analysis that, in turn, suggests multilayered solutions.” The main objective was to “mov[e] the discussion beyond the level of individual pathology [of the offender] to the macro level of structure, organization, and culture.” Toben is dean, Baylor Law School, Baylor University, Waco, Texas. Helge is the scholarly communications librarian, University of North Texas, Denton, Texas. “In this chapter, we propose a new criminal law that could be used to criminally punish a clergyperson who commits sexual misconduct with adults.” Defines *clergy sexual misconduct* “as any sexual contact or

action that is not consensual.” Uses the term *clergy person* “to refer to all of the principal leadership roles at the head of a congregation, synagogue, or parish, such as ministers, rabbis, imams, and priests.” Notes that only 13 states in the U.S.A. and Washington, D.C. have penal statutes “that, in at least some circumstances, support the criminal prosecution and punishment of clergypersons engaged in sexual misconduct with congregants or parishioners. These statutes turn on various linguistic formulations, most commonly specifying that the misconduct occurred within the confines of the counseling relationship... Only a handful of state penal statutes address clergyperson sexual misconduct outside of the context of the counseling relationship.” Notes various reasons for why it is “difficult to bring a successful civil suit against a clergyperson for sexual misconduct with a congregant or a parishioner.” Very briefly describes the legal concepts of professional malpractice and standard of care, and fiduciary duty as the bases for a civil suit against a clergyperson who committed sexual misconduct, and/or against an entity like a Roman Catholic diocese that assigned or employed a priest who committed sexual misconduct. As the legal basis for barring such civil suits, very briefly reviews the 3-prong test in the federal Supreme Court case of *Lemon v. Kurtzman* (1971), particularly the prong regarding excessive entanglement of government and religion. In establishing the rationale for their proposed criminal law, notes that “in all fifty states and the District of Columbia, nonconsensual sexual contact is punishable by criminal law.” Offers the criminal legal theory of abuse of positional authority to premise criminal liability of clergy, based “on the reality of unequal positional power and influence between the [clergy and congregant or parishioner]” and “the emotional fragility or vulnerability of the congregant” who was victimized. Cites the decision in the federal Supreme Court case of *Lawrence v. Texas* (2003) as a basis for their proposed model criminal law. Identifies legal criteria that a statute’s language must fulfill. States that “the issue to be resolved in the case of a clergyperson having sexual contact with a congregant or a parishioner is whether the characteristics of a relationship with a child can also characterize a clergyperson’s relationship with some adult congregants or parishioners, given appropriate circumstances surrounding the emotional content of the relationship. In other words, does the clergyperson project a position of power and authority over his or her congregants or parishioners to the extent that consent might not be independently given by an adult congregant or parishioner?” Presents specific phrasing for a model bill. Very briefly notes similarities to their model’s language and that of the 2009 Arkansas statute regarding a clergyperson who is “in a position of trust or authority over victim and use[s] that trust or authority to engage in prohibited sexual contact by taking advantage of the trust, reliance, emotional intimacy, and vulnerability that arise between the clergyperson and the victim by virtue of the relationship.” Critiques language in statutes in various states as potentially leading to violation of the First Amendment entanglement doctrine. Cautions that “religious cadres” acting as special interest groups could present barriers to enacting the model bill. Concludes that legislative efforts to address the problem of clergy sexual misconduct should “focus on positional authority” as a way to “prevent constitutional conflicts and equip governmental authorities with appropriate tools to effectively respond to clergyperson sexual predators.” 47 references.

Tobias, Madeleine Landau, & Lalich, Janja. (1994). Captive Hearts, Captive Minds: Freedom and Recovery from Cults and Abusive Relationships. Alameda, CA: Hunter House, 304 pp.

Tobias is a psychotherapist and exit counselor in private practice, and a former member of 2 cults. Lalich is associate editor, *Cultic Studies Journal*, co-coordinates a support group for ex-cult members, and is a former cult member. Part 1 “exposes the workings of cults and one-on-one cultic relationships; describes the dynamics of the thought-reform process and the effects of cult conversion; and presents... a profile of the cult leader.” Part 2 “deals with healing from the trauma of a cultic involvement.” Part 3 is “comprised of nine first-person accounts of freedom and recovery from a cult experience.” Part 4 focuses on “special concerns,” including children in cults. Subtopics include: sexual abuse by cult leaders, sexual abuse of children, sexual abuse in one-on-one cultic relationships, ritual abuse, sexual control, postcult sexuality, and religious cults

– Christian and Eastern meditation. Chapter 11 is about healing from sexual abuse and violence. Sexual abuse is defined “as the misuse of power in a cult or cultic relationship whereby a member or partner is sexually exploited to meet the conscious or unconscious financial, emotional, sexual, or physical needs of the leader, other partner, or group.” Numerous first person statements.

Tolbert, Mary Ann. (2005). “Where Have All the Young Girls Gone?” Chapter 10 in Boisvert, Donald L., & Goss, Robert E. (Eds.). Gay Catholic Priests and Clerical Sexual Misconduct: Breaking the Silence. Binghamton, NY: Harrington Park Press (imprint of The Haworth Press, Inc.), pp. 163-167.

Tolbert is a professor of Biblical studies and executive director, Center for Lesbian and Gay Studies, Pacific School of Religion, Berkeley, California. Her starting point is that “[a]ttention to the sexual abuse of girls and young women has been largely absent from the ongoing debate in the media over clergy sexual abuse in the Roman Catholic Church.” Cites the estimates by A.W. Richard Sipe that “more than twice as many priests are sexually involved with females as with males...” Identifies as a possible reason for the absence as the pervasive heterosexism in U.S. culture and the Church that “tend[s] to dismiss or trivialize the victimization of females by male clergy while dramatizing the plight of males.” Heterosexism allows female victims to be “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...” In cases involving abuse, she calls for the exercise of moral judgment based on factors other than gender, “factors that include consent, maturity, commitment, mutuality, trust, and the lasting beneficial effects of the relationship for both participants.” [It is not clear what her position is on the ability of older adolescent males to consent to sexual relations with priests.] 6 references.

Torfs, Rick. (2004). “Child Abuse by Priests: The Interaction of State Law and Canon Law.” Chapter in Ammicht-Quinn, Regina, Haker, Hille, & Junker-Kenny, Maureen. (Eds.). The Structural Betrayal of Trust [*Concilium* series, 2004/3]. London, England: SCM Press, pp. 110-119.

From a collection of articles that is described in the Introduction to the volume as follows: “The title of this volume... is meant to capture two dimensions of the sexual abuse crisis within the Catholic Church: the offences themselves which exploited the attitude of unquestioning trust and good will of children and parents towards their priests, and the subsequent experience of institutional denial, cover-up, hostility and juridical self-protection which they encountered when they had reached the stage, often many years later, of being able to report the crimes to the church authorities.” Torfs is dean, Faculty of Canon Law, Catholic University of Leuven, Leuven, Belgium. Section 1 analyses “the canonical norms and tools as formulated by the 1983 Code of Canon Law, and why they failed to deal successfully with child abuse by priests.” Very briefly considers canons 277 (celibacy), 1394 (violation of celibacy), and 1395 (violations of clerical chastity) as providing adequate structural basis for the Church to respond to child sexual abuse by priests. His position is that the Church’s failure “to deal with the issue of child abuse in a satisfactory way” is explained legally in the combination of two factors: “namely, (a) the fact that the church still operates as a *societas perfecta* and (b) the observation that the legal culture within the church falls short of modern juridical standards. It is precisely the interaction of both elements that explains the disastrous results we are currently confronted with...” Describes *societas perfecta* as originally a pre-Vatican II Catholic position that “developed as a theological construction to demonstrate the independence of the church from unjustified civil interference.” Cites canon 22 in the 1983 Code as continuing this construct in the post-Vatican II period: “Canon law can defer freely to secular norms, although not always. In case divine law is involved, secular norms have to give way. God comes first. Moreover, even if divine law is not in danger, canon law remains autonomous. Church authorities can freely decide whether or not they want to make use of civil norms.” Regarding what he terms as the “poverty of canonical legal culture,” he states: “Although the Code, theoretically speaking, possesses an adequate set of norms, enough at least to tackle sexual abuse problems (canon 277, canons 1394 and 1395), the practical implication of these norms remains problematic.” His specifics include the necessity of relying on a judicial process (canon 1342) to achieve dismissal from the clerical state for child abusers, and the ideological non-application of penal law. Section 2 considers the role of state law, including increasing pressures extended to churches and religious groups. Notes that more recent Western

legislation has extended the scope of its application, and that “judges (and public opinion) are less reluctant to apply existing norms in matters regarding churches and religious groups.” Observes: “The result of this evolution is obvious. Canon law loses its monopoly position in determining the legal status of people employed by the church... With regard to child abuse by priests, jurisprudence concerning both liability and professional confidentiality affects churches and religious groups more than before. This evolution stimulates churches to adapt their legal norms in the direction of overall state standards.” Notes liability issues in the U.S., Belgium, the Netherlands, England, and Ireland, but only specifies for the U.S. Also notes confidentiality issues, and cites a 2001 case in France. Section 3 offers “some remarks with regard to the future role of both canon law and church-state relationships...” Footnotes.

Tosatti, Marco. (2019). Viganò vs. the Vatican: The Uncensored Testimony of the Italian Journalist Who Helped Break the Story. (Pellegrino, Giuseppe, Trans.) Manchester, NH: Crisis Publications (imprint of Sophia Institute Press), 136 pp.

Tosatti is an Italian journalist and author whose work focuses on the Roman Catholic Church. Addresses multiple themes related to statements by retired Roman Catholic Archbishop Carlo Maria Viganò which center on former Cardinal Theodore McCarrick and Pope Francis. Viganò “was secretary-general of the Governorate of Vatican City State from July 2009 to September 2011 and then apostolic nuncio to the United States from October 2011 to April 2016.” McCarrick retired in 2006 as the Archbishop of Washington, Washington, D.C. “In June 2018, he was removed from public ministry because of credible sexual misconduct allegations. In July 2018, he resigned from the College of Cardinals, and in February 2019, he was laicized.” [Since the early 1990s, McCarrick had been reported privately to U.S.A. bishops and the Vatican for sexual misconduct against Catholic male seminarians. Allegations of sexual abuse of minors were reported by journalists in 2018. In a Church trial, McCarrick was found guilty of sexual acts of abuse against seminarians and minors. The apparent lack of action by Church officials after being notified led to a Church investigation which implicated Pope John Paul II and Pope Benedict XVI, but absolved Pope Francis.] In 2018, through Tosatti, Viganò released a letter describing warnings to the Vatican about McCarrick, and called upon Pope Francis and others to resign for having failed to act upon being notified. Tosatti describes his role as that of editing the document which is reproduced. The book includes 2 later documents by Viganò, refutations by the Vatican and a cardinal, and analysis by Tosatti which defends and supports Viganò. A recurring theme of Viganò and Tosatti is the “pervasive clerical homosexuality” in the Church.

Touher, Patrick. (1991). Fear of the Collar: Artane Industrial School. Dublin, Ireland: The O’Brien Press Ltd., 176 pp.

Touher lives in Dublin, Ireland. First person account: “...a true story of a young orphan boy’s term spent in Artane Industrial School, Dublin, from 1950 to 1958. I was that boy.” Born in Dublin, Ireland, Touher was placed by his ill and poor mother at St. Brigid’s orphanage that was operated by Roman Catholic nuns in Dublin. He was sent to a foster home, and just before turning 8 years old, he was sent by a court to Artane in March, 1950, where he lived until his 16th birthday. Artane, opened in 1870, was one of 60+ industrial schools in Ireland, 40+ of which were for girls. Artane was operated by the Christian Brothers, a Roman Catholic order, for boys 8-to-16. It was a residential school that taught agricultural and industrial skills. During Touher’s time there, it consisted of 50 dormitories, each of which housed approximately 180-200 boys. Artane was self-sufficient and the boys worked the farm on the grounds, operated the laundry, and made their own clothes and shoes in what Touher calls “a rigid system of discipline and order.” They were taught a series of trades, including weaving, tinsmithing, carpentry, painting, blacksmithing, cabinetmaking, baking, shoemaking, tailoring, cartmaking, wheelmaking, and ironfitting. The tone for the verbally and physically aggressive environment was set by the Christian Brothers. In addition to the standard corporal punishment, some Brothers frequently beat boys with their open hands, clenched fists, and leather straps on the face, head, and buttocks. Touher reports a Brother who sexually molested boys, including himself in 1951 after the Brother flogged him after making him strip naked. [See also this bibliography, this section: O’Doherty, Iseult. (1998).]

Tracy, Denise D. (1995). Healing the Congregation. Bethesda, MD: The Alban Institute, Inc., 33 pp. [Special Papers and Research Reports series; published on demand.]

Tracy is a minister in the Unitarian Universalist Association and is identified as a church consultant, Oak Park, Illinois. The document is a 5-session curriculum “created for use by any congregation that has experienced *clergy sexual abuse*, which is defined as “the sexual involvement of a Pastor with a member of the church community.” The purpose “is to empower the congregation to meet in small groups for the purpose of education and support... This curriculum can help people articulate and understand their feelings, and can educate people in the basic issues involved in clergy sexual abuse... This curriculum can model how to discuss and differ without fracturing the community.” The structure is based on “several of the leading resources in the field responding to clergy sexual abuse” – an article by Larry Graham, which is reprinted in the document [see this bibliography, Section 2a: Graham, Larry. (1991).]; Marie Fortune’s Is Nothing Sacred? When Sex Invades the Ministerial Relationship. [see this bibliography, this section: Fortune, Marie M. (1989; 1992).]; an article by Donald C. Clark, Jr., which is reprinted in the document [see this bibliography, Section IIa: Clark, Donald C. (1993).]. Among the items included are: logistics of recruiting and training facilitators; code of ethics or group guidelines for participants; step-by-step agenda for each session; 2 brief policy statements; a healing wheel developed by Rev. Chilton Knudsen.

Tracy, Steven R. (2005). Mending the Soul: Understanding and Healing Abuse. Grand Rapids, MI: Zondervan, 270 pp.

Tracy is vice president, academic affairs, and associate professor, theology and ethics, Phoenix Seminary, Scottsdale, Arizona, and was formerly on the pastoral staff, First Baptist Church, Tempe, Arizona. He and his wife operate “a non-profit ministry that provides training, curricula, and education for abuse healing.” Written as “an accessible handbook for the wounded and for the shepherds (both lay and professional) who seek to care for them.” Part 1 “addresses the nature of abuse” by considering 5 types – sexual, physical, neglect, spiritual, and verbal – and how each is “a perversion of the image of God.” Offers definitions and characteristics. Part 2 “explains the effects of abuse” by considering “shame, deadness, powerlessness, and isolation as four of the most persistent and destructive effects...” Part 3 discusses healing, and includes chapters on rebuilding trust with God and forgiveness. Appendices include a child protection policy for a church, a screening form for applicants seeking to work with children or youth at a church, an oral screening interview, and warning signs – symptom and description – of potential abusers. Footnotes from a wide range of clinical and religious literature.

Traina, Cristina L. H. (2011). Erotic Attunement: Parenthood and the Ethics of Sensuality between Unequals. Chicago, IL: The University of Chicago Press, 363 pp.

Traina is an associate professor, Department of Religious Studies, Northwestern University, Evanston, Illinois. From the introduction: She explores the maternal/infant child relationship as “a moral window not just into contemporary Western constructions of maternity and women’s sexuality but also into the larger question of all sexual and erotic dynamics of relationships between unequals... The project is to *acknowledge, embrace, and deal justly with the erotic dimension of all human relations*, especially those with unequals.” [italics in original] A contextual factor is the “complex of deeper and politically more difficult realizations whose significance has been heightened by the resurgence of the Roman Catholic pedophilia and sex abuse crisis in its twofold form: as a crisis of widespread abuse of children and vulnerable adults, and as a crisis of institutional culture that systematically permits or even encourages such abuse de facto while condemning it de jure.” Her interdisciplinary approach relies on Christian theological ethics, including “feminist/liberationist theology,” as the “point of coalescence.” Focusing on the nursing mother/breastfeeding infant relationship, Chapter 1 discusses the cultural construction of multiple and conflicting meanings of women’s sex and sexuality as a step “to describ[ing] the [ethical] borders between constructive and exploitative pleasure.” Chapter 2 further explores models of women’s sex and sexuality by considering accounts from medieval mystics and reports in clinical literature. Chapter 3 identifies as a contemporary problem “that the still-ambivalent Western public idealization of sex between social equals is too young (at most

half a century) to have set up a solid bulwark against a much longer precedent of eroticizing inequality with a social system found on gendered power differentials... The bulk of this chapter will argue that [the earlier system of inequality] deserves denunciation *as a system of domination and subordination.*" [italics in original] Defines *erotic* as "signif[ying] desire for holistic union with a person (or, in the case of temperance, with a sensual good," a union that is "often sensual but not necessarily sexual." Chapter 4 argues "that under the influence of Freudianism [i.e., a sexual reductionism consisting of "the ideas Western culture has gleaned selectively from Freud and his predecessors"], Westerners, especially Americans, have ignored the complexity of intimate, bodily relations, instead selecting a few implicitly contradictory strands of meaning from them and labeling them 'sexuality.'" Chapter 5 is a concrete and practical argument that affectionate, firm, and appropriate touch – "which cannot be given without also being received" – is a human need and moral right. Such touch "promotes not only developmental health in young children but also physical and psychological health in people of all ages, through myriad pathways whose relationships are not yet fully understood." Chapter 6 examines Western constructs of eroticism and child sexual abuse perpetrated by caregivers, e.g., incest, "in order to grasp more firmly the characteristics of constructive sensual affection." Analyzes caregivers who commit sexual abuse as having transformed the natural human "'egologism' (the self as the vantage point on the world) to 'egocentricity' (the self as the focus of the world)." Her conclusion is that human "emotional, moral, and to some degree physical formation begin with sensual attunement, and sensual attunement demands an adult who is reasonably centered and comfortable in relationships with children because he or she is reasonably clear about the boundary between self and other. ...while caregivers' psychological stability is certainly a prerequisite for attunement, it must never be separated from two other essential needs: adequate social and economic support... and reversal of the tenacious eroticization of inequality... Social justice, strong family and community bonds, and a culture of honoring the vulnerable are preconditions for the kind of attunement that discourages abuse and victimization." Chapter 7 "attempts a theological description of embodied erotic right-relation, concluding that both an internal critique of the abusive actor and an external description of the sinful consequences of abuse are essential to any adequate analysis of erotic distortion." It argues "that an adequate theology of embodied relationship entails a spirituality – a contemplative practice," which results "in a committed but detached love of self and others," an attunement. Analyzing justice from the perspective of the person who has been victimized, states that the victimization of one "who is inevitably physically captive and developmentally dependent *increases* the abuser's sin through two *additional* abuses of power," i.e., the victim is not free and is also dependent on the person committing the abuse. [italics in original] The chapter's reprise states: "If the authors discussed in this chapter converge on one point, it is this: sensual violence and neglect flourish best in an atmosphere of communal denial and in the absence of a positive ethic of temperate, just sensuality. If violence and neglect are not discussed, their significance can be minimized, and their more egregious appearances can be passed off as random, surprising eruptions within a basically healthy system." Chapter 8 "is the theological core of the argument," and critiques contemporary eros theologies, argues against androcentric desire, and argues "for a contemporary critical reappropriation of Platonic erotic love of less powerful persons, minus its androcentrism and its era's sexuality of inequality and eroticism." Chapter 8 states that "erotic power receives its value from the ends for which it is deployed and the means that it pursues." Identifies as relationships of "inequalities of power.. on which empowerment depends" as including "teachers and students, medical practitioners and patients, employers and employees, clergy and lay people." "Together chapters 7 and 8 conclude that proper eros toward the less powerful is a matter of virtue (subjectively, in the more powerful person) and of upholding standards of justice (objectively, toward the less powerful)." Chapter 9 explores the feminist theological approaches of Carter Heyward and Marie Fortune "that criticize Western culture's tradition of sexual exploration but that disagree about strategies for its correction... I argue that relational psychotherapy and massage therapy ethics respond more realistically and comprehensively with concrete suggestions for practices that protect the goods of both the more and the less powerful people in an interaction, while preserving the conditions that promote healthy erotic relations. ...and reflects on the implications of the virtue of sensual attunement for social ethics." Describes the position of Fortune, who "has dedicated her career to sexual abuse recovery and prevention," as based on an ethical rule that "sexualized behavior and sexual contact

are permissible only between 'relative' equals not involved in a direct relationship of unequal power... In employer-employee, parent-child, pastor-congregant, teacher-student, and therapist-client relationships, the more powerful partners are responsible for ensuring that the rule is kept – no matter who initiates the contact. For sex betrays the trust that protects the less powerful..." Draws upon the work of Pamela Cooper-White, "pastoral theologian and therapist," and her ethical differentiation between "the helper and the helpee" in a professional helping relationship, which is based on "the stated purpose of the relationship and the reason it exists, [which] is to help the helpee." The Conclusion chapter "returns to the connections among sensuality, sexuality, and eroticism with which we began and reflects on the implications of the virtue of sensual attunement for social ethics." 65+ pp. of book endnotes.

_____. (2013). "Erotic Attunement: Rethinking Love Across Pastoral Power Gradients." Chapter 4 in Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). (2013). Professional Sexual Ethics: A Holistic Ministry Approach. Minneapolis, MN: Fortress Press, pp. 43-53.

From the book's introduction: "...this book is primarily written for those of us who are living in the murkier waters of daily life – ministerial leaders striving to be true to ourselves, our communities, and God... We need a holistic approach to ministry and the place of sexuality in it... [This book] is appropriate for advanced leadership training for laity, seminary and other courses of study for ministerial formation, and continuing education for clergy... These chapters consistently focus on the person, role, and behavior of the ministerial leader." Traina is a professor of religion, Northwestern University, Evanston, Illinois. In order for ministry to be done well, she calls for clergy to "resist the impulse to repress" pleasures derived from the "energy from moments of emotional resonance, the excitement of shared projects, and the satisfaction of learning that they have connected meaningfully with others." Describes "desiring love – or *eros*" as a love that "sustains us by connecting us to the good in and with others." She contrasts this to the culture's identification of *eros* as synonymous with sexual attraction. States: "Because power inequalities are at play, this good, desiring love can obscure issues of justice if we are not aware of its effect on us and on the people with whom we minister." Calls for clergy to acknowledge desire and attentively embrace the feeling in unhurried reflection. Suggests *attunement* – "a term often used to describe mothers' ability to notice and respond to subtle signals from their infants" – as a virtue that describes how to "use power to sustain loving interpersonal relationships in a way that honors others' subjectivity." Very briefly presents 2 vignettes that demonstrate how "pastors must exercise erotic restraint, for the good of their congregants, their congregations, and themselves. ...attuned relationships are at the core of pastoral power used lovingly." Presents a vignette in the context of "sexual abuse and boundary education" that "illustrates the need for judicatory leaders to model attunement for the pastors they supervise." Concludes: "Erotic, desiring love helps us to use the unavoidable power differentials of pastoral ministry to preserve safe boundaries." Discussion questions and 7 recommended readings; 5 footnotes.

Trothen, Tracy J. (2012). Shattering the Illusion: Child Sexual Abuse and Canadian Religious Institutions. Waterloo, Ontario, Canada: Wilfrid Laurier University Press, 197 pp.

Trothen is associate professor, theology and ethics, Queen's School of Religion, Queen's University, Kingston, Ontario, Canada. States in the acknowledgements: "Religious communities have a particular responsibility to safeguard the children in their midst and to nurture their spirits. Yet widespread child sexual abuse continues. This book is born of the outrage that must stoke any crucible of justice." The basis for the book is a paper she was contracted to write, "A Survey of Policies and Practices in Respect to Responses by Religious Institutions to Complaints of Child Sexual Abuse and Complaints by Adults of Historical Child Sexual Abuse, 1960-2006," which was included in the Report of the Cornwall Public Inquiry, an inquiry, 2005-2009, into allegations of child sexual abuse committed by police, lawyers, and clergy in Cornwall, Ontario, Canada. [The Report is available in PDF format from World Wide Web site of the government of Ontario, accessed 05/24/16 at: <http://www.attorneygeneral.jus.gov.on.ca/inquiries/cornwall/en/index.htm>] The introduction includes her summary of the Cornwall Inquiry. States: "Certainly one constructive outcome [of the Inquiry] has been the furthering of knowledge regarding child sexual abuse in Canadian institutions. This book, hopefully, will stand as one valuable moment in this

emergent dialogue.” Chapter 1 describes her research method and the organization of chapters 2-7. The book historically reviews and comparatively analyzes policies and procedures addressing child sexual abuse and complaints in 7 Canadian religious institutions. She chose the Roman Catholic Church (Chapter 2) because it is the largest religion in Canada. The United Church of Canada (Chapter 3) is the largest Canadian Protestant Church and has the second largest number of members of any institutional religion in Canada. The Anglican Church of Canada (Chapter 4) is the next largest Protestant denomination. The Mennonite Church (Chapter 5) was selected “not because of their numbers but because they have produced some of the earliest and most progressive policies regarding child abuse among religious institutions in Canada.” The Muslim faith tradition (Chapter 6) “was selected as the largest religious institution in Canada that is not Christian.” The Unitarian Council/Unitarian Universalist Association (Chapter 7) “was also selected as an example of one of the very small religious institutions in Canada that are not Christian...” Generally, the chapter sections are organized as: descriptive introduction, including the institution’s structure and decision-making style; “a brief explanation of the particular institution’s approach to child sexual abuse and closely related issues between 1960 and 1980.”; the approach between 1981 and 1991; the approach between 1992 and 2009; a summary. Some case examples are included. Chapter 8 is a summary of the themes and trends; pp. 150-154 displays comparison tables organized by issue/topic. 32 pp. of endnotes.

Trull, Joe E., & Carter, James E. (2004). “A Major Ethical Issue: Clergy Sexual Abuse.” Chapter 7 in Ministerial Ethics: Moral Formation for Church Leaders (2nd edition). Grand Rapids, MI: Baker Academic, pp. 161-183. [This chapter was not in the 1st edition which was entitled, Ministerial Ethics: Being a Good Minister in a Not-So-Good World, published 1993 by Broadman & Holman Publishers.]

Trull is editor, *Christian Ethics Today* and has taught ethics at New Orleans Baptist Theological Seminary, New Orleans, Louisiana; Carter is a Southern Baptist pastor. States that “sexual abuse of parishioners by clergy is a major ethical problem.” Cites descriptions from the work of Peter Rutter, and of Stanley Grenz and Roy Bell to identify clergy sexual misconduct as a misuse of power in a relationship of professional trust, and the work of Grenz and Bell to also identify it as “a violation of a sacred sexual trust...” Topics include: the scope of clergy sexual abuse; its nature; its impact on the church, the abusing minister, the perpetrator’s family, and the abuse woman [*sic*] and her family; prevention; responding to clergy sexual abuse. 77 footnotes. [See also Appendix A: “A Procedure for Responding to Charges of Clergy Sexual Abuse,” pp. 217-220, which is offered as “a broad outline that may serve as a guide for churches.”]

Trull, Joe E., & Creech, R. Robert. (2017). Ethics for Christian Ministry: Moral Formation for Twenty-First Century Leaders. Grand Rapids, MI: Baker Academic, 275 pp.

Trull, “now retired, previously served as professor of Christian ethics,” New Orleans Baptist Theological Seminary, New Orleans, Louisiana. Creech is a professor, pastoral leadership, and director, pastoral ministries, George W. Truett Theological Seminary, Baylor University, Waco, Texas. From the preface: “The purpose of our text is twofold: First, this book intends to teach Christian ministry students the unique moral role of the minister and the ethical responsibilities for that vocation. The second purpose is more practical: to provide for new and established ministers a clear statement of the ethical obligations contemporary clergy should assume in their personal and professional life.” In Chapter 4, “Looking at the Church: Integrity in Your Ministry,” a topic briefly addressed is ‘Confidentiality,’ pp. 82-85. They state: “...confidentiality as a principle presents an ethical challenge... A pastor’s intent to respect confidentiality presents moral dilemmas when it clashes with other moral principles such as the duty to protect or divulge. Each situation will be handled separately as one decides based on principles, duties, and other factors, but in the end, each pastor will have to determine the best way forward ethically.” Regarding clergy as mandated reporters of abuse or neglect of a child, notes variations in the laws of U.S.A. states. They take a clear position: “The issue of confidentiality in the exercise of pastoral care is a primary but not ultimate value in pastoral care,” which they follow by quoting a reference: “Confidentiality cannot, therefore, become a mechanism for insuring impunity or an impediment to protecting others who are vulnerable.” Chapter 7, “Facing Clergy Sexual Abuse: The Cost of Lost Integrity,” pp. 151-176, begins with the statement: “The sexual abuse of parishioners by

clergy is a major ethical problem.” Based on the influential work of Peter Rutter that the overwhelming majority of “sexual exploitation by professionals is by a man in power who capitalizes on a woman’s trust,” states that the chapter’s focus “therefore, is the sexual exploitation of females by male ministers.” Describes clergy sexual abuse (CSA) as “any contact or action intended to arouse erotic interest, whether there is touching or not,” which occurs in the context of “a professional relationship of trust (such as that involving a counselor or a pastor).” Noting that “[s]exual exploitation ordinarily occurs in an atmosphere of enforced silence,” and which is perpetuated by the silence of institutional leadership, states: “A major step toward breaking the silence is understanding the nature and the extent of the problem.” Regarding the subtopic of the scope of CSA, briefly cites a wide variety of sources regarding the degree of prevalence. Regarding the subtopic of the nature of CSA, states: “Clergy sexual misconduct is a violation of the integrity of the pastoral office, a betrayal of ordination vows. It is also a betrayal of trust between a pastor and parishioners that involves both an abuse of sexuality and an abuse of power... It is an abuse of power expressed in a highly destructive sexual manner... Only when the power aspect is accepted can the church stop engaging in denial and collusion and become a place of authentic power and healing.” Regarding the subtopic of the impact of CSA, very briefly discusses its impact on: the congregation, which is compared to the dynamics of an incestuous family; the minister who commits CSA and his family; and, the woman who was abused and her family. Regarding the subtopic of prevention, states: “Research [which is not referenced] indicates that ministers who withstand sexual temptation understand their own susceptibility, recognize the danger signals, and build strong support systems. Churches assist in prevention by perceiving the dynamics of the clergy role, encouraging methods of accountability for ministers, and developing wise policies.” [The subsection does not discuss the role of churches.] Regarding the subtopic of professional safeguards, the very brief focus is on the role of seminaries and denominations. States: “To ignore clergy sexual misconduct is to become a colluder, one who joins the perpetrator in victimizing the vulnerable and their families. Prevention, therefore, is the responsibility of everyone.” Regarding the subtopic of responding to CSA, very briefly “outlin[es] appropriate and practical ways the church and other entities involved can respond to pastoral sexual misconduct,” which includes: ensuring justice through due process, the goal of which is “to advocate for those who have been harmed and to hold the offending party accountable.”; inappropriateness of a framework of CSA as an interpersonal dispute to be addressed through application of the New Testament scripture of Matthew 18:15-17; 3 church responsibilities, including developing guidelines “for ministry to victims and their families,” developing “policies and procedures for responding to accusations of [CSA],” and developing “sound procedures for minister search committees.” Among the issues identified in Chapter 8, “Developing a Personal Code of Ethics: A Plan for Integrity in Ministry,” pp. 177-208, are: confidentiality, including “confessional privilege,” and enforcement of ethical standards when violations occur, including CSA. States: “The toughest problem any denomination or association of ministers faces is prescribing disciplinary action that is appropriate, fair, legal, and redemptive. The three most common options are censure, suspension, and termination, although the latter two may have to be enforced by a local congregation in denominations with autonomous churches.” Appendix A, “A Procedure for Responding to Charges of Clergy Sexual Abuse,” pp. 211-214, is a “broad outline” of 5 steps. Chapter 7 contains 88 endnotes. [Not all sources are fully referenced.]

Truman, Ruth. (1974). “The Happy Hour.” Chapter 3 in Underground Manual for Ministers’ Wives. Nashville, TN: Abingdon, Press, pp. 39-50.

Director of counseling and testing, California Lutheran College, Thousand Oaks, California, she was raised “in a Methodist parsonage” and is married to a minister. Written for women married to ministers. Chapter 3 discusses “a sex life in the parsonage” in a conversational, anecdotal tone and makes practical suggestions. One topic is women as “a ministerial job hazard” and identifies “the every-present danger of the alluring female. She may not look ravishing but, if your sex life is nil, she doesn’t have to.” Advises: “A husband who is well loved and physically satisfied is much better equipped to deal with other men’s wives as persons rather than as women.”

Truth and Reconciliation Commission of Canada. (2016). *A Knock on the Door: The Essential History of Residential Schools from the Truth and Reconciliation Commission of Canada*, Edited & Abridged. Fontaine, Phil (Foreword), & Craft, Aimée (Afterword). Winnipeg, Manitoba, Canada: University of Manitoba Press, 274 pp.

Fontaine is “a Survivor, TRC honorary witness, and former National Chief of the Assembly of First Nations.” Craft is “the director of Research at the NCTR [National Centre for Truth and Reconciliation] and an Assistant Professor in the Faculty of Law at the University of Manitoba,” Winnipeg, Manitoba, Canada. “The Introduction, Chapters 1-5, and Bibliography have been reproduced from reports of the Truth and Reconciliation Commission of Canada: *What We Have Learned: Principles of Truth and Reconciliation* (2015) and *Truth and Reconciliation Commission of Canada: Calls to Action* (2015).” The Truth and Reconciliation Commission of Canada (TRC) was established in 2008 to document the history and intergenerational consequences of the Canadian residential school system on Indigenous children and their families. In 2015, the TRC issued its findings in reports which were based on 7,000 survivor statements, and 5,000,000 documents obtained from government church, school, and secondary sources. Fontaine writes that this edited and abridged edition of the reports “tells us how the fundamental systems of governance failed to protect our social, economic, and cultural rights.” Craft writes that the TRC reports “provide an overall history of the system, and investigate, on a national scale, issues such as education, language, building quality, food and nutrition, discipline and abuse, sport and the arts, resistance and the specifics of the student and staff experience.” The removal of children from families and placing them in residential schools was a practice done, according to the Introduction, “primarily to break their link to their culture and identity.” In the 19th century, the Canadian government provided funding to religious groups: “Roman Catholic, Anglican, United Methodist, and Presbyterian churches were the major denominations involved in the administration of the residential school system,” which last into the 1990s. Regarding how the schools functioned, the Introduction states: “Child neglect was institutional, and the lack of supervision created situations where students were prey to sexual and physical abusers.” In Chapter 1, “The History,” a section, “The Imperial Context,” pp. 16-24, traces the emergence of European Christianity in the colonization of the Indigenous peoples of Canada. In Chapter 2, “The School Experience,” a section, “Abuse: “And he did awful things to me,”” pp 91-98, begins by stating: “From the nineteenth century onwards, the government and churches were well aware of the risk that staff might sexually abuse residential school students. As early as 1886, Jean L’Heureux, who worked as a translator for Indian Affairs and a recruiter for Roman Catholic schools in Alberta, was accused of sexually abusing boys in his care. The officials responsible for the schools recognized that his actions were not appropriate. Despite this, there is nor record of a criminal investigation being carried out at the time. When new allegations against L’Heureux emerged in 1891, he was allowed to resign.” The section describes a pattern of sexual abuse by residential school staff, including clergy, against Indigenous children, incidents covered-up, and the government and the religious entities “plac[ing] their own interests ahead of the children in their care.” The TRC found that “the abuse of children was rampant... The impact of abuse was immediate and long-lasting. It destroyed the students’ ability to function in the school, and led many to turn to self-destructive behaviours. Staff abuse of children created conditions for the student abuse of other students... The residential school system’s shameful inability to protect students from such victimization, even from among themselves, represents one of its most significant and least-understood failures.” Notes efforts by former students to begin “both individually and collectively to push for the prosecution of individuals who had abused students at residential schools and for compensation for former students.” In Chapter 3, “The Legacy,” a section, “Health,” pp. 136-138, states: “Sexual and physical abuse, as well as separation from families and communities, caused lasting trauma for many other students.” Notes the continuing and “troubling gaps in health outcomes between Aboriginal and non-Aboriginal Canadians.” In Chapter 5, “Calls to Actions,” items 58-61, pp. 178-179, are entitled by the TRC as “Church Apologies and Reconciliation.” 61 pp. of chapter endnotes.

Tschan, Werner. (2014). *Professional Sexual Misconduct in Institutions: Causes and Consequences, Prevention and Intervention*. Boston, MA: Hogrefe Publishing, 216 pp.

Tschan, a psychiatrist with a private practice in Switzerland, “has served as chair of several task forces on the behalf of state or national medical associations to study the problem of PSM [professional sexual misconduct] among health care professionals,” and also assesses and treats impaired professionals. From the preface: The book’s orientation is from the perspective of: a PSM survivor; evidence-based, interdisciplinary collaboration; a need to engage “society as a whole” in PSM prevention and intervention. From Chapter 1, an introduction: “The aim of this book is to provide essential knowledge on [PSM] and how to stop offender professionals. The term PSM is used for all boundary violations when committed in a professional role... The professional in a fiduciary position towards the client and the professional-client relationship is characterized by a significant power difference based on the professional’s knowledge and role.” Provides an overview on the topic, including an historical overview, primarily in North America and Europe; includes some events in the Roman Catholic Church. Chapter 2 “provides an overview on psychotraumatology and attachment theory. In all cases, PSM is a relational offense due to the fact that the professional holds the position of a specific attachment figure.” He broadly addresses the question of how to understand survivors’ reactions to PSM, using the term *psychotraumatology* to refer to a study of “the impact of traumatic experiences on human life,” which are conceived as a spectrum of trauma disorders going beyond post-traumatic stress disorder (PTSD). Relates the negative impact of sexual offenses to attachment theory, bonding, attachment figures, the reciprocal dynamics of human interactions. States: “Attachment theory is fundamental for understanding the effect of PSM on victims, which goes beyond the basic consequences of psychotrauma.” Describes sexual offenses as having polytraumatic effects and very briefly describes the somatic, biochemical response to trauma. His position is “[t]hat the abuse of trust is the fundamental aspect of PSM within the whole cascade of sexual offense by a professional.” Very briefly addresses societal remedies which would promote survivors’ recovery from trauma. Beginning with an example of a Lutheran pastor who commits PSM, Chapter 3 “outlines PSM in various professional settings and describes offender strategies.” Emphasizes that PSM is always context-dependent, i.e., “sexual behavior is the exception as it is never part of a standard professional setting.” Presents prevalence data regarding commission in various professional roles and contexts, including clergy drawing on international sources. Very briefly identifies categories of the adverse consequences of PSM: psychological, physical, social, financial, and spiritual. Noting there is no “post-PSM syndrome,” he states that consequences are always dependent on circumstances and individual vulnerability. Very briefly describes a pattern of commission as: ideation, self-permission, and grooming and targeting. Very briefly presents a typology of offender professionals: situational, mentally-impaired, and those with identifiable forensic problems. Calling professional settings as high risk for sexual offenses, Chapter 4 describes specific professional and institutional contexts in which PSM occurs, including: health care, religion, religious-operated boarding schools, education, sports, leisure, justice system, and military. Chapter 5 discusses interpersonal violence and workplace violence to describe the context of PSM, which “is embedded in the power balance within society.” Emphasizes sexual harassment. Identifies 8 types of denial used by offenders of professionals: complete denial; re-framing; rejection of responsibility; minimizing of facts; minimizing of consequences; emphasis of own integrity; devaluing of others; looking for excuses. Includes a diagram of an institution’s internal decision-making process in a case of PSM. Lists factors that explain what is at the root of PSM as sexual harassment. Emphasizes the combination “of an individual pathology embedded within the culture of an institution,” and the role of an effective prevention strategy. Chapter 6 is a 6-pp. description of the impact of PSM on survivors, offenders, institution or organizations, and society. Chapter 7 is an 8-pp. description of the clinical treatment of survivors, using a framework of the psychiatric diagnostic constructs of Post-Traumatic Stress Disorder and Dissociative Identity Disorder. Presents a 5-step “healing journey” – realization of the experience of PSM; finding help; processing of past experiences; integration of past experiences; overcoming the trauma. Chapter 8, a comparatively long chapter on why people commit PSM, is based on lessons from treating offenders. The model emphasizes harm reduction and relapse prevention, in a contrast to healing, which he considers part of an addictions model. States that not all offenders are treatable. Presents a 3-part offender typology, each of which involves a specific treatment strategy: those without a clinical diagnosis (e.g., situational offender); those with clinical disorders; those with forensic disorders. His paradigm of treatment strategies is “that PSM is an

exploitation of the structural power imbalance of the professional-client relationship based on learning strategies that can be modified and changed through a combination of pedagogic and therapeutic approaches: the remedial boundary training program.” Compares an institution’s defensive reactions to the discovery of PSM to that of a family in which incest is committed. Very briefly lists aspects of formulating a prognosis for an offender; calls for research on prognostic factors, and the risks of post-treatment relapse. Chapter 9 regards preventing PSM in institutional and professional contexts. Emphasizes overcoming silence around PSM, the necessity of a reporting system, and a position of non-tolerance of PSM. Outlines a cyclical process of institutional change: awareness; strategic management decisions; vision; culture, development, and motivation of staff; policy; reporting and complaint mechanisms; learning from experience; awareness. Addresses the topic of false accusations. Very briefly recommends a prevention approach “based on a three-pillar model of reporting, consequences, and support.” States: “In PSM, the defense mechanism of institutions is comparable to that of the incest family.” Chapter 10 is an 11-pp. discussion of boundary training in a rehabilitative context for professionals who offend sexually. Clearly states that the main goal “is to protect the public from further sexual exploitation by disruptive professionals.” Lists 24 modules in “a semi-structured manual-based treatment program.” States that in cases of situational factors as the origin of the offense, a training program of a minimum of 2 years “is usually sufficient.” In cases of underlying disorders or illness, long-term treatment precedes boundary training. “In the cases of sexual deviances, paraphilias, and rape, the treatment is usually performed in institutional correction services or in outpatient forensic facilities.” States: “The Roman Catholic clergy scandals at the beginning of the 21st Century have brought worldwide attention to the [failed] attempts to rehabilitate professionals in the aftermath of PSM.” Calls for an evidence-based approach if there is to be a significant, positive impact. Chapter 11 broadly and briefly comments on aspects of a rehabilitation program for offenders, consisting of assessment, treatment, boundary training, job re-entry, and monitoring components. States: “The use of psychoeducative techniques takes priority over traditional therapeutic approaches.” Chapter 12 broadly addresses the societal context and social policy implications of an effective prevention approach. States: “Society must provide the necessary means for effective prevention by make it mandatory to report sexual violence and disruptive behavior by professionals.” Among among a number of changes for which he advocates are: free support programs for victims; integration of PSM as a subject in professional training curricula; a paradigm shift in criminal cases toward *therapeutic justice* “where the role and function of the justice process is enlarged.” Pp. 180-209 are an international bibliography; lacks a consistent and complete system of citations.

Tucker, Ruth A. (1989). “The Children of God: Evangelism and Sex Perversion.” Chapter 10 in Another Gospel: Alternative Religions and the New Age Movement. Grand Rapids, MI: Academie Books (Zondervan Publishing House), pp. 231-243.

The author is not identified. A brief chapter on the Children of God (Family of Love) which she describes as “a cult whose roots are in evangelical Christianity... Perhaps more than any other religious group in American history, it has distorted basic scriptural teaching in an effort to promote sexual promiscuity.” Traces the evolution of the teachings and practices of David Berg (Moses), the group’s founder and leader, including: claims of his spiritual gifts and rare spiritual experiences; eschatological warnings; directives that members distribute literature and solicit financial donations; authoritarian and threatening style of leadership; practice of “flirty fishing” in which his young women followers used sexual intercourse to recruit targeted wealthy men; sanctioning parent’s sexual use of their children; incest with one of his daughters that he justified through prophetic revelation. Footnotes.

Tutu, Desmond Mpilo. (1999). No Future without Forgiveness. New York, NY: Doubleday, 294 pp. By the archbishop of Cape Town, retired, Anglican Church, South Africa, and Nobel peace prize winner. Reflections on his work with the Truth and Reconciliation Commission, South Africa, late 1995-1998, that he chaired. Included in this bibliography because while it is not about sexual abuse by clergy, it offers many thoughtful considerations on core, and difficult, themes that have both theoretical and practical applications for how religious communities understand and respond

to those themes. His differentiation between three types of truth – forensic, social, and personal (truth of wounded memories) – has implications for how religious communities can hold offenders accountable and receive the stories of victims and others affected within the community. His discussion of *ubuntu*, an African concept and set of values that recognizes connections between people and how actions promote or diminish the collective humanity, reinforces the necessity of religious communities act effectively in matters of clergy sexual abuse for the sake of the whole community. Also addresses: conceptual and practical themes related to justice; role of victims; open vs. closed hearings; cultivating responsibility and accountability; restorative justice; reparations; offering and withholding forgiveness.

Tworokov, Helen. (1989). Zen in America: Profiles of Five Teachers. San Francisco, CA: North Point Press.

Tworokov is a member, Zen Community of New York. Profiles 5 U.S.A.-born Zen Buddhist teachers who practice in the U.S.A. In a chapter on Maurine Stuart, president of Cambridge Buddhist Association, Cambridge, Massachusetts, pp. 188-195 discuss male Zen teachers sexualizing role relationships with students. States that in 1975-79 and 1982, rumors of Taisan Shimano Eido's abusing his authority and responsibility through sexual relationships with students had disrupted the Zen Studies Society, New York, New York. Refers to disclosures in 1983 about male teachers at the San Francisco Zen Center and an Indian swami. Stuart's analysis of issues is described briefly. In a chapter on Richard Baker, abbot of the San Francisco Zen Center, 1971-1983, pp. 237-243 discuss events in 1983 when Baker was confronted over numerous issues, including misuse of the abbot's authority in relation to money, sex, power, and personal status. Baker denied misuse of power and authority with women with whom he was sexually involved. Lacks references.

Tyrrell, Peter, & Whelan, Diarmuid (Ed.). (2006). Founded on Fear: Letterfrack Industrial School, War and Exile. Dublin, Ireland: Irish Academic Press, 182 pp.

Raised on a farm in the village of Cappagh, County Galway, Ireland, Tyrrell was 1 of 10 children in a poor, Roman Catholic family. Due to the circumstances in which the children were living, government authorities petitioned the court to place 6 who were under 14-years-old in residential schools. In 1924, Tyrrell, 8-years-old, was sent to St. Joseph's Industrial School, in the Connemara district, near Letterfrack. The residential school emphasized training for trades and industry, and de-emphasized formal education. It was state-funded and operated by the Christian Brothers, an order of the Roman Catholic Church. Written in 5 months, 1958-1959, as a series of accounts to Owen Sheehy Skeffington, an Irish senator who sought to end corporal punishment in Irish schools. In 1967, Tyrrell died as a result of setting himself on fire. After Skeffington died, Tyrrell's manuscript was discovered in Skeffington's papers. Whelan transcribed Tyrrell's work and published it as this book that describes Tyrrell's life in 15 chapters. Chapters 2-11 describe his life at the school. Describes a continuing atmosphere governed by a rigid schedule in which children lived with an inadequate diet, inadequate health care, verbal abuse, and emotional terror in response to the physical discipline and punishment meted out by the staff, especially the Brothers. Rats infested the tailor shop and the garbage site near the kitchen. Brother Walsh, who was in charge of Tyrrell's dormitory housing the younger children, beat boys as young as 6 for not actively playing during recreation. He beat a boy about 10 with "a heavy stick" because "this boy had a lazy mind and it was hoped that the beating would make him think like normal children." If boys who did not wash properly, Walsh beat them with a leather strap, stick, or cane. He disciplined boys who talked after they gone to bed by ordering them to remove their clothing and then beat them. He flogged boys for being awake before they were called to arise for the morning. In his classes, Walsh slapped students as punishment. In his second year at the school, Walsh beat Tyrrell so hard that he broke Tyrrell's arm; he ordered Tyrrell to report that it was due to his falling down stairs. Walsh beat a boy to stop him from stammering. Walsh beat a teacher across the face with a strap. In classes, boys were beaten if they answered too slowly. If they didn't finish all their food at meals, they were beaten. The superior, Brother Keegan, beat boys with a stick until their legs were cut and bleeding. He gave a stick to a female teacher and ordered to beat her students as punishment. Brother Rairdon, who was in charge of the farm, beat boys with

a blackthorn stick. Children with lice in their clothes or bedding were beaten. A band teacher, a layman, punished students with a drumstick. Another band teacher punched boys in the face, and another kicked boys. Brother Dooley beat an older boy so severely with a stick that 4 boys were ordered to carry him to the infirmary, bleeding from his nose and mouth. Most boys in Tyrrell's dormitory wet their beds at night; a "nightman" performed rounds to wake and toilet them. He used a strap to beat boys who wet their beds. Brother Vale beat boys' heads and backs with a piece of rubber that was reinforced with a wire. Tyrrell witnessed Vale beating Tyrrell's brother until he was unconscious. While supervising an evening shower, Vale beat boys with his strap, placing Tyrrell in the infirmary. Vale flogged boys who were cleaning the refectory after meals. Brother Fahy disciplined Tyrrell with a stick, placing him in the infirmary for a week. Another time, Fahy beat boys for failing their lessons; Tyrrell was beaten so severely that he could not do his work in the tailor shop. Once, Fahy severely disparaged Tyrrell and his family in front of the other boys. Once at night, a boy in his bed was beaten by Fahy who broke his nose. Brother Dooley used a heavy cane or walking stick to beat older boys. Tyrrell was told it was sinful to complain about the conditions at the school. A missionary, a Roman Catholic priest, came for a week of lectures, and focused on hell and eternal punishment, instilling deep fear in Tyrrell. In a latter chapter, he describes being a German prisoner of war during World War II: "Life here in Stalag 11B Fallingbostenel during the last months of the war is hard and unpleasant. Yet is a Heaven on earth in comparison to my life at school. In Ireland, where children were brutally beaten and tortured, for no other reason than the lustful pleasure of the Christian Brothers." 16 endnotes. Whelan, the editor, is affiliated with University College, Cork, Ireland. Whelan's "Introduction" cites passages from Tyrrell's letters regarding sexual abuse of the boys committed by Christian Brothers. Tyrrell names Fahy as "[taking] boys to his room at night to commit improper offences. Such offences were often committed quite openly in the dormitory at night and many boys talked about it next day." Whelan also cites a letter of Tyrrell's to the Christian Brothers that reports his being sexually abused. 51 endnotes.

Underwood, Anne. (2003). "Clergy Sexual Misconduct: A Justice Issue." Chapter 18 in Ellison, Marvin M., & Thorson-Smith, Sylvia. (Eds.). Body and Soul: Rethinking Sexuality as Justice-Love. Cleveland, OH: The Pilgrim Press, pp. 3005-315.

Underwood is an attorney and mediator, and a Roman Catholic, in Maine. While her focus is on clergy, her principles are applicable to "every minister, lay or ordained, who has a position of authority within a faith community..." Uses the term *sexual misconduct* to "encompass all forms of misuse of power sexually..." Approves the movement toward clergy sexual misconduct "as a public issue of justice rather than simply as a private concern about morality. ...sexual misconduct is a matter of justice because it arises from abuse of power, involves the improper use of status, and violates trust." She "suggests that, with regard to clergy abuse of power sexually, some of the vocabulary and approaches of secular culture need to be incorporated into the teachings and practice of faith communities... ..key concepts that shape secular discussion about sexual misconduct must also inform ecclesiastical discourse. Justice, public accountability, ability to give consent, and standards of ethical conduct need to modify denominational discourse that up to now has favored mercy, private acts, relational dynamics, and holiness codes as guiding principles." Identifies power and status in terms of being conferred on clergy through ordination and as "earned by ministers – both lay and ordained – as they fulfill honorably the expectations placed on them as community leaders." Discusses various sources of power in relationships and the nature of power imbalance in professional relationships in which there is a "spiritual duty owed by the professional to those served..." Very briefly discusses numinosity as a form of power related to the clergy role or office. Notes legislative and judicial changes in secular society in the last 20 years regarding abuse of power in a sexual context, and cites rape being recognized as a crime of sexual violence and the emergent recognition of sexual harassment as examples. Notes that changes have also occurred in U.S.A. state licensing boards and professional certifying associations to create "ethics codes that explicitly prohibit sexual relationships between those licensed and those served." Also notes that U.S.A. states have enacted criminal and civil laws to prohibit sexualized relationships in professional fiduciary relationships, some of which apply directly to clergy and pastoral counselors. Offers insightful comments on the nature of clergy

sexual abuse, including factors of vulnerability, power, trust, and justice. Offers practical guidelines for clergy relationships, and emphasizes the faith community's role in developing and implementing standards of accountability for clergy sexual misconduct. 20 endnotes.

United Church of Christ. (1986). Sexual Harassment of Clergywomen and Laywomen. Cleveland, OH: Coordinating Center for Women. [Not examined; based on other authors' descriptions.]

In a 1985 denominational survey, 47% of the UCC clergywomen responding reported that they had experienced sexual harassment in the church by a senior minister, supervisor, or the like.

United States Conference of Catholic Bishops. (2004). Report on the Implementation of the Charter for the Protection of Children and Young People, Section I: Executive Summary, Compliance Audits, Analysis of the Findings, and Recommendations. Washington, D.C.: United States Conference of Catholic Bishops, 30 pp. [The report is also available on the World Wide Web site of the United States Conference of Catholic Bishops.]

Section I of the Report was "was prepared by the Office of Child and Youth Protection and the National Review Board of the United States Conference of Catholic Bishops (USCCB)." It is an report intended to describe progress in implementing USCCB's Charter for the Protection of Children and Young People that was adopted in 2002, Dallas, Texas. Chapter 1, pp. 1-5, is an executive summary. Chapter 2, pp. 7-10, concerns the audits of Roman Catholic dioceses and eparchies in the U.S. regarding actions to implement the Charter. Briefly describes audit methodology and limitations. Chapter 3, pp. 11-22, "describes the overall compliance with the articles of the [Charter] by the 191 dioceses and eparchies audited." Lists the 17 separate Charter articles and briefly comments on compliance in relation to each one. Chapter 4, pp. 22-30, consists of recommendations that "represent some ways in which the Charter may be more effectively and efficiently implemented." Some are general and focus on implementation at the parish level. A set of 52 are concerned with implementation in relation to specific articles. One recommendation highlighted in the Executive Summary chapter states: "It is recommended that the Ad Hoc Committee develop a long-term plan for accountability by the members of the USCCB with the provisions of the Charter or succeeding documents or programs."

_____. (2004). Report on the Implementation of the Charter for the Protection of Children and Young People, Section II: Summary Reports of Dioceses and Epharchies. Washington, D.C.: United States Conference of Catholic Bishops, 388 pp. [The report is also available on the World Wide Web site of the United States Conference of Catholic Bishops.]

Section II of the Report presents summary reports of the 191 dioceses and eparchies that were audited on-site by Gavin Group, Inc., Boston, Massachusetts, a contracted auditor independent of the Roman Catholic Church. Listing is alphabetical by entity. Most all reports are 2 pages in length; reports are longer for several dioceses that were re-audited. Basic format includes findings in relation to compliance with 4 broad segments of the Charter (promote healing and reconciliation, guarantee effective response to allegations of abuse of a minor, ensure accountability of procedures, protect the faithful in the future), and any instructions, recommendations, and/or commendations that were issued by the auditor. 3 were not audited and are not reported.

United Synagogue of Conservative Judaism. (2004, January). United Synagogue of Conservative Judaism Model Guidelines for Congregational Policy against Sexual Harassment. New York, NY: United Synagogue of Conservative Judaism, 13 pp. [Posted on World Wide Web site of the United Synagogue of Conservative Judaism, Legal Updates section. Accessed 04/15/12 at: <http://uscj.org/congservices/forms/Bd.Trust.or%20Directors/USCJ%20Model%20Guidelines%20for%20Congregation%20Policy%20Against%20Harrassment.pdf>]

Developed by the Subcommittee on Model Guidelines for Congregational Policy Against Harassment, Committee on Congregational Standards, United Synagogue of Conservative Judaism. Sections include: Introduction; Policy against Harassment; Individuals and Conduct Covered; Retaliation Is Prohibited; Sexual Harassment; Harassment Based on Other Protected

Characteristics; Other Forms of Harassment; Guiding Principles in Professional Relationships; Reporting Harassment; Investigative Process; Procedure for Investigating a Complaint; Responsive Action; Conclusion: Walking Humbly... Behaving Morally. The last sentence states: "By implementing this policy, we strive to insure that our congregants and all our employees can interact in an environment free from harassment and grounded in the teachings of Torah to insure fairness and dignity in resolving conflicts among them."

Urban, Hugh B. (2001). The Economics of Ecstasy: Tantra, Secrecy, and Power in Colonial Bengal. New York, NY: Oxford University Press, 286 pp.

Based on his fieldwork as an historian of religion in West Bengal and Bangladesh, 1994-1997, and original Bengali texts previously untranslated. From the introduction: "...I suggest a new approach to the study of Tantra and to the topic of secrecy in general, by focusing on one specific esoteric tradition – the Kartābhajās or 'Worshippers of the Master' – which spread throughout the Calcutta area during the late eighteenth and nineteenth centuries." He regards Tanta "as a central and pervasive aspect of Indian religions," including Hinduism. Describes the Kartābhajās "as perhaps the most important later branch of the Vaiṣṇava-Sahajiyā tradition, and as one of the few to have survived in the changing context of colonial Bengal. Throughout the Bengali world, moreover, they have a long and controversial reputation because of their supposed engagement in secret, scandalous, and immoral activities." States: "...I hope to demonstrate the profound impact of the changing social, political – and, above all the economic – context of colonial Bengal on a highly esoteric Tantric tradition." States that among characteristics academicians identify as belonging to Tantra texts and traditions, the Kartābhajās "place extraordinary emphasis on the authority of the Guru (who is in fact identified as God incarnated)." Notes that "their theology and ritual center around the bipolar sexual symbolism of the male Deity and his Consort (Kṛṣṇa and Rādhā)," and that they "engage in acts which explicitly transgress conventional social boundaries – such as communal meals which ignore social hierarchies and (in some cases) sexual intercourse in violation of caste." States that the Kartābhajā goal is "to transmute base physical lust (*kāma*) into pure, spiritual Love (*prema*)." States that by the mid-19th century, the Kartābhajās had "grown into a wealthy, powerful, and quite infamous tradition." Analyzes their use of secrecy "as a strategy for concealing and revealing information" and as "a tactic which functions to transform certain knowledge into a rare and valuable commodity." Part 1 "summarize[s] the broader social and historical background of late-eighteenth-century Bengal and the basic religious and social ideals of the early Kartābhajā tradition." Part 2 examines "the role of secrecy as a source of symbolic power, in both esoteric discourse and in physical practice." Part 3 considers "the more problematic and negative side of secrecy as a potential source of scandal, slander, and exploitation." In Chapter 1, he states: "Not only did they draw the majority of their following from the marginal classes of colonial Bengal, but they also forged a remarkable synthesis of a number of religious currents, combining Hindu and Muslim, Tantric Sahajiyā, and mainstream Vaiṣṇava elements into an original and highly profitable new spiritual product amidst the competitive 'marketplace of religions' of nineteenth-century Bengal." Chapter 2 describes their religious teachings and social ideals, including the rejection of caste distinctions and the provision of "new opportunities for women in roles of spiritual authority." States that the religion "also opened up new possibilities for exploitation... Despite its ideals of egalitarianism the Kartābhajā tradition was clearly internally divided by its own inequities an asymmetrical hierarchies. This ambivalence becomes even more acute in the controversial status of women. If the female Kartābhajā can be 'empowered' or given divine authority as a guru or spiritual leader, she may also be manipulated as a source of easy income or as a sexual partner in esoteric ritual." He notes "a certain tension and basic ambivalence at the heart" of the teachings in which the "Supreme reality" is present every human while concurrently in practice "there is worship [by largely women devotees] of a single human body – the Kartā – as God Incarnate, and the worship of a small set of gurus, the Māhāśays, as embodied divinities, worthy of supreme adoration." While offering women a status and role far exceeding what Hinduism and the Brahmin caste offered, the Kartābhajā tradition also teaches that males' use of females as partners (*sādhikās* or *bhairavīs*) in esoteric sexual rituals" is "crucial to the highest of stages of Kartābhajā practice... Even while she may be temporarily empowered and divinized in esoteric ritual, outside the secret confines of *sādhanā*, her subordinate place in the social order is seldom questioned..." Chapter 3 presents his

analysis that the Kartābhajā esoteric discourse, including its expression in songs,” is far more than a simple code to conceal socially objectionable practices [including those which are sexual]; rather it has more profound strategic role as a means of *creating and exchanging valued pieces of knowledge* [italics in original], as a discursive strategy which endows certain information with an aura of mystery, power, and symbolic value.” Chapter 5 discusses the role of secrecy in Kartābhajā, beginning “with the fundamental act of initiation (*dīkṣā*) – an act intended to put to death and deconstruct the ordinary physical body and socialized self and to give birth to a new, esoteric identity” based on role relationships to the hierarchy and with other devotees. He analyzes the “restriction of access to certain rituals and techniques by a graded series of initiations” as “a strategy of *hierarchalization*.” Describes the Tantric concept of the human body as a microcosm of the cosmology, and which leads to spiritual practices that center on sexual fluids – male semen and female uterine blood – and which require “sexual intercourse between the male *sāhaka* and his [female] consort who are symbolically identified with the divine couple Kṛṣṇa and Rādhā,” the goal of which is the extinction of the finite, mortal self and the attainment of ecstatic bliss in the external world. Chapter 6 “begin[s] to explore the more negative and problematic aspects of Kartābhajā discourse – its *liabilities* as a cause of scandal and censorship from outside the esoteric tradition, as well as a source of elitism and exploitation within the community itself.” Locates the discussion in the larger context of both Western and Bengali ambivalence toward all Tantric texts and traditions. States: “Since its origins, the Kartābhajā tradition has been pervaded by controversy and scandal, centering largely around the question of Tantric sexual practices – above all, the practice of *parakīyā* love, or intercourse with another man’s wife.” Chapter 7 analyzes the use of secrecy by Kartābhajā leaders “as a source of status, prestige, and wealth” that also functioned as a source of exclusion and elitism, which they used to accumulate wealth and power. It resulted in “their eventual fall into *disrepute and loss of status* among Calcutta’s more conservative upper classes.” Chapter 8 identifies 2 primary currents in the contemporary Kartābhajā tradition – those whose practice is more popular, devotional, and conventional, and those whose practice is smaller, highly esoteric, dispersed through rural areas, and rooted in older Tantric traditions. 49 pp. of endnotes.

_____. (2002). “A Dance of Masks: The Esoteric Ethics of Frithjof Schuon.” Chapter 12 in Barnard, G. William, & Kripal, Jeffrey J. (Eds.). Crossing Boundaries: Essays on the Ethical Status of Mysticism. New York, NY: Seven Bridges Press, pp. 406-440.

Urban is assistant professor of comparative studies and religious studies, Ohio State University, Columbus, Ohio. “In this chapter I critically analyze the complex relations between [Frithjof] Schuon’s mystical life, his metaphysical system, and his rather unique ethical (or supraethical) ideals... Finally, I conclude with some broader reflections on Schuon’s unique fusion of religious scholarship with sociopolitical ideology and the larger question of the interrelations between ethics, esotericism, and our own scholarly study of mysticism.” Schuon (1907-1998), born in Switzerland, was an independent scholar of religion and metaphysics, and an advocate of Perennial Philosophy, who emigrated to the U.S.A. in 1980 to establish a religious community, a *tariqa* or Sufi order based on a traditional Islamic model, in a rural area outside of Bloomington, Indiana. “...he believed himself to have been chosen directly by God to found a new order of a purely esoteric and universalistic nature.” States: “Although ostensibly begun as a traditional Sufi order, Schuon’s community progressively grew into an eccentric religious synthesis, combining a variety of Eastern religions, apocalyptic imagery, esoteric sexual practices, and a great deal of symbolism drawn from Native American traditions.” The community structure was patterned after his “tripartite metaphysical system, which he believed was the archetypal structure both of the cosmos and the true social order.” Schuon distinguished between the “great majority of the exoteric masses, the ‘profane’... and only a small number of chosen esoteric individuals, the intellectuals or gnostics.” While exoterists follow the laws and prescriptions of society, “...[i]f his intention is just, the esoteric man can willfully break the laws and commandments of the exoteric social order.” Observes: “...Schuon’s ideology is a double-edge sword: on one hand, it legitimates a sociopolitical structure based on rigid hierarchy and caste; on the other hand, it also legitimates the higher power of the esoteric man, the ‘gnostic’ or ‘knower,’ who has the knowledge to transcend this same hierarchical order. ...these two elements became the twin pillars of Schuon’s own religious community and ritual dances.” The community had a hierarchy

of 3 grades: novices, initiates, and “the most intimate disciples... Schuon’s four wives.” States: “...Schuon appears to have considered himself to be utterly beyond all outward religious forms, orthodox religious ceremonies, or observances. He had ascended to the level of ‘pure esoterism.’ Indeed, he appears to have regard himself no longer even as a ‘man like other men,’ but rather as a divine being... His disciples clearly believed him to be nothing less than a prophet or avatār – or, even more boldly, the greatest of all prophets, the last Avatār, manifested to the world clearly at the end of time... In the last few years of his community’s existence, Schuon’s sociopolitical ideology and messianic tendencies began to merge...” At the core was a ritual he called “‘Primordial Gatherings,’” a “syncretistic blend” of Sufi, Indian Tantra, Eastern forms of dance, and the Sun Dance of the Oglala Sioux. Schuon divided the ritual into 3 grades, which progressed in degrees of inclusivity or initiation, participants’ nudity, and his sexual contact with participants. Based on Schuon’s published statements, his “primordial dance appears to be nothing less than a concrete, ritualized assertion of his own divine status.” States that the central act of the rituals was Schuon’s sexual contact with each dancer, actions Schuon called “a ‘sacrament,’ which brings not only healing, but even a form of ‘deification.’” Urban states that the dances had “larger social, ethical, and even eschatological implications,” and “used the symbolism of the dance in order to build and maintain the hierarchical structure of [Schuon’s] own community” and assert “his own esoteric superiority, his own status as the Supreme Self or the supraethical, radically liberated Esoteric Man who transcends all the fine moral boundaries that limit ordinary humankind.” In October, 1991, based on testimony of followers, Schuon “was indicted [by a grand jury] on charges of sexual battery and child molestation in connection with these ritual dances.” He was “alleged to have forced three girls, ages fifteen, fourteen, and thirteen, to participate in his nude gatherings during March 1991, where they were touched with the intent to arouse sexual desire.” Following indictment, the community was disbanded. In November, the case was terminated “due a legal technicality.” 2 appendices; 109 chapter endnotes.

_____. (2003). “The Cult of Ecstasy: Meldings of East and West in a New Age of Tantra.” Chapter 6 in Tantra: Sex, Secrecy, Politics, and Power in the Study of Religions. Berkeley, CA: University of California Press, pp. 203-281.

Urban is associate professor of religion and comparative studies, Ohio State University, Columbus, Ohio. “This book traces the complex genealogy of the category of Tantra in the history of religions, as it has been formed through the interplay of Eastern and Western, and popular and scholarly, imaginations.” Argues that “Tantra is a highly variable and shifting category, whose meaning may differ depending on the historical moment, cultural milieu, and political context. ...Tantra has become one of the most popular and pervasive topics in contemporary discourse about Indian religions.” Chapter 6 describes a “contemporary neo-*tāntrika*” that “takes only the most expedient elements of these age-old techniques, mixes them with contemporary self-help advice, and adapts them to a uniquely late-capitalist consumer audience.” Traces: 1.) the founder of the first Tantrik Order in America by Pierre Arnold Bernard in early-20th century U.S.A.; 2.) the “sex magic” of Aleister Crowley (1875-1947) and his followers; 3.) the “yoga of sex” that emerged with the counterculture of the 1960s and 1970s [in the U.S.A.].” Briefly discusses: Chögyam Trungpa who “stands out as one of the most controversial Tantric gurus in the late twentieth century,” and taught that the “guru must be accepted as the absolute, unquestioned authority, and in fact as the supreme deity,” and of his student, Osel Tendzin, née Thomas Rich, both of whom sexualized relationships with disciples; Bhagwan Shree Rajneesh, née Osho, who represents “a commodification and commercialization of the tradition [of Tantra]” and whose teachings included the practice of group sex, termed “therapy intensives”; Swami Muktananda (1908-1982), “one of the key figures in the transmission of both Tantric ideas and Tantric sexual scandals to America.” Endnotes.

_____. (2006). “The Yoga of Sex: Tantra, Kama Sutra, and Other Exotic Imports from the Mysterious Orient.” & “The Beast with Two Backs: Aleister Crowley and Sex Magik in Late Victorian England.” Chapters 3 & 4 in Magia Sexualis: Sex, Magic, and Liberation in Modern Western Esotericism. Berkeley, CA: University of California Press, pp. 81-108, 109-139.

Urban is associate professor of religious studies, Department of Comparative Studies, Ohio State University, Columbus, Ohio. From the preface: The book presents a history of “the tradition of sexual magic in the modern Western esotericism... ..this book examines the historical context and sociopolitical implications of sexual magic as it has emerged over the last two hundred years. ...I will analyze the profound transformation of sexual magic from a terrifying medieval nightmare of heresy and social subversion into a modern ideal of personal empowerment and social liberation.” He suggests sexual magic “brings into striking relief many of [the contemporary] social, moral, and political tensions [related to sexuality], offering some surprising new perspectives of our own cultural history, not to mention the tense, often conflicting relationship between sexuality and spirituality in the modern era.” Identifies the mid-19th century in the West as the emergence “of a detailed, sophisticated, and well-documented system of sexual magic. That is, for the first time we see not just the use of erotic symbolism to describe the nature of spiritual union, but, more specifically, *the use of physical intercourse and genital orgasm as a source of magical power believed to have real effects in the material world.* [italics in the original]” Identifies 4 dimensions of 19th and 20th century sexual magic: 1.) “...supreme emphasis on the individual self and the power of the individual will as the ultimate creative force in the universe.” 2.) Sex as “the most powerful force in human nature, and the key to understanding the mysteries of human existence.” 3.) Science as the means “to uncover the hidden secrets of nature and the human self.” 4.) Its advocates were “in search of radical *freedom* and an extreme, often utopian form of *liberation*...” “...I will argue that throughout all of these sexual-magical traditions, there is a *profound tension* between the ideal of social or political liberation and the ever-present reality of the exploitation of sexual desire.” Chapter 3 “provide[s] a brief overview of South Asian Tantric traditions, their use of sexual rituals, and their transmission to the West in the nineteenth and twentieth centuries... Here I will focus primarily on one of the most important later Tantric compilations, the *Brihat Tantrasāra* (sixteenth century),” written by Krishnananda Agamavagisha. Comments: “...most of the great Tantric authors like Krishnananda were by no means respect social dissidents in search of social revolution, but in fact highly respected Brahmins deeply invested in the class system and their own status as ritual experts. ...there is a strong ‘double norm’ at work in Krishnananda’s attitude toward gender and caste. In esoteric realm of Tantric ritual, ordinary laws of class and purity may be suspended or even eradicated altogether,” but restricts the consumption of impure substances to non-twice-born castes. However, he is emphatic that Brahmins must never compromise their purity by consuming meat or wine. “This double norm is even more striking in the case of sexual rituals and the role of women in Tantric practice. Although he recommends the *use* of women as *tools* in ritual practice, Krishnananda clearly upholds the traditional superiority of Brahmins, together with the subordination of women and non-twice-born castes. He states quite strongly that women and *shudras* have no right to any Vedic ceremonies or to the use of sacred mantras such as Om... He also makes it clear that... Brahmins must engage in intercourse only with Brahmin partners. Moreover, although she is worshipped and adored in esoteric practice, the female partner seems to be used primarily as a means to an end – namely the experience of divine bliss, which is achieved within the body of the male practitioner... Hence, it seems more accurate to say that women in these rites are not to much ‘empowered’ and ‘liberated’ as they are used as tools for the optimization of the power of the male practitioner.” 84 endnotes. Chapter 4 discusses Aleister Crowley (1875-1947), “one figure with whom the practice of sex magic is generally associated in the modern imagination... Crowley was the object media scandal, moral outrage, and titillating allure throughout his life... In most cases he has been dismissed as, at best, a pathetic charlatan and, at worst, a sadistic pervert and a ridiculous crank.” Based on Crowley’s writings, states: “...the ultimate goal that Crowley sought through his sexual magic went far beyond the mundane desire for material wealth or mortal power. In his most exalted moments, Crowley believed that he could achieve a supreme spiritual power – the power to conceive a divine child, a godlike being, who would transcend the moral failings of the body form of mere women. ...a magical child of messianic potential.” 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. At least one of his wives was left insane, and various other partners were left penniless and abandoned.” 104 endnotes. At another place in the book, Crowley is described as among those “were quite androcentric, arguably

even exploitative of women, whose bodies were largely used as instruments in esoteric ritual.” In the conclusion, Urban states: “...Crowley and his characters epitomize two of the most important themes running throughout this book: (1) the recurring link between sexual liberation and the larger goals of social, political, or psychological liberation; and (2) the recurring tendency for this ideal of sexual liberation to become mingled with less admirable sorts of things, such as misogyny, drug abuse, or simple commercialization.”

_____. (2010). The Power of Tantra: Religion, Sexuality, and the Politics of South Asian Studies. London, England: I.B. Tauris & Co. Ltd., 250 pp.

Urban is professor, comparative studies, Ohio State University, Columbus, Ohio. From the introduction: “Surely no aspect of South Asian religion has generated more confusion, controversy, or misunderstanding than the complex body of texts and traditions known as Tantra. Since their first encounter with Indian religions, Western audiences have been at once fascinated and horrified, by turns shocked and titillated by this seemingly most exotic of all aspects of the exotic Orient... In the last decade, Tantra has also come to the center of a much larger debate over the politics of scholarship and the interpretation of South Asian traditions.” The book examines “one of the oldest, most important, and yet little-studied Tantric traditions: namely, the goddess Kāmākhya and the worship at her temple in Assam, northeast India,” which is regarded as a very important center of Tantra,” including both the regular offering of animal (and, allegedly, human) sacrifice and esoteric sexual rites... This book traces the complex history of one particular tradition, Śākta Tantra in Assam, as a microcosmic lens through which to view the changing role of Tantra in South Asia,” and as a way to critique Western, neo-Orientalist interpretations of Hinduism, in general, and Tantra, in particular by attending to issues of cross-cultural understanding, the legacy of colonialism, and the contemporary post-colonial context.” Notes that in 21st century U.S.A. and Europe, “Tantra in popular culture is defined by one thing alone: really good sex.” Based on his field research in northeast India, 2000-2008, and “a wide range of textual, archeological, and ethnographic materials from roughly the eighth century to the present.” Uses a definition of Tantra based on “the key Indian concepts of *kāma* and *śakti*, roughly translated as desire and power.” Draws on the theories of Gilles Deleuze and Michel Foucault regarding desire and power. “The chapters follow a roughly historical progression, beginning with the oldest known texts describing the major Tantric centers of power and working forward to the role of Tantra in the twenty-first century, amidst the new forces of globalization, diaspora, and transnational capitalism.” Chapter 4, “The Sacrifice of Desire: Sexual Rites and the Secret Sacrifice,” focuses on “the esoteric side of Kāmākhya’s worship and her secret rites, which became increasingly popular in the medieval period. ...these rites involve sexual union and the oral consumption of sexual fluids, above all menstrual blood, as a sacramental meal. As I will argue, however, these rites are hardly a matter of ‘nookie nirvana’ or optimal sexual pleasure; rather, they represent the esoteric counterpart to the sacrificial rite and, again, incorporate both Vedic and tribal elements in a ritual that embodies the circulating, capillary power of the goddess in the physical form of blood.” States: “...I argue that Tantric sexual rites are really not primarily about ‘sex’ at all – at least not in the contemporary understanding of genital orgasm and sexual pleasure; rather, they are *the esoteric counterpart to the public offering of blood sacrifice*.” Notes the longstanding Hindu tradition of ritualistic sacrifice. Traces the historical shift in the Assamese tradition “from a central focus on animal sacrifice... to a focus on the internalized sexual sacrifice or ‘sacrifice of desire’...”, including the origins of “‘left-hand’” and “‘right-hand’” forms of worship. Describes variations of the Assamese Śākta Tantra tradition, including initiation of a new member, individual worship, and group worship. Noting the literal and symbolic aspect in the acts of the sacrificial rite and the sexual rite, emphasizes the centrality of the flow and circulation of the blood, and comments on “the ritual transformation of substances that are normally considered impure, dangerous, and destructive.” Describes “a key part of the most powerful Tantric rites” as the systematic violation of class boundaries (i.e., sexual relations outside of social class), sexual position (i.e., transgressive), sexual partner (i.e., menstruating female, prostitute, wife of another), purpose (i.e., non-reproductive), and purity (e.g., consumption of bodily fluids). Concludes: “In its structure, symbolism, and goals, then, the sexual rite is best understood less as a matter of sexual ecstasy than as the esoteric counterpart to the sacrificial ritual...” In Chapter 5, “What about the Woman? Gender Politics and the Interpretation of

Women in Tantra,” he “looks specifically at the complex and much-debated question of women’s roles in Tantric practice. Much of the modern scholarship on Tantra has fallen into one of two, rather simplistic, binary positions: either Tantric ritual is seen as a kind of exploitation of the female body for the spiritual benefit of the male practitioner, or it is seen as a form of liberation and empowerment of women.” He “argue[s] for a more complex view of agency and of gender/power relations” in Tantra: “Despite the extreme essentialism, heteronormativity, and secrecy at work in its ritual and discourse, Śākta Tantra does in fact open the door for at least a few women to assume actual power and communal authority.” While acknowledging the “quite small” number and percentage of female *tāntrikas* and gurus, both in Tantric texts and in living traditions, he uses theorists to describe a process of subverting or transforming gender role and gendered identity within “*ritualized, stylized, performative acts* that are reported over and over,” which allows agency to “emerg[e] from within the mire and the limitations imposed by the existing relations of power.” In Chapter 6, “The Power of God in a Dark Valley: Reform, Colonialism, and the Decline of Tantra in South Asia,” he states that “...Tanta has taken on yet another new incarnation in the late twentieth and twenty-first centuries, in the context of popular culture and consumer capitalism. Like the British Oriental discourse of a century ago, most contemporary popular literature on Tanta continues to reduce it primarily to its sexual component. Now, however, this sexual element is celebrated as a liberating spiritual alternative and marketed to a massive popular audience of spiritual consumers.” 730+ endnotes. [The entry is included in this bibliography because Tantra has been the means by which some spiritual teachers have rationalized their sexual exploitation of followers.]

Valcour, Frank. (1990). “The Treatment of Child Sex Abusers in the Church.” Chapter in Rossetti, Stephen J. (Ed.). *Slayer of the Soul: Child Sexual Abuse and the Catholic Church*. Mystic, CT: Twenty-Third Publications, pp. 45-66.

From an interdisciplinary collection of essays that addresses a set of questions: “1. What is child sexual abuse? 2. Who are the victims of this behavior? 3.) Who are the perpetrators? 4. What help exists for each group? 5. What is the [Roman Catholic Church’s] responsibility in the process of healing?” Valcour is a psychiatrist, associate clinical professor of psychiatry, Georgetown University Medical School, Washington, D.C., and medical director, Saint Luke Institute, Suitland, Maryland. Comments “with enthusiasm and hope... on the treatment of pedophilia and ephebophilia in church personnel.” Based upon unpublished statistics compiled in 1989 by the Saint Luke Institute on “55 [Roman Catholic] priest-child molesters” who completed its program: “Most of these were in active follow-up programs and among this group there were no known relapses and no new allegations of improper behavior occurring after treatment.” Of the 55, “32 were in some form of active ministry.” States that “the vast majority of the child molesters in church ministry, and hence in St. Luke’s treatment program, are ephebophiles.” Speculates that recent treatment success is related to “the view that sexually deviant behavior, though not curable, is treatable” and to a treatment model that “is similar to the [12-step recover] approach used in substance abuse.” Based on clinical treatment centers’ experiences, he generally confirms and very briefly discusses the risk factors for pedophilia and ephebophilia as identified in the literature: chromosomal abnormalities, congenital disturbances, history of childhood trauma, early and/or extensive sexual activity, unusual repression of sexual awareness, hormonal abnormalities, and neuro-psychological deficits. Briefly describes “two clinical phenomena [that] must be aggressively addressed and their status continually monitored throughout treatment” – denial and countertransference. Identifies a common form of denial as cognitive distortion, specifically rationalization, and uses a priest perpetrator to illustrate. Identifies “peer pressure and peer support [as seemingly] indispensable in working with denial.” Provides a brief, broad review of the psychotherapeutic approach utilized: a model of sexual addiction and 12-step approach to recovery; addressing issues involving idealization, authority conflicts, control issues, self-loathing, and need for forgiveness; anti-androgenic drug treatment; an aftercare program “to guard against relapse and to promote psychological, emotional and spiritual health” that involves a plan and a structure of accountability. Concludes that in general, “the results of treatment of priests and religious who have sexually abused children are excellent.” Offers a list of factors that increase the likelihood of the successful return to ministry of “a treated priest or religious child molester.”

Asserts that: “Enlightened pastoral approaches to both victims and perpetrators have become the norm [for the Church].” 2 references.

Valle, Edenio. (2012). “A Dialog Between Religion, Society, and Culture.” Chapter 7 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 89-112.

From a book of presentations at the Roman Catholic Church’s International Symposium Against Child Abuse, the theme of which was “Toward Healing and Renewal,” that was held at the Church’s Pontifical Gregorian University, Rome, Italy, February 6-9, 2012.” This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the ‘open wound’ of [sexual] abuse [of minors].” An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Valle, a priest from Brazil, is a co-founder of Instituto Terapêutico Acolber in São Paulo: “The institute specializes in offering psychotherapy for Catholic priests and religious.” An address to the Symposium. States in the introduction: “An explicit reference to the historical and social situation is required if we are to place in context the question of sexual abuse by priests... My presentation has two main objectives. ...to place the immediate topic of the symposium into a social and cultural context. ...to develop an awareness of the fact that this question goes well beyond the boundaries of religions and churches; rather it challenges them in an especially new way.” Begins by briefly identifying sociological and cultural factors of contemporary Brazil, including the Church, that create conditions in which “children become even easier prey to sexually immature individuals.” Gives a general description of the problem of sexual abuse of minors in Brazil, including the response of the Church. Regarding abuse in the Church, states: “While it is true that there have been isolated initiatives on the part of specific individuals and groups, what is lacking is a coordinated and effective response on the part of the Church as a whole.” Reports findings from 2 research studies of Brazilian priests that included questions about affective and sexual integration, and spirituality and sexuality, respectively. States that “most of the ‘inappropriate sexual behavior’ of priests” in Brazil is in relationship to women. Also very briefly reports findings from 2 studies of Brazilian priests regarding improper sexual behavior, and sexual disturbances, respectively. Very briefly reports the response of Brazilian bishops to the issue of “dealing with accusations of sexual abuse against minors,” and critiques it. States: “Proper solutions will be found only if there is a humble attitude and courageous will on the part of the ecclesiastical authorities and of the clergy.” Calls for: 1.) The Church to “adopt a clear stance towards the question of sexual abuse.” 2.) Creation of guidance committees to accomplish a variety of specific tasks. 3.) Creation of institutes “to provide specialized assistance to priests who need medical, psychiatric, and psychotherapeutic assistance,” as well as creation of a center to study human sexuality. 25 chapter endnotes.

van Dam, Carla. (2006). The Socially Skilled Child Molester: Differentiating the Guilty and the Falsely Accused. Binghamton, NY: Haworth Press, 161 pp.

van Dam is a clinical and forensic psychologist. From the Preface: “Socially skilled child molesters use predictable strategies to ingratiate themselves into communities in order to abuse children. By unmasking their operating techniques, the difference between those who molest and those who do not can become visible.” Interspersed are a few brief references to situations in the Roman Catholic Church in the U.S.A. A case composite, *Marvelous Moving Marvin*, describes a man who uses his volunteer positions in church-related settings to molest minors.

Van der Zee, John. (2002). Agony in the Garden: Sex, Lies, and Redemption from the Troubled Heart of the American Catholic Church. New York, NY: Thunder’s Mouth Press/Nation Books, 275 pp.

By a non-fiction writer and novelist who is a Roman Catholic. The general theme regards the need for deep reform in the Roman Catholic Church. The book begins with the rumors in the 1990s that Fr. Jorge Hume Salas, a Roman Catholic priest in the Diocese of Santa Rosa, northern California, was molesting minors who were male and Latino. Later, Salas reported that in 1996 he was summoned by his bishop, George Ziemann, told that he was being sent to a treatment center

for priests in St. Louis, Missouri, and then was engaged sexually by the bishop. Salas reported that Ziemann continued the sexual relationship, including when he visited Salas at the treatment center. These actions of Ziemann's are contrasted with how he as bishop handled prior cases in the diocese, including one involving Fr. Gary Timmons and felony charges of molesting minors, and that of Fr. John Rogers who died from suicide after being accused of child molestation by a victim. After Sr. Jane Kelly, a nun with the Sisters of The Presentation, received no response to her complaint to the diocese's chancery office about Ziemann's coverup of Salsa's misconduct, she turned her information over to a newspaper reporter. On Jan. 22, 1999, the story ran in *The Santa Rosa Democrat*. On July 16, 1999, Salas filed an \$8 million civil suit against Ziemann for sexual abuses against him in 1996-1998. 5 days later, Ziemann resigned as bishop. Later, the diocese settled the matter with Salas. In related developments, a police investigation into financial matters in the diocese during Ziemann's tenure found gross mismanagement but no criminal misconduct. Ziemann resolved a number of complaints against priests for sexual misconduct with financial settlements and agreements of secrecy. Chapter 15 contrasts the manner in which the Diocese of Santa Rosa responded to clergy sexual misconduct with that of the Diocese of Oakland, also in northern California, and its public service of repentance on March 25, 2000. The service was planned with members of the West Coast chapter of the Survivors Network of those Abused by Priests (SNAP). Subthemes include: problems of mandatory priestly celibacy; the Church's attitude toward women; the Church hierarchy's reliance on secrecy; the Church's handling of sexual misconduct cases as matters of spiritual weakness rather than as a crime or psychopathology. Draws on interviews, legal documents, media stories, and correspondence. Source notes; bibliography. [For another version of events related to Fr. Jorge Hume Salas, see this bibliography, this section: Kelly, Jane. (2003; 2004).]

Van Deventer, Betty. (1929). *Why Preachers Go Wrong*. Girard, Kansas: Haldeman-Julius Publications, 32 pp. [Number 1484, Little Blue Book series, edited by Emmanuel Haldeman-Julius.]

Van Deventer is not identified. Written as "a plea for toleration of the major and minor crimes of the clergy" whose "misdoings continue to be news." These "naughty antics of the frocked gentlemen" elicit especially avid "public interest when the particular antic concerns itself with some aspect of sex." She offers "some of the extenuating circumstances which make emotional conflicts easy for preachers." She first critiques the seminary curriculum as inadequate to prepare preachers to deal with people's emotion or to comfort in distress: "Only men with excellent knowledge both factual and psychological are equipped to succeed in this field." The next section, "The Father's Fixation," describes at length the power of the attraction of male clergy to women. Uses an example of counseling to depict a congregant's vulnerability, the sense of intimacy generated in the dependence, and the religious rationalization of a sexualized relationship. Also notes the emotional power of music and the frequency of ecclesiastical scandals between a pastor and a choir member. Excuses the pastor as a "mere man, even he wear the holy raiment" who cannot resist the forces that are set in motion. Observes that clergy like "the paternal power and its perhaps unrecognized sex connection." Observes that a young clergyman is too committed "to a flaming cause to seek compensations for some of the poverties of his emotional life" and that it is an older clergyman who seek to extract some joy from living through "the most obvious means at hand, that of his paternal and intimate relationship to the comely members of his pastorate." Also states that paternalism can lead to sexual relationships between homosexual clergy and adolescent boys. Her next section, "Emotional Regressions," traces the decline in social status of the clergy role, the resultant sense of inferiority, and notes that "a manifestation of sex power always bolsters the ego, even of a clergyman." Also identifies as an emotional obstacle the church's definition of the role of the clergy's wife which often leads to marriages "without the benefit of love." Over time, this leads a minister, "unless he is completely inhibited [to develop] amorous attitudes toward some young women of extreme pulchritude." Because "the entire emotional lives of the men of the pulpit are repressed and unnatural... [clergy] are apt to take devious and drastic courses which lead to extreme acts." Describes other forms of repression at work on the clergy role and lifestyle. Her section of "Case Histories" is assembled in order to study "the behavior of preachers who get into difficulties." Her first case is of a minister who was sentenced to a 5-year prison term for sexual crimes against young adolescent girls in the congregation. She analyzes his actions as explainable from a scientific point of view. Her fourth

case is of a widowed minister who sexualized a relationship with a congregant. Concludes with a call for tenderness rather than scorn, and humor rather than pity, toward clergy. Her position is that the church has not kept pace with advances in knowledge. Lacks references. [The Little Blue Book series, started in 1923, published the first U.S. pocket paperbacks. Emmanuel Haldeman-Julius was a socialist and social reformer who was a publisher and settled in southeast Kansas. His series consisted of socialist tracts, great literary works, and educational pamphlets.]

Van Dyke, Beth. (1997). What About Her? Mukilteo, WA: WinePress Publishing, 144 pp.

By a public school elementary teacher and writer who is affiliated with Tamar's Voice. First person account by a survivor that traces the story of sexual exploitation by her pastor and its effects on her. True story that uses pseudonyms for people and places. Includes responses by the congregation to her disclosure and her struggle for recovery. The compact, candid presentation clearly reveals how he as her pastor regularly counseled her for 4 years and violated both these roles, resulting in devastating impact to her well-being, not the least of which included diverting her clinical treatment for her initial problems. The last chapter includes practical and insightful suggestions for clergy, church leaders, and victims of sexual abuse. Brief listing of resources.

Van Zandt, David E. (1991). Living in the Children of God. Princeton, NJ: Princeton University Press, 232 pp.

Van Zandt is not identified. Descriptive analysis of the Children of God which was founded by Moses David (née David Berg) in the 1960s in California which grew to 9,000+ full-time members in 80+ countries by 1984. Berg's authority was based on his claim to be God's last prophet, to be the vessel for God's will on earth, to receive divine revelations meant for the world, and to be the unquestionable decisionmaker for the group. Van Zandt's research involved covertly joining and living in communes for periods in 1976 and 1977. Both covert and overt participant observer research methods were used to further his sociological analysis. Van Zandt reports that Berg's authority was maintained through insistence on total commitment by members and a set of millennial beliefs that critique contemporary society. Pp. 170-171 summarize some of the sexual practices promoted by Berg and/or some of the leaders, including: sexual sharing between members in private and in groups; experimentation with sex with small children, including incest; sexual sharing among children; older adult males pressuring minor females to share sexually; Flirty Fishing, a practice in which female members offered sexual favors to recruit targeted males to join. Pp. 53-54 provide further details: "...Berg opined that neither incest nor sex with capable children was prohibited by God and that there should be no age or relationship limitations on sexual activity." Pg. 26 provides Berg's theological justifications that approved and encouraged members to engage in free sexual activity, including his interpretation of New Testament scripture. He justified his means by invoking religious ends. The Appendix includes a reproduction of one of Berg's publications meant for members, entitled "God's Whores?", a Flirty Fishing text that presented the religious justification for women to use themselves sexually to recruit males and for husbands to send their wives to recruit in this manner. Extensive bibliography; footnotes. [For an update on the Children of God, see this bibliography, Section IV.: Lattin, Don. (2001). Escaping a free love legacy Children of God sect hopes it can overcome sexy image. *San Francisco Chronicle*, (Feb. 14):Section A, p. 1.]

_____. (1991). "The Children of God." Chapter 12 in Miller, Timothy. (Ed.) America's Alternative Religions. Albany, NY: State University of New York Press, 127-132 pp.

Van Zandt is a professor law, Northwestern University School of Law, Chicago, Illinois. A guide to the Children of God that is part of a volume on the most prominent alternative religions in the U.S. The very brief chapter is divided into sections on the group's history, ideology, composition of membership, relationship to society, and its future. The history section notes: the unorthodox ideas on sex and marriage of the founder and leader, David Berg (known as Moses David and Father David); Berg's method of proselytization, Flirty Fishing, that sent the group's women out to use sex to recruit potential converts; extension of Berg's sexual liberties to the group; interpretations of Berg's teachings on sexual liberty that included condoning sex between adults and children, and incest. 3 bibliographic suggestions.

Van Zandt, Washington. (1842). An Appeal, by the Reverend Washington Van Zandt, Late Rector of Grace Church, Rochester. Auburn, NY: Henry Oliphant, 24 pp. [A report of the trial preceding the appeal is available in PDF format at the World Wide Web site of Harvard University Law School Library, Cambridge, Massachusetts; accessed 12/29/09 at: <http://pds.lib.harvard.edu/pds/view/http://pds.lib.harvard.edu/pds/view/5790851>]

In the format of a trial pamphlet. Presents the appeal of Van Zandt, an Episcopal Church priest, in a civil case in New York. Reports that in 1842, Ellice Murdock “recovered a verdict of three thousand one hundred and twenty-five dollars against me in a Circuit Court in Monroe county for the alleged seduction of his daughter SOPHIA MURDOCK.” Reports he was found not guilty of the accusation in a later ecclesiastical trial convened by the Diocese of Western New York. States that the evidence before the civil and ecclesiastical courts was the same. Reviewing evidence from the civil trial, he reports that in 1840 he began to reside in a house adjacent to the house of Ellice Murdock and his family, including his second child, a daughter, Sophia, aged 15, who with her mother, “were communicants in the church under my care.” In 1841, Sophia gave birth to a child and identified Van Zandt as the father. Reports that Sophia visited his home socially, just as did the Murdocks’, and that she came “on social errands, and often to procure books from the Parish Library, kept in my study, which was also a bed room.” States that her sister, Mary, two years younger, testified to his “detailed lascivious improprieties towards [Mary] similar to those which [Sophia] had suffered...” Reports that witnesses testified that Van Zandt had known Sophia and Mary “to be strumpets,” and that Van Zandt planned “Miss Murdock’s seduction” on his absent and unavailable nephew. Refers to Sophia’s “habitual unchasteness.” Asserts that the “no small difference of years and of situation between my accuser, and myself” is evidence of the “moral improbabilities” in her narrative, because, “the world over, the young are chiefly corrupted by the young.” Presents his refutations of the evidence against him, and his theory of the male responsible. Pages 3-15 are his appeal, which was prepared by William H. Seward, an attorney. Includes a court document, letters of support, and transcribed references of material presented at the civil trial.

Vandermeersch, Patrick. (1992). “The Pastoral Relationship and Sexual Issues.” Chapter in Kerssemakers, Jacques H.N. (Ed.). Sex and Religion: Religious Issues in Sexological Treatment, Sexological Issues in Pastoral Care. [Proceedings of the 10th World Congress of Sexology, Amsterdam, The Netherlands, June 20, 1991.] Rodopi B.V.: Amsterdam, The Netherlands, pp. 53-62.

By a psychoanalyst and psychologist of religion, Faculty of Theology, University of Groningen, The Netherlands. A brief reflection that focuses on the image, or perception, of the pastor in the context of the practical field of pastoral care, and how that relates to matters involving sex and religion, including clergy sexual abuse. (He conceptualizes religion by using a Dutch term, *levensbeschouwing*, which has no English equivalent, “an umbrella term under which religious and non-ecclesiastical philosophical movements are covered because of their common concern for a conscious, reflective and coherent lifestyle.”) His hypothesis is that the relationship between sexuality and religion “is incorrectly interpreted if sexuality is conceived as being a timeless, unalterable and autonomous entity and religion just another autonomous entity regulating sexuality by means of restrictions (taboos) or permissive rules. Sexuality permeates religious experience which – in turn – has its impact upon sexual experience.” Notes distinctions between pastoral care and other types of guidance counseling regarding scope, tasks, and techniques. Contrasts the technique of psychotherapy that induces regression and dependence through transference with that of pastoral care which tries to “help in the integration of all aspects of human life in personal, conscious, reflective and coherent religious and philosophical choices” through a relationship in which pastors “should remain ‘real’ people, not only in that sense that they belong to people’s ordinary lives but also in the sense that they establish a type of relationship based upon communication and information.” Raises questions about the nature of the ‘sacred’ in pastoral relationships that arises from people’s unhealthy expectations of the pastoral relationship. In doing so, he highlights the tension between the pastoral role understood in the model of a helping profession and a relational model that relies upon a non-

psychotherapeutic style of communication and information. Whichever model is adopted for pastoral care is critical to his analysis of the sexualization of a pastoral relationship.

Varet, Alexandre-Louis. (1676). The Nunns Complaint Against the Fryars. Being The Charge given in to the Court of France, by the Nunns of St. Katherine near Provins, against the Fathers Cordeliers their Confessors. Several times Printed in French, and Now Faithfully done into English. London, England: Printed by E. H. for Robert Pawlett, at the Bible in Chancery-Lane near Fleet-street.

Translated from the French. The Roman Catholic nuns of the title are referred to in the text as “Religious Sisters of the Royal Monastery of Saint Catherine” near Provins, France. The text states that the “Monastery of the Nuns of Saint Clare near Provins, was founded in the year 1237 by Theobald the Fourth, King of Navarre, and Earl of Brie and Champagne” in honor of Saint Catherine whom we saw in a vision. The “Fathers Cordeliers” of the title are of the Franciscan order. According to the text, after the monastery was burned down by the English and rebuilt, the Cordeliers “intruded themselves into this Monastery” and assumed control of it. The text reports that in 1667, the nuns of the monastery made a declaration to notaries of their particular complaints against the Cordeliers that they intended to publish. They were seeking to have a French court order that the administration of the monastery would be assigned to the Archbishop of Sens, wresting it from the Cordeliers. This action was the latest in a series of prior attempts to displace the Cordeliers. Pp. 37-126 contain a long series of detailed complaints, including: quotations from letters by friars to nuns that “express a scandalous criminal passion.”; “secret and nocturnal entries into the Garden and Monastery... of dancings, performed in the Refectory, and other regular places: nor lastly, of the insolences committed at the nuns funerals.”; confessors who were too drunk to hear the confessions of nuns; selling the Monastery’s silverware and linens for their personal gain; “There has been some of them, who after they had heard the confession of one sick nun, were upon a bed with others, and after they had spoken some devout words aloud to them, laid themselves down again to kiss them, and would have put their hands into their bosoms. There have been some of them, who after they had given extreme unction to a sick nun, and entered in again to assist her at her death, instead of performing this duty, have conducted others nuns to their chambers, and there cooped up themselves together in a small closet.”; a novice was sent to the altar on Good Friday “to take down the Reposier, according to the custom of this Monastery: she was kissed by force, and her neckcloth was torn off and she was oftentimes very rudely handled.”; “The licentious familiarities of Father N. with Mother N. has been these 38 years the scandal of all Provins.” Pp. 136-186 contain the Cordeliers’ defense. [For an analysis of the document and the significance of the nuns’ action, see this bibliography, Section IIa: Tuttle, Leslie. (2010).]

Victorian Council of Churches. (1992; 2009). Naming Violence Against Women in Our Church Communities: Sexual Harassment, Incest, Rape and Other Forms of Violence: Women Are Speaking Out. Melbourne, Australia: Victorian Council of Churches, 31 pp. [Accessed 11/27/11 at the World Wide Web site of South Eastern Centre Against Sexual Assault: <http://www.secasa.com.au/index.php/survivors/51/164>]

“This booklet is a project of the Victorian Council of Churches’ Commission: Churches in solidarity with Solidarity Women... Reproduced with permission.” States: “Sexual harassment, sexual assault, incest and rape happen in church communities as they do in the general community. Christian homes, groups, activities and church buildings are settings where these forms of violence have happened and are happening... It is time to be moving from the powerlessness of grief over a shattering image of church and church people.” Chapter 2 very briefly discusses: What is violence against women? Who are the victims and who are the perpetrators of this violence? What forms of violence against women are happening? Sexual power and violence against women. Chapter 3 very briefly discusses: Physical power and violence against women. Psychological or emotional power and violence against women. Social power and violence against women. Economic or financial power and violence against women. Spiritual power and violence. Chapter 4 very briefly discusses: The nature of violence against women. Common myths some Christians have about violence against women. How can we start to work for change? A project for the prevention of violence against women of the Church

community? (The last topic refers to Project Anna, part of the Centre Against Sexual Assault, attached to the Royal Women's Hospital in Melbourne). Lacks references.

Vieth, Victor I. (2011). "Keeping the Faith: A Call for Collaboration Between the Faith and Child Protection Communities." Chapter 39 in Cooper, Sharon, Estes, Richard J., Giardino, Angleo P., Kellogg, Nancy D., & Vieth, Victor I. (Eds.). Medical, Legal & Social Science Aspects of Child Sexual Exploitation: A Comprehensive Review of Pornography, Prostitution, and Internet Crimes, Vol. 2. St. Louis, MO: G. W. Medical Publishing, pp. 947-964.

Vieth, an attorney and former prosecuting attorney in Minnesota, is executive director, National Child Protection Training Center. The chapter begins by identifying distrust between the "child protection and faith-based communities," stating: "At the core of the dilemma is that both groups know far too little about the work of the other. The sad consequences of this distrust are that children are more likely to fall through the cracks in our faith and child protection communities." The chapter explores the sources and consequences of the conflict, and suggests ways to bridge the separation. Describes 8 factors that contribute to the conflict: 1.) faith-based community members are often character witnesses for accused child abusers; 2.) clergy members fail to understand or report sexual abuse; 3.) some churches are perceived as protecting clergy accused of sexually abusing children; 4.) many congregations rally to support the perpetrator, and in some cases, blame the victim or the victim's parents; 5.) some in faith communities counsel victims to forgive those who commit child abuse and domestic violence without holding them accountable through criminal law, and some suggest that the doctrine of a wife's submission to her husband requires her to endure the abuse; 6.) faith-based community members often claim scriptural authorization for corporal punishment; 7.) many church remedial measures, like utilizing treatment centers and adopting policies, have proven to be relatively ineffective and may result in offenders returning to their victims; 8.) the child protection community often assumes the hostility of the faith-based community, and fails to involve it. Describes 4 consequences of the conflict: 1.) abused children are not supported by their churches; 2.) victims of domestic violence do not have positive experiences in the church; 3.) perpetrators receive inappropriate support in the church, e.g., "quick or cheap forgiveness"; 4.) the faith needs of children are lost in the system. Makes 13 recommendations to bridge the divide that are oriented to communication, training, collaboration, involvement in prevention efforts, cultural understanding, and accepting that conflict may be unavoidable. Concludes with a call for cooperation by the 2 communities. Appendices include: 7 practical suggestions for faith communities regarding teaching personal safety to themselves and their children; 5 ways a congregation can respond to an allegation of child abuse; 7 suggestions to make congregations safe for victims of domestic violence. 50+ references.

Vigarelo, Georges. (2001). A History of Rape: Sexual Violence in France from the 16th Century to the 20th Century. (Birrell, Jean, Trans.). Cambridge, England: Polity Press, 306 pp.

Vigarelo is professor, University of Paris-V, and director of studies, École des Hautes Études en Sciences Sociales, Paris, France. From his introduction: "The statistics are not all-important, though they can be enlightening; research very quickly reveals, far from simple quantitative comparisons, how it is the boundaries and the meaning of the crime [of rape], and the way of defining and judging it, that are subject to history. The juridical content of sexual violence was not the same only a few decades ago." Chapter 2, "A Degradation Concealing Violence," describes how the traditional morality in ancien régime France interpreted rape in ways that "led to a belittling, a deflection or even a denial of its horror." One subsection discusses briefly the role of religious beliefs in the 16th and 17th centuries to assign the gravity of the crime of incest "not from the violence but from the religious principle of the act..." Similarly, *spiritual incest* as committed by a confessor in regard to a penitent is referenced by a 1757 source. Chapter 10 examines the change in law, case law, prosecutions, verdicts, and the conduct of trials with regard to rape in 19th century France: "...degrees of gravity were distinguished, forms of violence were differentiated, the effects of beatings were more carefully identified." Noticeably different in this period was the "increasingly amazed public opinion, to the point of provoking a gradual new realization" regarding the rape of children as "committed by teachers or clergymen. This crime

loomed far larger in the acts reported in the middle of the nineteenth century than it had done under the ancien régime, [20th century historian] Anne-Marie Sohn estimating it at 4 per cent of those charged.” Reports: “In the case of Gerbert in 1865, a 48-year-old brother of the Christian Schools accused of indecent assaults on eighty-seven children, presented to the Versailles court in order of age, parents and witnesses threatened to ‘burn and sack the brethren’s house.’” Numerous footnotes.

Vining, John Kie. (1997). “Clergy Abuse.” Chapter 4 in When Home Is Where the Hurt Is: A Ministry Intervention Guide for Trauma Victims. Cleveland, TN: Family Ministries (a division of the Church of God), pp. 139-165.

Vining is director of counseling, Center of Ministerial Care, and coordinator, Division of Family Ministries, for the Church of God denomination, a licensed counselor, an ordained minister, and “serves as President of the Fellowship of Pentecostal/Charismatic Caregivers. Defines ‘clergy abuse’ and ‘spiritual abuse’ interchangeably, using a definition from David Johnson and Jeff VanVonderen that such abuse is: “the mistreatment of a person who is in need of help, support or greater spiritual empowerment, with the result of weakening, undermining or decreasing that person’s spiritual empowerment.’ ...Other abuse comes when a minister or counselor takes advantage of their power to manipulate the weak in order to gain something for themselves.” The chapter is addressed to “those churches that are Evangelical in belief, but dysfunctional in how they live out those beliefs.” Among the examples used are sexual boundary violations of adults and minors. Lists 10 characteristics of a spiritually abused Christian. Lists 7 characteristics of an abusive system – which can be a Christian marriage, parent/child relationship, congregation, institution, or “one-on-one relationship” – “in which persons are demeaned and degraded by acts of control, threat, violence, and/or power, including abuse by clergy. Characteristics include: power-posturing by leaders; preoccupation with members’ performance related to obedience and submission to authority; unspoken rules; imbalance between thoughts and feelings; paranoia related to the system’s insiders who see themselves in opposition to outsiders; misplaced loyalty; secretiveness. Lists without description the traits of a dysfunctional and functional family, church, or religious organization. Identifies the correctives for abusive systems, including a summary of “healthy aspects of church leadership from Scripture.” Very briefly discusses 2 areas of clergy abuse that can lead to civil suits – invasion of privacy and defamation. Lists intervention strategies for a pastoral response to persons who were abused by clergy or spiritually. Lists: 8 sources consulted and 7 sources for further reading; 5 pages of scriptural references for the role of a pastor; 3 national counseling organizations.

Voices for Non-Violence. (No date). Voices for Non-Violence: A Preventive and Restorative Approach to Domestic Violence and Sexual Abuse: Annotated Bibliography of VNV Resources. Winnipeg, Manitoba, Canada: Voices for Non-Violence, 89 pp. Voices for Non-Violence, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Voices for Non-Violence is a community program supported by Mennonite Churches of Manitoba, Mennonite Central Committee, and Department of Health and Welfare Canada, Family Violence Division. An annotated bibliography that describes the program’s resource library. Topics include: abuse in general; family violence; wife abuse; child abuse in general; sexual abuse; child sexual abuse; incest; rape/sexual assault; professional abuse; abuse of people with disabilities; elder abuse; ritual abuse; perpetrator/offender issues; safety and violence; mental health; Christian interpretation and theology; peace and justice issues; women’s concerns; men’s concerns. Earliest item is 1968, latest is 1994; most items are from late 1980s and early 1990s. Helpful annotations. [For the companion volume, see this bibliography, this section: Block, Heather (1996). Advocacy Training Manual: Advocating for Survivors of Sexual Abuse by a Church Leader/Caregiver.]

Voices in Action Child Protection/Survivor Support Team. (2010?). Statute of Limitation Reform: Advocacy Guide. (No place of publication) (no publisher), 22 pp. [Accessed 06/11/13 at the World Wide Web site of Voice of the Faithful: http://votf.org/via/Advocacy_Guide.pdf]

The Introduction and Background section describes the origin of the document. In 2002, an advocacy group, Voice of the Faithful (VOTF), was founded in response to “the revelation of decades of sexual abuse [of minors] happening in [Roman Catholic] spiritual homes primarily by priests but also including other church representatives” and “[t]he documented cover up of such evils by church leadership, not only in the United States but in countries around the world...” In 2009, VOTF formed the Child Protection and Survivor Support committee, a goal of which was the “development of a comprehensive guide... to mount an effective campaign of legislative reform when bills addressing the statute of limitations for crimes of child sex abuse are introduced in individual state legislatures.” The Guide is based on the successful effort to pass Delaware’s Senate Bill 29, signed into law in 2007 as the Child Victims Law. Topics include: research, preparation of initial advocacy documents, initial contact with the legislature, recruiting a sponsor for the legislative proposal, initial drafting, official drafting, recruiting co-sponsors, timing the introduction, conducting campaign efforts, house and senate legislative committees, pre-floor activities, floor activity, conference committee support and activity, final floor activity. Also includes: factors affecting the Delaware Child Victims Bill’s defeat in 2006 and its passage in 2007; glossary of terms.

Waddams, S. [Stephen] M. (2000). Sexual Slander in Nineteenth-Century England: Defamation in the Ecclesiastical Courts, 1815-1855. Toronto, Ontario, Canada: University of Toronto Press, 315 pp.

Waddams is on the Faculty of Law, University of Toronto, Toronto, Ontario, Canada. From the preface: “This is a story of the defamation jurisdiction [in the Church of England’s ecclesiastical court system in England, Wales, and the Isle of Man] in the last forty years before its abolition in 1855.” Based on his examination of archival ecclesiastical court records and lawyers’ correspondence. 90% of the cases were brought by women. 13% of the male defendants, “a substantial portion,” were clergy. Notes that “...an accusation of unchastity against a clergyman threatened his livelihood.” States: “The clergy had a special concern with their sexual reputation for the obvious reason that they were liable to be deprived of their livelihood on proof of sexual misconduct, in the case of Church of England clergy by proceedings in the consistory court itself. Clergy a strong interest in discouraging rumour of this sort, and in suppressing it when it occurred.” Chapter 7 describes court sentences, which were based on canonical correction and “took the form of a ceremony variously called penance, retraction, recantation, reclamation, or declaration, in which the defendant asked pardon of God and of the plaintiff, and promised not to offend again.” Citations throughout of cases involving clergy and allegations of sexualized behaviors. Extensive endnotes.

Walker, Gillian. (2007). “Celibacy and Misogyny.” Chapter 16 in Frawley-O’Dea, Mary Gail, & Goldner, Virginia. (Eds.). Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church. Mahwah, NJ: The Analytic Press, pp. 213-230. [Based on: 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.]

For a description of the original article, see the annotation in this bibliography, Section IIa.

Wall, Elissa (with Pulitzer, Lisa). (2008). Stolen Innocence: My Story of Growing Up in a Polygamous Sect, Becoming a Teenage Bride, and Breaking Free of Warren Jeffs. New York, NY: William Morrow, 438 pp.

Memoir; some names were changed to protect privacy. Born in 1986, Wall was raised in Utah in the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS) by her father (Wall was 19th of his 24 children by his 3 wives) and birth mother (Wall was 11 of her 14 children) who practiced *plural marriage*, or polygamy, as a central tenet of faith “and the only way to attain salvation.” The FLDS kept polygamy a secret because it was prohibited legally in Utah. The FLDS patriarchal structure emphasized the authority of one person designated as the prophet: “Everything the prophet proclaims is said to be the word of God.” Because the prophet’s “words and proclamations are equal to the word of God on earth,” members were expected to demonstrate their faithfulness by being loyal and obedient to the prophet: “Our religion left no room for logical reasoning and honest questioning.” As a child, she was “told to ‘keep sweet,’ an

admonition to be compliant and pleasant no matter the circumstance.” The norms of the Church reinforced isolation and obedience: a strict dress code for children, women, and men was enforced; people who were not in the FLDS were considered of “‘evil’ character;” in FLDS school, she was “taught that nonwhite people were the most evil of all outsiders;” families kept provisions for 6 months in anticipation that the end of the world was coming and that only the FLDS would survive; most members “were quite suspicious of the professional medical community because they were quite afraid the government was using medicine to spy on people;” “members [were] expected to dedicate their Saturdays to donating labor for the church work projects.” In 1998, Rulon Jeffs, the FLDS prophet, relocated his family and base of operations to southern Utah, and directed select families to relocate there as well in order to await the millennium and prepare for the end of the world. One of Jeffs’ sons, Warren, was principal of an academy, a converted 20+-bedroom house that “was a combination [FLDS] school, place of worship, and birthing center for the FLDS people who lived in the Salt Lake Valley.” One of Rulon Jeffs’ wives staffed the birthing center. Women were “considered property of their husband and the priesthood. They were expected to keep sweet and be submissively obedient.” The prophet had the authority to direct her father to resign from high-paying jobs in order to serve the Church’s needs. At the prophet’s direction, her father relocated where the family was living; when she was 10, Jeffs, ordered Wall’s birth mother and her children removed from her father’s household. One of her sisters and 3 of her brothers were sent to live in other FLDS communities to repent and reform for having questioned Church teachings; when 1 brother was declared apostate, the family was required to cut off all contact with him; they risked punished if they violated the order. In 1999, after Jeffs restored them to Wall’s father, her mother and siblings were ordered out of the household a second time and assigned to live with a Church elder and his 15 wives and 30+ children in a 45-room house; after living there 6 weeks, Jeffs ordered her mother to marry the elder. The prophet had the authority to decide which females would be assigned to marry which males, a power attributed to his receiving a revelation from God. While a wife was the property of the husband and was expected to obey him, “[m]arriage was meant to be the highest honor an FLDS girl could receive...” She had been taught “to believe that marriages were arranged through a revelation from God, and that these revelations were delivered through our prophet, who was the Lord’s mouthpiece on earth.” She was also taught that her eternal salvation hinged on her marriage. In 2001, when she was 14, Jeffs directed that Wall be married to one of her first cousins, 19-years-old, over her objections. Because she was legally underage in Utah, a Church ceremony was conducted in secret by Warren Jeffs. Her husband forced himself upon her sexually despite her resistance. She had never been taught about sexuality. States: “...my act of survival [in the marriage] often became an act of submission [sexually and mentally].” In 2002, Rulon Jeffs died, and Warren Jeffs succeeded him as the prophet. In 2004, Wall left her husband and the FLDS. After allegations of sexual abuse of minors surfaced against Warren Jeffs, and civil suits were filed against him, in 2005-2006 she cooperated with a Utah county district attorney in a criminal case against Jeffs. Jeffs fled authorities and was arrested in 2006. During criminal proceedings, she discovered from a sibling that she had been sexually molested at 2-years-old by an FLDS member who was a family friend. When her father reported this to the prophet, he was directed not to report it to secular authorities “because it would cast a bad light on the people.” Her father was told to defer to the Church handling the matter internally. She writes: “While this secret was psychologically burdensome, in the end it served to cement my dedication to eliminating the silence that surrounded the sexual practices of the FLDS. It was no mystery to members of the closed community that child abuse was rampant and often went unpunished. The way these crimes were being buried had to stop.” She testified against Jeffs at trial. He was found guilty on 2 counts of “rape as an accomplice,” and sentenced to 2 consecutive terms of 5-years-to-life in prison and fined. At the time the book was written in 2008, his appeal was pending.

Waller, Altina L. (1982). Reverend Beecher and Mrs. Tilton: Sex and Class in Victorian America. Amherst, MA: The University of Massachusetts Press, 177 pp.

Waller is an assistant professor of history, Southwestern at Memphis, Memphis, Tennessee. An historian’s analysis of the sensational and highly publicized exposures of the sexual relationship between Henry Ward Beecher, one of the most prominent 19th century Protestant clergy in the

U.S., and Elizabeth Tilton, a parishioner at Plymouth Church, Brooklyn, New York. Beecher had persuaded Tilton to keep the relationship secret and practice what he termed “nest-hiding.” The relationship was exposed in the media by Victoria Woodhull in 1872. In 1874, Beecher appointed a Church Investigating Committee to hear charges. Testimony was published verbatim in the press. In spite of strong evidence, Beecher was exonerated. This infuriated Tilton’s spouse who filed criminal charges that resulted in a 6-month trial in 1875. A split jury resulted in an acquittal. While Waller describes the relationship as “adultery,” her work documents the power of the office and role that Beecher wielded. Notes from extensive primary and secondary resources.

Wallis, Roy. (1979). “Sex, Marriage and the Children of God.” Chapter 5 in Salvation and Protest: Studies of Social and Religious Movements. New York, NY: St. Martin’s Press, pp. 74-90.

Sociological study of “how the structure and ideology of the Children of God have facilitated innovation in the sexual and marital lives of members...” Traces the teachings of Moses David (née David Berg), the self-declared latter-day prophet of God, who “took sexual companions from among his female followers...” It was several years before his private practice and his rationalizations were made known to his followers, starting in 1972. Includes a brief overview of Berg’s introduction of “flirty fishing,” a practice in which attractive women were directed to sacrifice themselves by offering sex to targeted males who were being recruited as new members. Berg used religious ends to justify this means. Essential to the acceptance of these practices and teachings is the community’s “commitment to the prophetic vision – the validity of [Berg’s] access to God and their own role as God’s messengers...” Wallis’ point of view is generally sympathetic. Citations do not always correspond to references listed in the bibliography.

_____. (1982). “Charisma, Commitment and Control in a New Religious Movement.” Chapter 3 in Wallis, Roy. (Ed.). Millennialism and Charisma. Belfast, Northern Ireland: The Queen’s University Press, pp. 73-140.

Analyzes how David Berg, founder and leader of the Children of God, a New Religious Movement, has uncharacteristically resisted the process of institutionalization of the movement. Describes the history of the group Berg’s teachings and practices, including his “encourage[ment] [of his disciples] to free themselves from the constraints of monogamous sexual relationships” and his initiation of the practice of ‘flirty-fishing’ by which female disciples used sexual intercourse to recruit new adherents. Also analyzes “life-style and organization,” “failure of prophecy,” and Berg’s charisma. Concludes with a lengthy discussion of the institutionalization of charisma. 38 notes and references.

Wallis, Roy, & Bruce, Steve. (1986). “Sex, Violence and Religion: Antinomianism and Charisma.” Chapter 5 in Sociological Theory, Religion and Collective Action. Belfast, Ireland: The Queen’s University of Belfast, pp. 115-127.

From a book by two sociologists interested in forms of collective action, specifically the phenomena of charisma, new salvation movements, and the political involvement of conservative Christians. Chapter 5 identifies some factors as to “why certain new religious movements display such extraordinary lability issuing in extremes of deviance or disaster,” and considers a “proclivity for sex and violence” in 4 charismatically-led movements from the 1960s and 1970s – Charles Manson and his group; Jim Jones and the Peoples Temple; Chuck Dederich and Synanon; Moses David Berg and the Children of God. By their analysis, these movements are distinguished by their distancing themselves from a society that is seen as evil, corrupt, and decaying, and also the role of a charismatic leader who introduces unpredictable changes and demands that undermine institutional structures and patterns in order to enhance his authority by requiring followers’ obedience. Among their conclusions: “Movements which sharply reject the world around them tend to provoke a reciprocal hostility which in turn creates anxiety, fear and paranoia and thus heightens the potential for violence as well as sex to be aspects of the leader’s id which come to the fore.” Lacks citations for descriptions and assertions; references.

Walmsley, Roberta Chapin, & Lummis, Adair T. (1997). Healthy Clergy, Wounded Healers: Their Families and Their Ministries. New York, NY: Church Publishing Incorporated, 164 pp.

Walmsley, a social worker, was formerly the coordinator, Clergy Family Project, which was part of the Episcopal Family Network. Lummis is a research associate, Center for Social and Religious Research, Hartford Seminary, Hartford, Connecticut. The Project was initiated in 1986 by the Network, an agency affiliated with the Episcopal Church; 23 Episcopal dioceses participated. "The Clergy Family Project was begun in order to help a diocese create an environment which supports and enriches the lives of its clergy and their families." States: "How clergy, their families, congregations, and judicatories respond to the expectations set before them is likely to have an impact on their individual and collective health." Their "holistic approach to the health of clergy and clergy spouses" combines "emotional, physical, and spiritual health factors." Reports results from data primarily gathered from surveys of clergy and spouses in 12 dioceses, 1990-1993. Chapter 1 notes that the failure of clergy to meet the expectation of being "models of stability and moral failure" is newsworthy. Among examples of clergy "dysfunctional behavior" is clergy sexual misconduct. Chapter 2 identifies aspects of emotional and spiritual health, and presents results from an overall health index used in the survey. Chapter 3, "Serious Problems in Clergy Families," reports findings for problems in parochial clergy families. Clergy respondents indicated as *current* and *growing up* severe problems, respectively: sexual difficulties (14% vs. 5%), marital infidelity (2% vs. 7%), and sexual abuse (1% vs. 4%). States: "...sexual abuse perpetrated by clergy has become a personal and legal nightmare for clergy, their families, parishioners, and church judicatories." Chapter 3 examines "organizations and systems in which clergy function and the effect those systems have on the health of clergy families," including the topic of boundaries. Chapter 5 discusses "clergy competence and its effect on health." Chapter 6 covers "prevailing issues for clergy who are not among the majority – the majority being male, white, married, parochial." Chapter 7 "examines the lives of people married to clergy," noting the changed role of "the 'clergy spouse,'" which includes clergy married to clergy. Chapter 8 identifies practical ways dioceses can respond to issues of clergy and clergy family health. Endnotes; discussion questions; appendix of statistical reports.

Wangerin, Ruth Elizabeth. (1984). "Women in the Children of God: 'Revolutionary Women' or 'Mountin' Maids'?" Chapter in Rohrllich, Ruby, & Baruch, Elaine Hoffman. (Eds.). Women in Search of Utopia: Mavericks and Mythmakers. New York, NY: Schocken Books, pp. 130-139.

Wangerin has a Ph.D. in anthropology. In a collection of works that explores utopian societies for their significance for women, a brief essay based on her field work interviews between 1975-1978 with 100 women disciples in the Children of God, a religious community that was founded in southern California in 1968 and headed by Moses David, née David Berg. She describes him as "the patriarch – the 'King,' 'Dad,' and polygamous husband – lover" whose changing vision of norms for the community's sexual behavior and gender roles was dominant. Reports on Berg's introduction in 1978 of "flirty fishing," the use of sexy, young women to lure men, especially in "Moslem countries or Latin American dictatorships where it was easier for disciples' households to live off lovers from the elite or the foreign community than to preach the Gospel to the native masses and risk deportation." Reports that this practice led to complications: complex marital arrangements; loss of security for women who bore children but could not depend on the fathers or their male partners to support the children; mothers being abandoned by younger women, who had previously helped them, because of their increasing birth rate. Lacks references.

_____. (1993). The Children of God: A Make-Believe Revolution? Westport, CT: Bergin & Garvey (an imprint of Greenwood Publishing Group, Inc.), 233 pp.

Based on her Ph.D. dissertation at City University of New York, New York, New York. "This book is an example of one small symbolic rebellion against American capitalist culture." Based on her participant observation fieldwork with the Children of God (COG) in the 1970s. Describes COG as a syncretic cult. Focuses on the group from the 1973 to 1978. Chapter 2 is a short, chronological history of the COG. Chapter 3 analyzes its system of ideas, how they evolved, how they were expressed in practice. Chapter 4 addresses how COG attempted to address "socioeconomic causes of the rebellion of American youth in the 1970s..." Chapter 5 "analyzes the community's method of socializing its own youth." Chapter 6 "explores the legal and other problems posed for the dominant society by the existence of an alternative group." A postscript

gives a brief update. Describes David Berg, the founder, as a prophet, a term she uses to denote “a person who is believed to bear a message from a higher power.” She notes that the stratification of membership produced higher status, economic privilege, and greater autonomy for the leadership. In the earlier stages of COG, she writes that “marriage and children were not rights, but privileges, for the Children of God” with decisions made by a system of male leadership headed by Berg. Practices included polyandry or group marriage. Describes Berg’s introduction of “flirty fishing” in the 1970s as “an attempt to convert people by first attracting them sexually and then gradually introducing other ideas...” Regarding gender roles, notes: “Women were expected to sacrifice in sexual relations, both in [flirty fishing] and in the homes.” Reports that Berg was accused of incest by a daughter, and that in 1984-85, “critics charg[ed] that the emphasis on sex had led to child porn, sex with children, and incest.” References.

Warner, Brad. (2009). Zen Wrapped in Karma Dipped in Chocolate: A Trip Through Death, Sex, Divorce, and Spiritual Celebrity in Search of the True Dharma. Novato, CA: New World Library, 224 pp.

Warner is a “Zen Buddhist teacher” in Los Angeles, California, whose “philosophy stems mainly from the works of Dogen Zenji, a thirteenth-century Japanese Buddhist monk.” Warner “was ordained a Buddhist monk by [Gudo Wafu] Nishijima in the late nineties.” His first person style is interspersed with colloquialisms, sarcasm, sardonic comments, and irony. The book is written “[t]o do the damage that needs to be done to the absurd idea of the Eastern spiritual master as superhuman.” Recounts personal events – relation dissolution of his marriage, deaths of his mother and a grandmother, loss of a job – from 2006 into 2008 “as specific examples of how Zen teaching and Zen practice are very much human activities performed by real people in the midst of real-life problems.” Calls Zen a philosophy that is not a spirituality, but embraces spirituality; at another point, states that Zen is not a philosophy, but an attitude. In Chapter 2, regarding a “right livelihood,” states that one’s intuition, not other people, is the determinant of what is right. In Chapter 6, he describes what he sees as the dynamics in a spiritual community that lead to the spiritual leader’s “real or perceived sexual indiscretions” with followers or “otherwise inappropriate stuff.” Emphasizes as the primary factor that of students/followers who place unrealistic expectations on spiritual teachers/leaders. In Chapter 16, states: “...I never think of the people who come to sit with me as my students. They’re more like ‘zazen buddies,’ the way normal people have drinking buddies or golf buddies.” In Chapter 36, he sexualizes his relationship to a former student, although he refers to the relationship as that of a teacher/student. Defending his behavior, states: “The idea that the student is forever and always the powerless victim in these relationships is ridiculous. The notion that such a relationship forever and always represents the betrayal of all the other students of that teacher is born solely out of jealousy and spite and therefore not even worthy of discussion.” He acknowledges that “sometimes teacher/student romances definitely *are* matters of powerless victims and *do* represent the betrayal of other students.” [His language in relation to women is, at a number of points, sexist.]

Washington Association of Churches. (1984; 1991). Sexual Contact by Pastors and Pastoral Counselors in Professional Relationships: A Study with Recommendations to Denominational Judicatories. Seattle, WA: Washington Association of Churches, 12 pp. [Available from: Washington Association of Churches, 419 Occidental Ave. South, Suite 201, Seattle WA 98104, wac@thewac.org]

The document is a result of an ad hoc committee created in 1982 by the Washington Association of Churches, a statewide ecumenical organization. Brief sections include: methodology of the committee; learnings of the committee regarding “awareness and understanding of the problem of unethical sexual contact by pastors and pastoral counselors”; theological affirmations; guidelines and procedures for judicatories, including complaint assessment, and response to victims, perpetrators, and congregations; preventive strategies for pastors and pastoral counselors, and for church members and leaders; resources. A notable document in terms of the early date of publication and its comprehensive orientation.

_____. (1991). Sexual Abuse in the Church: The Churches’ Responsibility for the Safety of Children, Youth and Vulnerable Adults. Seattle, WA: Washington Association of Churches, 54 pp.

[Available from: Washington Association of Churches, 419 Occidental Ave. South, Suite 201, Seattle WA 98104, wac@thewac.org]

The document was developed by a 15-person committee sponsored by the Washington Association of Churches. “The purpose of this document is to provide a model for the churches of Washington State to address situations of sexual abuse which may occur or be disclosed in the life of its programs with children, youth and vulnerable adults.” Sections include Introduction, and Theological Rationale and Case Examples. The bulk of the material in the document is practically-oriented resources that constitute the Appendices. Sections include: sample employment questionnaire; sample screening procedures, interview questions, and reference check form; sample Washington State Patrol screening form; procedures for reporting a disclosure of abuse; sample sexual abuse policy and forms for a local church; resource list; reprint of an article, “Confidentiality and mandatory reporting: A clergy dilemma?” by Marie M. Fortune (1985), *Working Together*, 6(1, Fall); glossary of terms.

Waterstradt, Carolyn. (2012). Fighting the Good Fight: Healing and Advocacy after Clergy Sexual Assault. Grand Haven, MI: Splattered Ink Press, 357 pp.

Waterstradt, a survivor of clergy sexual abuse, is a psychotherapist, Muskegon, Michigan. Her premise is that “when women are sexually assaulted by members of the clergy,” stories that blame the women for the sexualization of the relationship are often told “by the abusive clergy person, leaders in the denomination, and members of their congregation... After the assaultive relationship is disclosed to the congregation, the congregation tends to blame the woman, largely due to yet another story embedded in society – that clergypersons are holier than others and would never ‘do such a thing.’ These stories of blame create a sense of shame, guilt, and responsibility in women concerning the abusive relationship.” The book’s purpose is “to shift this paradigm by assigning a new language to victimization.” She intends the book as “a healing guide and educational tool.” Based on her 2010-2011 qualitative interviews that were conducted as exploratory research with 18 women who as adults were sexually violated by clergy (17 males, 1 female). Feminist theory guided the interview process; narrative approach and existential approach methods were used with axial coding to analyze the transcribed interviews. Each of the 18 participants “had a history of active involvement in congregational life and had spiritual disciplines which they practiced regularly.” Notes that the sample size was small and largely heterogeneous. She utilizes 3 specific terms throughout: *virgin* to refer to spiritually naïve women who were groomed by clergy who violated sexual role relationship boundaries; *laborers* to refer to women after they “are free of the abusive relationship.”; *assault* “to refer to clergy engaging in sexual relationships with congregants, counselees, or co-workers.” Draws upon the feminist theology of Rita Brock. Section 1 consists of 2 chapters. Chapter 1 “defines the problem of clergy sexual assault. Chapter 2 “explores the historical context of clergy sexual assault in the United States.” Section 2 consists of 5 chapters. Chapter 3 briefly describes what she terms the *faith crisis* experienced by those who were abused as similar to the *dark night of the soul* described by St. John of the Cross, a 16th century mystic. Chapter 4 provides demographic information on the 18 *laborers*, grooming and *assaults*, and offenders. Chapter 5 is constructed as a 3-act play, using the 18 individuals’ stories in the setting of a support group whose members discuss focused topics. Chapter 6 consists of her “poems expressing and reflecting the effect that clergy sexual assault had on laborers’ significant relationships.” Chapter 7 is a first person account of her experience of: “[m]y assault and subsequent rape” by her pastor who was also her mentor and spiritual director; her response, which she identifies as Stockholm Syndrome; her losses following termination of the relationship; adverse responses by leaders and clergy in her denomination; post-traumatic stress symptoms; the beginnings of a process she terms *spiritual rebirth*. Section 3 consists of 6 chapters based on interviews with people who were not part of the 18 women research participants. Chapter 8 is her poem that “is drawn from an interview with the husband of a laborer.” Chapter 9 is a “soliloquy from an interview” with the husband of 1 of the 18 women. Chapter 10 is a poem that “reflects the experience of a mother enduring the pain of her daughter’s assault,” and Chapter 11 is a poem about how the woman’s “daughter’s sexual assault impacted her grandchildren.” Chapter 12 is a soliloquy by a minister who was sought for support by 1 of the 18. Chapter 13 is a poem that “is based on an interview with a hospital chaplain who

attended a nondenominational church where the pastor engaged in inappropriate sexual relationships with his congregants.” Section 4 consists of 6 chapters and an afterword. Chapter 14 “offers [to *laborers*] some guidelines for healing” and “is designed to supplement chapter 5.” Chapter 15 presents her recommendations for how family, partners, and friends of *laborers* can be supportive. Chapter 16 presents her recommendations for how a congregation and denomination should respond to a laborer, calling their responses “the largest determining factor in her healing.” Commends the use of feminist theory and narrative approach with congregations following disclosure. Chapter 17, 5 pp., discusses mental health services and issues for *laborers*. Chapter 18, 5 pp., discusses advocacy to change laws in U.S.A. states to criminalize sexual boundary violations with adults by clergy. Chapter 19, 6 pp., identifies topics for further research. Section 5 consists of appendices related to her research and resources. 84 footnotes; references; recommended reading; glossary.

Watkins, Tiffany. (2008). The Sexual Abuse of Youth within the Church. Denver, CO: Outskirts Press, Inc., 60 pp.

Watkins is pastor, Renewed Faith Ministries, an African American church, Belton, South Carolina, and program director, IMPACT, a teen pregnancy prevention agency, Anderson, South Carolina. She is a Masters of Divinity student, Trinity School of Apologetics and Theology, Kochi, India. Describes sexual abuse as a tool “Satan uses in order to try to destroy our youth.” The book’s goals are to: “1. Show how sexual abuse among youth starts through sexual immorality. 2. Show youth and adults how to heal and overcome sexual abuse within the church. Equip parents and adults in the Christian faith on how to minister to those who have been sexually abused in the church.” Identifies herself as having been sexually molested several times as a child, which led her to accept being sexually molested by a minister in her church when she was a teenager during a period when she was vulnerable. Chapter 1 is a 3-pp. review of statistical reports on the sexual abuse of minors in churches. Based on her experience, states that “sexual abuse in the church is more common than mentioned.” Chapter 2 is an 8-pp. discussion of sexual immorality. Topics include biblical scriptures, media, sexually transmitted diseases, and the increasing forms of sexual boundary violations. Chapter 3 is a 9-pp. discussion of sexual abuse in churches. Describes ministers sexualizing their role relationships to her when she was a teenager, and very briefly describes the impact on her, which included suicide attempts. Very briefly describes how churches are responding to abuse and her Christian faith. Chapter 4 is a 4-pp. discussion of healing and religious deliverance. Chapter 5 is a 5-pp. description of a mentor who positively shaped her life. Chapter 6 is a 4-pp. description of 9 practical steps a church can take to prevent sexual abuse of youth, and help those who were abused. Chapter 7 is a 3-pp. address to “the abuser/perpetrator.” Chapter 8 is a 2-pp. conclusion. 14 references.

Weaver, Andrew J., Preston, John, D., & Hosenfeld, Charlene A. (2005). “Case 12. Pedophilia.” Chapter in Counseling on Sexual Issues: A Handbook for Pastors and Other Helping Professionals. Cleveland, OH: The Pilgrim Press, pp. 141-155.

Weaver is a United Methodist minister and a clinical psychologist, New York, New York. Preston is a professor of psychology, Alliant International University, Sacramento, California. Hosenfeld is a staff psychologist, Hawaii State Hospital, and has a private practice, Honolulu, Hawaii. Part 2 of the book consists of 17 topical case studies followed by “information about how a religious professional would assess the problem, what aspects of the problem are most important, how to identify the major issues, specific directions about what a pastor and congregation can do, when to refer for assistance from other professionals, and additional resources that can provide help.” Written as “a text for those in training for pastoral ministry, as well as being a practical resource for women and men already serving in ministry.” Case 12 is that of a 32-years-old youth director of a Protestant church who was sentenced to 10 years in prison for criminal activity with 3 12-years-old girls in the church over a 2-year period. He utilized videotapes, Internet broadcasts, and computer files as part of his behaviors against them. After it was discovered that he had been convicted in another state of sexually abusing a child, the senior pastor of the church resigned because “he had not screened the youth worker as the church required.” Very briefly describes interventions with the congregation.

Weber, Martin. (2013). "Supporting Survivors." Chapter 29 in Batchelor, Valli Boobal. (Ed.). (2013). When Pastors Prey: Overcoming Clergy Sexual Abuse of Women. Geneva, Switzerland: World Council of Churches, pp. 147-149. [The table of contents lists the chapter as "Moving beyond Shame."]

The book is a joint initiative of the World Student Christian Federation and the World Council of Churches, "building on the work on gender that each of these sister ecumenical organizations have undertaken over the last several decades." From the introduction: "The focus of this book is on the protection of women and the prevention of abuse by clergy across all cultures... This volume illuminates not only the phenomenon but its roots – and in brave hope – its cures." From Part 4, Stopping Abuse for Good. Weber is chair of the board and vice president, The Hope of Survivors' Pastoral Education division, has been a pastor, and "currently serves as Director of Communications for the Mid-American Union of Seventh-day Adventists," Lincoln Nebraska. States at the outset: "...the human spirit knows no shame to match that of a sexual abuse victim who has been manipulated into feeling guilty for her predator's sins. And those among them most deeply sunken in shame may be victims of clergy sexual abuse." Notes that "when it comes to clergy sexual abuse, congregational sympathy usually gravitates to a popular, powerful preacher." Makes a series of short broad statements and assertions on a wide variety of topics. Strongly endorses the work of The Hope of Survivors. Lacks references.

Weber, Marysia. (1990). "The Medical Aspects of Addiction." Chapter 11 in Smith, Russell E. (Ed.). The Twenty-Fifth Anniversary of Vatican II: A Look Back and a Look Ahead. Proceedings of the Ninth Bishops' Workshop, Dallas, Texas. Braintree, MA: The Pope John XXIII Medical-Moral Research and Education Center, pp. 163-179.

Weber is a woman religious, Roman Catholic Church, and a psychiatrist. A paper that "[addresses] pedophilia as distinct from substance-use disorders." Discusses pedophilia as a paraphilia, per Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised). A literature review considers terms and behaviors, etiology, prognosis, relapse, therapies, and limits of current knowledge. Calls for treatment of victims of pedophiles. Briefly examines means of identifying possible indications of pedophilia in a priest-candidate. Concludes with broad recommendations for her Church. References are primarily from medical/psychiatric and psychological literature.

_____. (2004). "The Roman Catholic Church and the Sexual Abuse of Minors by Priests and Religious in the United States and Canada." Chapter in Hanson, Robert Karl, Pfäfflin, Friedemann, & Lütz, Manfred. (Eds.). Sexual Abuse in the Catholic Church: Scientific and Legal Perspectives: Proceedings of the Conference "Abuse of Children and Young People by Catholic Priests and Religious" (Vatican City, April 2-5, 2003). Vatican City: Libreria Editrice Vaticana, pp. 186-192.

The book consists of edited versions of presentations at the symposium in the book's title that was organized by the Pontifical Academy for Life. From the introduction by an Academy representative: The "symposium focused on sexual abuse by priests and religious [in the Roman Catholic Church] as understood by the current state of science in the branches of psychiatry, psychology and psychotherapy... The criteria used for the choice of the [expert presenters] was solely their reputation as scientists and their competence to help deal with the questions raised in the Church concerning this theme." From the editors' introduction: "The purpose of this volume, and of the symposium upon which it was based, is to summarize current scientific knowledge concerning adults who sexually abuse children and adolescents... The chapters were written for non-specialists, providing clear summaries of the latest knowledge with a minimum of scientific jargon." Weber is a member, Religious Sisters of Mercy, Alma, Michigan, a religious institute of the Roman Catholic Church, and a psychiatrist, Sacred Heart Mercy Health Care Center, Alma, Michigan. "This paper presents a brief overview of the principles used by the bishops in addressing the problem of sexual abuse of minors by Catholic clergy and religious in Canada and the United States. I also discuss the role of treatment programs, as well as educational programs available for use by Catholic dioceses." Very briefly sketches a history of the adoption of principles by bishops in the U.S.A. and Canada, and notes differences in primary documents regarding dismissal from the clerical state. In 3 paragraphs, addresses therapeutic treatment of

offenders; in 1 paragraph, addresses therapeutic treatment for victims. Discusses in 3 paragraphs prevention programs in the Church. Discusses in 3 paragraphs actions by the National Review Board created by the United States Conference of Catholic Bishops. 17 references. Pp. 193-195 summarize participants' discussion of 3 questions posed by Weber following the presentation.

Weber, Timothy T., & Dal Maso, Maria. (2011). "Family Therapy after Clergy Sexual Misconduct: A Treatment Model of Relational Integrity." Chapter 11 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 199-218.

From Chapter 1 by the authors, which is an introduction to the book: "The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book." Uses a systems approach based on the "contextual world of a minister [that] consists of three parts" – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define "clergy sexual misconduct." Weber is a licensed clinical psychologist with a private practice, Bellevue, Washington, and is a professor of psychology, "Leadership Institute of Seattle, a graduate college of Saybrook University in San Francisco." Dal Maso is a doctoral student in clinical psychology, Seattle Pacific University, Seattle, Washington. The chapter is 1 of 5 in Part 5, Restoring Clergy Marriages, Spouses, and Families Impacted by Sexual Misconduct. They begin by stating: "Sexual misconduct occurs when clergy members cross appropriate sexual boundaries, as defined by the ethical code of the Church and the greater congregation." Very briefly identifies possible adverse impacts on the spouse and children of the clergyperson, which include feelings of betrayal and compromised trust, loss of social status and friends, and economic hardship. They describe their Diamond Model of Relational Integrity, a "systemic therapy model to aid families through the recovery process after clergy sexual misconduct." The Model consists of 5 core competencies: learning, differentiation, attunement, honesty, and creativity. Its core dynamics are trust and vitality. Each core competency has a list of competencies that are to be practiced. To illustrate, they apply the Model to a case example and very briefly discuss 5 stages of family therapy. [No documentation is provided for a research or clinically-tested basis for their model.] 12 references.

Webb, James. (1980). The Harmonious Circle: The Lives and Works of G. I. Gurdjieff, P. D. Ouspensky, and Their Followers. New York, NY: G. P. Putnam's Sons, 608 pp.

Webb is a Scottish-born historian who has written about the occult. From the preface: "...the book is primarily a historical and biographical study [that focuses on G. I. Gurdjieff] concerned with certain aspects of psychology... The book is largely based on unpublished documents and interviews...; it also seeks to place in historical context the extensive and confusing body of literature concerning Gurdjieff, [Pyötr] Ouspensky, [A. R.] Orage, and their leading followers." Gurdjieff [born in the Southern Caucasus region in the last quarter of the 19th century and died in 1949], created a "body of activity... [that] has become known as 'the Work,' and it has spread to every continent and been extraordinarily influential. Neither a church nor a sect nor a school of philosophy, it is extremely difficult to define." Searching for truth and meaning, he travelled internationally to explore organized religions, mysticism, occultism, and esoteric traditions of secret knowledge, which he termed *legominism*. States: "Gurdjieff's teaching belongs to the group of disciplines known as 'the way of liberation,' which may be camouflaged by a religious form..." In 1922, he established the Institute for the Harmonious Development of Man in the village of Avon near Fontainebleau, France, "with the aim of mutual assistance in research into so-called supernatural phenomena." It was a residential center with educational and therapeutic programs attended by pupils/followers/disciples who referred to Gurdjieff as "the Master." States: "Gurdjieff's remarkable abilities, his ubiquitousness, and his methods of confusion gave rise to feelings of dependence which were more than a little superstitious... Yet to many otherwise

intelligent men and women the Master was little short of divine, and no doubt the presence of a large Theosophical element among his followers encouraged the less strong willed to couple Gurdjieff's name with those of Himalayan Mahatmas." In Chapter 7, "The Prior of Avon," Webb briefly describes Gurdjieff's complex behaviors and the mixed reactions these elicited, referring to "the ogreish side of the enigmatic Mr. Gurdjieff." Pp. 331-332 address his conduct with women, stating: "But there is no doubt at all that Gurdjieff had sexual relations with many of his pupils. ...Gurdjieff disapproved of contraceptives, and the natural result of his sexual athleticism was a fair-sized family of natural children ["by various women in his circle"]." Webb concludes: "Without knowing any more details, it is difficult to avoid the suspicion that, after all, physical gratification did play a large part in his motives." Pp. 33-335 report the deaths by suicide of 2 followers in the 1920s, including a woman who "was involved in an incident with Gurdjieff which has been described as 'near rape,'" which Webb calls "the gravest scandal to trouble the Work until the mid-1930s." Lacks references; extensive source material.

Weigel, George. (2002). The Courage to Be Catholic: Crisis, Reform, and the Future of the Church. New York, NY: Basic Books, 246 pp.

Weigel, a Roman Catholic, is a senior fellow, Ethics and Public Policy Center, Washington, D.C., an author, and a columnist. Begins with the statement that in the first months of 2002, the Roman Catholic Church in the U.S.A. entered its greatest crisis in its history as reports of the sexual abuse of minors by priests and the failure of bishops "to guard the flock against predators" came almost daily. States that the "crisis of 2002 is, in truth, a metaphor for the entire post-Vatican II Catholic situation." Chapter 1 addresses what the crisis is: 1.) "Homosexually oriented priests, seemingly incapable of living the celibacy they had promised to God and the Church, and abusing teenagers and young men committed to their care..."; 2.) a crisis of priestly identity that was accompanied by a "breakdown of clerical discipline" in the post-Vatican II period; 3.) a crisis of episcopal leadership, i.e., the bishops' failure to lead, which is an identity crisis; 4.) a crisis of discipleship. Chapter 2 addresses what the crisis is not about: celibacy; so-called authoritarian structures of the Church; failure to implement Vatican II; commission of pedophilia, i.e., acts against prepubescent children; a creation of the media; a by-product of the Church's sexual ethic. Chapter 3 discusses how the crisis happened. In general, he describes "the story of the priesthood and the episcopate in the Catholic Church... as a continuing tale of fidelity, betrayal, and reform..." In particular, he focuses on a culture of dissent in the Church that emerged in response to Pope Paul VI's 1968 encyclical, Humanae Vitae, and the Vatican's approach to the encyclical's critics: "...the net result... was to promote intellectual, moral, and disciplinary disorder in the [U.S.A.] Catholic Church...", a phenomenon that he terms an invisible schism to which there was institutional acquiescence. Chapter 4 discusses episcopal misgovernance as the U.S.A. bishops' role in the crisis and analyzes its roots as a doctrinal and theological identity crisis: "bishops have failed to live the truth of who and what they are." Identifies factors that created the misgovernance: bureaucratization; clericalism; overreliance on the expertise of psychologists and psychiatrists; a distortion of compassion that results in episcopal irresponsibility; a desire to not appear as being politically conservative; "a defensiveness and clubbish mentality that, over time, seem to have contributed to the erosion of many an individual bishop's sense of his headship and responsibility."; a loss of imagination. Chapter 5 is a lengthy analysis of the Vatican's response to the U.S.A. Church's crisis in 2002. Chapters 6-8 present his prescriptions for reform of seminaries, priesthood, and the bishops and the Vatican. His recurrent emphasis is on remedies that restore orthodoxy and fidelity. Chapter 9 is a call for all Catholics to live holier lives in order to transform the scandal into reform. Lacks references.

_____. (2006). "A Culture of Dissent Contributes to Child Sexual Abuse." Chapter in Williams, Mary E. (Ed.). The Catholic Church. Detroit, MI: Greenhaven Press, pp. 107-114. [From a speech at conference, March 22, 2003.]

Weigel is identified as a theologian. Written in response to reports in 2002 regarding sexual abuse of minors by Roman Catholic priests and the responses by hierarchy upon discovery. Identifies "the clergy sex scandal [as] a crisis of leadership of the Bishops of the United States... ..[and as] a crisis of discipleship." Argues that the crisis is not caused by celibacy, the prohibition against

married clergy, “authoritarianism” in the Church, the media, or the Church’s sexual ethic. Attributes the primary cause as “a culture of dissent” which led to what he terms as an invisible schism in the Church in which priests gave public agreement to Church teachings about sexuality, but privately disagreed, resulting in “self-deception intellectually and spiritually” and “a tremendously corrupting effect...” Lacks references.

Weightman, Judith Mary. (1983). Making Sense of the Jonestown Suicides: A Sociological History of Peoples Temple. Lewiston, NY: The Edwin Mellen Press, 220 pp.

Written to analyze the Peoples Temple’s self-described act of revolutionary suicide of 900+ adults and children on November 18, 1978, at Jonestown, Guyana, and how it was meaningful to the members. Based on interviews and detailed use of publications. Primary methodology is the sociology of knowledge. Provides a history of Rev. Jim Jones and the founding of the Temple. Analyzes: the appeals to membership and process of commitment; leadership structures; process of socialization into the subsociety of the Temple; interpretive reactions to the suicides. Originally a Methodist pastor in Indiana, Jones organized an autonomous congregation in 1955 in Indianapolis that practiced racially integrated and economic communalism after the model of Father Divine’s Peace Mission in Philadelphia, Pennsylvania. Jones incorporated faith healing, socialist teachings, and presented himself as the reincarnation of Jesus Christ. He moved the church to California in the 1960s. Communal discipline included public corporal punishment of children. In 1968, Jones encouraged members to have sex with each other while also promoting celibacy so that sexual energy could be applied to building socialism. He also used sex as a form of public punishment within the leadership elite. By 1977, he had moved the Temple to Guayana where he created the residential community of Jonestown to which entire families resettled. To understand the formation of the Temple, she applies an analytical framework of Rosabeth Moss Kanter’s work on commitment mechanisms for 19th century utopian communities. She finds that Jones’s authority as a leader was maintained by means that included his : charisma; ability to recruit and elicit loyalty from followers; use of sexualized relationships with followers to reinforce their commitment to him, divide them from each other, and co-opt their husbands; dissemination of information and distribution of power; use of forced sex with males to manipulate them; rhetorical ability to combine religious and political doctrine. Extensive references.

Weiser, Conrad W. (1994). Healers – Harmed and Harmful. Minneapolis, MN: Fortress Press, 186 pp.

By a minister, psychologist, and consultant, Allentown, Pennsylvania. Using the theoretical clinical framework of psychodynamic and psychoanalytic psychology, explores conceptual and practical issues regarding clergy for whom unresolved personal events affect their ministry in destructive ways. [Note: point of clinical reference is Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised).] Provides a larger context for understanding clergy who commit sexual misconduct. Bibliography; index.

Weisgerber, V. James, & Tremblay, Eugène. (2005). Report of the Special Taskforce for the Review of From Pain to Hope. Ottawa, Canada: Canadian Conference of Catholic Bishops, 29 pp.

Weisgerber, Roman Catholic Archbishop of Winnipeg, and Tremblay, Bishop of Amos, are co-chairs of the 10-person Special Taskforce of the Canadian Conference of Catholic Bishops (CCCB) for the Review of From Pain to Hope, a document published in 1992 by the CCCB [see this bibliography, this section: Ad Hoc Committee on Child Sexual Abuse. (1992).]. The document “addressed the issue of sexual abuse of minors by clergy [in Canada]. It was the 1st systematic study, and thus a landmark, by a Conference of Bishops in the Catholic Church for the prevention of sexual abuse, the care of victims and the administrative procedure to be used in cases of sexual abuse by clergy.” On the 10th anniversary of its publication, “the CCCB established a Special Taskforce to review this document, assess its effectiveness and update it or propose necessary modifications. This report contains the results of the work of the Taskforce and its recommendations.” Part 1 describes the mandate of the Taskforce and includes a summary of concerns expressed by “victims of sexual abuse by clergy, members of victims’ families and groups representing victims.” 8 topical subsections, very briefly presented, are consistently critical of the Canadian Church’s response since From Pain to Hope was issued. Part 1 also

summarizes the work of the Taskforce in relation to specific themes: creating safe environments for pastoral activities, improving transparency, and instituting accountability at all levels, including the office of bishop. Part 2 begins by describing 4 directions proposed by the Taskforce regarding: 1.) commitment by the individual bishops of Canada to a national protocol of the CCCB that would be based on recommendations in From Pain to Hope with more details; 2.) "...that the protection of children is to become the keystone to everything related to the sexual abuse of minors."; 3.) importance of a formal commitment of bishops to a national protocol for dioceses; 4.) importance of disseminating information. The majority of Part 2, and the largest portion of the Report, is a draft protocol for the CCCB "for the management and prevention of sexual abuse of minors in the Catholic dioceses of Canada." The draft includes an introduction, 6 articles, and three appendices. 2 appendices contain recommendations 24-33 from From Pain to Hope concerning those responsible for priestly formation, and recommendations 34-42 which concern those responsible for diocesan clergy. Lacks references.

Weiss, Loel M., & Itzkowitz, Mark. (2009). "Unholy Waters: How a Massachusetts Synagogue Found Its Way to Shore after a Sex Abuse Scandal, a Prosecution, and a Lawsuit – As Narrated by the Synagogue's Rabbi and Its Legal Counsel." Chapter 1 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 13-42.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book's] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole." Weiss is rabbi and spiritual leader, Temple Beth Am, Randolph, Massachusetts. Itzkowitz, a civil trial lawyer, is general counsel and a member of the board, Temple Beth Am. In alternating narratives, they describe events in the life of the temple from February, 2003, to May, 2006, that began with a report by a temple family to Weiss that the youngest daughter had been raped by the temple *hazzan* (cantor), almost 70-years-old, who had worked there for 20 years. The daughter, in her 30s, was "mentally retarded and functioned at a minimal level." Weiss encouraged her parents to call the police if they believed her allegation. He phoned the president of the temple, and they agreed to place the cantor, Robert Shapiro, on leave from his job with pay, and to prohibit him from entering the temple. The parents informed the police, and a criminal investigation began. Shapiro was charged with 3 counts of rape and 4 counts of "indecent assault and battery on a mentally retarded woman." In 2003, the family of the victim filed a civil suit against the temple, its president, and Weiss, and a separate suit against Shapiro. Later, Shapiro agreed to a plea bargain to reduced charges of 14 counts of indecent assault and battery on a person who is mentally retarded; he was sentenced to 1 year of house arrest, 10 years of probation, registration as a sex offender, and sex offender counseling. In the civil suit against Shapiro, a jury "[found] the hazzan liable for sexually abusing the victim and would award over five million dollars as compensatory damages to her and to her family." In a summary judgment, a judge dismissed the civil suit against the temple, its president, and Weiss: "His ruling said that, based on the facts, no reasonable person could have known what was happening between the hazzan and the victim." Concludes with a description by Weiss of practical lessons learned. Describes numerous decisions points (e.g., when and what to disclose to the congregation, interactions with the media and civil authorities, role of the rabbi in relation to the victim and her family, and to the cantor and his family, etc.), their choices and rationales, and the consequences. 1 footnote.

Weiss, Robert. (2009). "Pedophiles and Penitence: Whom to Banish, Whom to Support – Helping Jewish Communities Make the Right Choices." Chapter 9 in Neustein, Amy. (Ed.). Tempest in the Temple: Jewish Communities and Child Sex Scandals. Waltham, MA: Brandeis University Press, pp. 230-251.

From a collection of essays that examines child sexual abuse committed in the Jewish community. From the introduction: [The book's] purpose is to examine this horrific problem with as much clarity and precision as possible so that the best remedies can be offered to the community as a whole." By a practicing clinical social worker who is executive director, Sexual Recovery Institute, Los Angeles, California. His approach is that of a "*solution-focused* understanding of the sexual offender and his behavior, both in the Jewish community and beyond," for the sake of "a more effective community decision making and management." Describes: nonviolent sexual

offenses; child sexual offenses; who offends, including myths and facts, the dedicated or fixated child offender, the situational or regressed child offender, and the sexually addicted offender. Discusses responding to an offense or a possible offense in the religious community, including brief descriptions “of the most-utilized sex offender treatment modalities... along with caveats regarding their efficacy.” Concludes with a brief discussion of balancing modern-day treatment modalities with community concerns.” 3 endnotes.

Wells, Ken, Earle, Ralph H., & Earle, Marcus R. (2011). “Outpatient and Inpatient Intensive Treatment Models.” Chapter 4 in Thoburn, John, & Baker, Rob (Eds.) (with Dal Maso, Maria). (2011). Clergy Sexual Misconduct: A Systems Approach to Prevention, Intervention, and Oversight. Carefree, AZ: Gentle Path Press, pp. 65-82.

From Chapter 1 by the authors, which is an introduction to the book: “The books and articles written on Protestant clergy sexual misconduct have tended to focus on very specific areas, such as rehabilitation to the pastorate; prevention needs; traumatic effects of sexual misconduct on the life of the pastor, his or her family, or the Church congregation; and denominational polity. No book since 2001, however, has explored the systemic or recursive nature of these elements one to another and how each factor influences the others. Pulling these elements together into a cohesive model is the goal of this book.” Uses a systems approach based on the “contextual world of a minister [that] consists of three parts” – *intrapersonal*, *interpersonal*, and *environmental*, a theology of reconciliation, and a clinical model based on the construct of sexual addiction. They do not formally define “clergy sexual misconduct.” Wells is “a certified professional counselor, sex addictions counselor, and substance abuse counselor.” Ralph H. Earle is “a noted family therapist and psychologist, author, and lecturer,” “a national authority on sexual addiction,” and is in private practice, Psychological Counseling Services, Ltd., Scottsdale, Arizona. Marcus R. Earle is “licensed as a psychologist and certified as a marriage and family therapist,” “specializes in working with addictions and sexual offenders,” and is in private practice, Psychological Counseling Services, Ltd. The chapter is 1 of 2 in Part 3, Treatment Considerations and Approaches to Intervention. States at the outset: “Today’s emerging model for patient care regarding clergy malfeasance offers a variety of options for the judiciary leader to consider.” Very briefly describes the options of residential treatment and outpatient treatment. States that the treatment “of the impaired clergy” is complex, and endorses a family systems treatment approach, which conceptualizes the involved church as like a family system. Identifies options for use in inpatient and outpatient treatment, including: restoration therapy, Eye Movement Desensitization Retraining, somatic experience therapy, psychodrama, and family therapy. Treatment also includes identification of the offense cycle, implementing relapse-prevention and life-management skills, and spiritual restoration. Very briefly discusses reinstatement to ministry. Briefly discusses the “imperative that leaders within a congregation where sexual exploitation has occurred know what do regarding themselves, their roles, and their congregations,” and identifies a number of specific tasks. States: “Many denominations fail – particularly decentralized denominations and unaffiliated families of faith – to have established, published, trained response teams, as well as victim advocates. This contributes to the intensity of disclosure disaster around sexual misconduct.” Also very briefly discusses the need for leaders “to examine organizational factors that contribute to the possibility of abuse,” citing the keeping of secrets as among “the unhealthy relational patterns “that are contributors. Concludes with a very brief discuss of “restoration [of the offending clergy] to the ministry,” and calls for case-by-case evaluations, including in cases of “sexual offenses against children.” Draws upon the practices of Psychological Counseling Services. 5 references.

Welsh, Lionel P. (1988; 1990). Geordie, Orphan of the Empire. Perth, Australia: P & B Press, 164 pp. Autobiographical account. Born in 1936 in Newcastle-upon Tyre, England, Welsh was placed in a Roman Catholic orphanage, the North East Boys Home, at 2-years-old. Chapter 1 is about his life there for 10 years where he endured physical and psychological cruelty and maltreatment from the nuns and staff. He observes a nun who discovers a male staff fondling a boy, and then sees her ignore the situation.

West, Traci C. (2004). "The Fact of Race/Ethnicity in Clergy Sexual Abuse of Children." Chapter in Ammicht-Quinn, Regina, Haker, Hille, & Junker-Kenny, Maureen. (Eds.). The Structural Betrayal of Trust [Concilium series, 2004/3]. London, England: SCM Press, pp. 40-50.

From a collection of articles that is described in the Introduction to the volume as follows: "The title of this volume... is meant to capture two dimensions of the sexual abuse crisis within the Catholic Church: the offences themselves which exploited the attitude of unquestioning trust and good will of children and parents towards their priests, and the subsequent experience of institutional denial, cover-up, hostility and juridical self-protection which they encountered when they had reached the stage, often many years later, of being able to report the crimes to the church authorities." West is associate professor of ethics and African American studies, Drew University, Madison, New Jersey. Explores the "intertwined social impact" of gender and race/ethnicity in the U.S.A. that are "part of the manipulations of the clergy [sexual abuse] perpetrator and the responses of the victim-survivor..." Challenges the "general tendency to separate the psychological impact of intimate abuse from the social." States that the typical "conceptualization of the problem of clergy sexual abuse also has to be shifted so that we move beyond a solely individualistic focus on the psychiatric disorder, crime, or immoral act of the clergy abuser to recognize institutional and societal collusion with the abuser, which indicates a broader, system problem of moral harm." As an example, she cites: "Exploring the significance of gender within the impact of clergy sexual abuse is so key, in part, because of the centrality of gender in the church's system of authority and understanding of power." As another example, cites "the absence of a racial identification for which victim-survivors, perpetrators, or church communities in accounts of clergy sexual abuse [as reflecting]... the privilege of whiteness in US society, the privilege of not having to think about racial implications." Cites specific cases of clergy sexual abuse to illustrate the role of gender and race issues. Briefly explores systemic issues: "Destructive psychosocial dynamics that are part of incident(s) of clergy sexual abuse and the anguish the abused person suffers are reproduced in community responses." Cites a case involving a Roman Catholic priest in Chicago, Illinois, who admitted to committing 'sexual misconduct' that 2 men complained had occurred when they were minors under his pastoral care. Analyzes a statement by the priest, an African American, that refers to oppression in the black community as "function[ing] as an insidious appeal to racial group loyalty to justify acceptance of his behaviour' at the expense of those whom he abused. States: "Issues of racism and the very idea of psychological disorder are manipulated by institutional leaders to produce a systemic denial that any significant harm has been done to those abused." Concludes: "A socially and institutionally sustained problem like clergy sexual abuse can be socially and institutionally defused." 18 footnotes.

_____. (2004). "A Space for Faith, Sexual Desire, and Ethical Black Ministerial Practices." Chapter 2 in Hopkins, Dwight N., & Pinn, Anthony B. (Eds.). Loving the Body: Black Religious Studies and the Erotic. New York, NY: Palgrave Macmillan, pp. 31-50.

West is a professor of ethics and African American studies, Drew University Theological School, Madison, New Jersey. Begins with a call to discuss the relationship between sexuality in spirituality in African American churches, including the "distorting cultural dynamics" of "[h]istorically rooted, white racist distortions of black sexuality..." States: "A theological and social vision addressing the abuse of power by clergy within black churches has to be included. A theological vision of human sexuality will be quite inadequate and perhaps even irrelevant for churches without an accompanying liberating Christian social ethic. Attention must be paid to the use of power within the organizational structuring of churches that Black Christians create and support. ...this abuse of power has most often been exhibited male clergy and featured heterosexuality." Focuses "mainly on heterosexuality because it is so formative and dominant in western Christian notions of sexuality and in most (openly acknowledged) black Protestant clergy lifestyles." Identifies the teachings of Augustine of Hippo as the dominant ecclesiological principle shaping moral conduct in relation to sexuality, and analyzes its gender specific, authoritarian, and shaming components. She "suggest[s] a few of the ethical issues that have to be attended to when defining an appropriate and inappropriate expression of sexual desire by ministers..." Cites examples of incidents involving African American clergy, including several of

national prominence – Rev. Ralph Abernathy and Rev. Henry Lyons. Analyzes parishioners' trust in clergy as the basis of "a significant degree of power that ministers are given based upon the faith related nature of their role as minister." Notes the elements of trust and vulnerability in that relationship, elements which are common in sexuality and spirituality: "Therefore those who are willingly trusting and vulnerable in an intimate counseling or close working relationship with ministers can sometimes be manipulated by the ministers into being *sexually* trusting and vulnerable as well." Discusses briefly the sense of entitlement expressed by some clergy, including African American males. Deconstructs some explanations of sexual misconduct by male ministers, including that women are to be blamed for men's choice to violate the clergy role relationship, and that men are powerless to control sexual needs. Calls for accountability "for sexual abuses of power by clergy" and development of a new Christian sexual ethic involving mutuality and covenant relationships. Endnotes.

_____. (2004). "Clergy, Counseling by." In Smith, Merrill D. (Ed.). Encyclopedia of Rape. Westport, CT: Greenwood Press, pp. 41-42.

West is associate professor of ethics and African American studies, Drew University, Madison, New Jersey. From the preface: "The volume is aimed at general readers and students who desire to learn about rape and rape-related issues." West states: "In the aftermath of rape there are many reasons why counseling by clergy is sometimes sought by victims and their families. Counseling offers emotional and spiritual support and teaches important cultural values about rape. In response to their religion, the broader society, and the person they are counseling, clergy make important choices about how to play a trustworthy and constructive role." States: "[Clergy] may sometimes uphold attitudes that encourage shame and silence about rape within the distinctive cultural groups they serve." Cites specific examples from different major faith groups. Also notes issues of "ethical concerns about the responsibilities of clergy in counseling situations," specifically about confidentiality. 1 suggested reading. [Included in this bibliography because the concerns expressed to clergy by persons who were raped and clergy's responses are similar to the dynamics in incidents involving sexual boundary violations by clergy in faith communities.]

Weyermann, Debra. (2011). Answer Them Nothing: Bringing Down the Polygamous Empire of Warren Jeffs. Chicago, IL: Chicago Review Press, Incorporated, 386 pp.

Weyermann is a journalist and author. Based on media accounts, legal documents, internal documents of the Fundamentalist Church of Jesus Christ of Latter-Day Saints (FLDS), books, and interviews. Often uses a conversational tone. An account of the civil and criminal actions initiated against the church's head since 1986, Warren Jeffs, by U.S.A. federal and county and state authorities in Utah, Arizona, and Texas. Warren Jeffs succeeded his father, Rulon Jeffs, as the prophet, or head of the church. The FLDS has been centered historically in the border cities of Colorado City, Arizona, and Hildale, Utah. She describes the FLDS as "a closed religious society that required each man to obtain a minimum of three wives before he could ascend to the celestial kingdom and rule a planet after death," practicing polygamy as taught by Joseph Smith, founder of Mormonism. FLDS women "required their husband's post-mortem consent to even get to heaven." States: "The paramount goal and only acceptable behavior for every FLDS woman is to 'keep sweet,' essentially to be completely obedient and passive." Chapter 3 provides a succinct summary of the forces that keep women and girls from voluntarily leaving the FLDS, and, if they do, the factors that inhibit sustaining separation. The FLDS taught of an impending apocalypse that would spare them as God's chosen people, emphasizing the followers' religious duty to be obedient to their leaders to ensure their salvation. Males members who did not comply with the authoritarian leadership of Rulon Jeffs and Warren Jeffs were excommunicated, forced to leave the community, and their wives and children were reassigned to those who were loyal. Boys as young as 12 were sent across the country to work as laborers for the FLDS. Warrens Jeffs ordered families to expel sons as young as 13 for behavioral problems, the consequence of which was to reduce the pool of males who required multiple wives. Church leaders assigned females to marry males. An interwoven story of Ruth Stubbs reports that when she was 5 years old, Rulon Jeffs assigned her 14-years-old sister, Pennie, to marry a 58-years-old FLDS male on 24 hours notice. Ruth, born in 1982, was assigned to marriage at 16. Chapters 6 and 7 report the story of Brent

Jeffs, a grandson of Rulon Jeffs, who was sexually abused as a child by Warren Jeffs; Brent Jeffs filed a civil suit against Warren Jeffs in 2004. Also reports that Brent Jeffs' brother, Clayton Jeffs, was abused by Warren Jeffs, and that as a young adult, Clayton Jeffs killed himself by suicide. In 2005, Warren Jeffs and 7 FLDS men were indicted in Arizona for "underage sex crimes." Chapter 14 reports the story of Elissa Wall who was 14 when Warren Jeffs assigned her to marry an FLDS man. In 2005, she filed a civil against Warren Jeffs, the church, and the church's corporation. In 2006, he was indicted by Utah on 2 counts of rape as a facilitator; he was convicted on both counts in 2007; a Utah appeals court overturned the conviction on a technicality in 2010. In 2010, Warren Jeffs was extradited to Texas where, as of the time of the book, he was scheduled to stand trial in 2011 on 2 counts of sexual assault on a minor. Traces the trials of other FLDS males who were convicted of sexual abuse and sexual assault of children. Chapter 28 provides updates on a number of the legal cases. Includes historical background. Footnotes; lacks references for quotations and citations.

White, John. (1643). The first century of scandalous, malignant priests, made and admitted into benefices by the prelates, in whose hands the ordination of ministers and government of the church hath been Or, A narration of the causes for which the Parliament hath ordered the sequestration of the benefices of several ministers complained of before them, for vitiousnesse of life, errors in doctrine, contrary to the articles of our religion, and for practicing and pressing superstitious innovations against law, and for malignancy against the Parliament. London, England: Printed by George Miller, 51 pp. (Photocopy. Ann Arbor, MI: University Microfilms International, 1979.)

By a 17th century English lawyer and member of Parliament. Lists 100 clergy in the Church of England against whom action was taken following a variety of offenses. Among those listed: #1. Reports that John Wilson, vicar of Arlington in the County of Sussex, "in the most beastly manner, diverse times attempted to commit buggery with Nathaniel Browne, Samuel Andrews and Robert Williams his Parishioners, and persuasions and violence, laboured to draw them to that abominable sinne..." [transliteration of the original text]; #45. Reports that Edward Alston, parson of the parish church of Pentloe in the County of Essex, committed acts of "very unchaste demeanours" against women that would constitute, at the least, physical forms of sexual harassment by contemporary standards. Of the 100 clergy, many are cited for adultery, but it is not stated if the context involved the ministerial role or function.

White, John. (1977). "The Discipline That Heals." Chapter 8 in Eros Defiled: The Christian and Sexual Sin. Downers Grove, IL: InterVarsity Press, pp. 149-169.

White is a counselor and associate professor of psychiatry, University of Manitoba, Canada. From a book written "to help sexual sinners... My object in writing is to reach out to this unhappy multitude. ...a reaching out to cleanse where there is filth, to heal where there is pain and to illumine the dark shadows of loneliness with the light and joy of fellowship." In the book's final chapter, he presents an anecdote of an evangelical pastor who sexualized his relationship with the church secretary, a relationship White terms 'adultery.' Draws from the New Testament passage of Matthew 18 as an injunction for members of a church to discipline the sinning member(s). Cites the Anabaptist tradition of church discipline as precedent for this approach. Notes the contemporary church's reluctance to approach members who commit sin: "We cover up. We are concerned with our public image and our public relations. Our reputation, rather than our testimony, is supremely important to us... We are the Church of Private People with Private Lives." Lacks references.

White, John, & Blue, Ken. (1985). Healing the Wounded: The Costly Love of Church Discipline. Downers Grove, IL: InterVarsity Press, 238 pp.

White is an author, formerly a pastor, and formerly taught at the University of Manitoba, Canada. Blue is a pastor, British Columbia, Canada. Presents a conceptual framework of corrective church discipline that is conservative/evangelical in orientation and scripturally-based. Offers practical applications. Topical chapters include: barriers to discipline; power and authority in the church; goals of discipline, including reconciliation, purity of the church, and restoration of the righteousness of the offender; steps in holding the offender accountable, both privately and in

relation to the church community; discerning true repentance and the role of forgiveness; confessing sins; discipline applied to church leaders. Treats sexual relationships between clergy or leaders and persons in fiduciary relationships as affairs or acts of sexual immorality in contrast to exploitation of power and role. A strength of the model is that it encourages reporting, accountability, and monitoring. Brief footnotes; lacks an index.

White, William L. (1986). Incest in the Organization Family: The Ecology of Burnout in Closed Systems. Bloomington, IL: Lighthouse Training Institute, 268.

By the director of training and consultation, Lighthouse Training Institute, Bloomington, Illinois. Presents a conceptual framework that has been utilized by others to analyze the phenomenon of clergy sexual abuse. "This is a book about how the health of both individual workers and organization systems deteriorates from excessive demand for adaptation." Chapter 1 introduces terms and concepts related to professional stress, including the application of the concept of burnout to occupational groups, and of personal and organizational indicators of professional stress. Chapter 2 examines organizational responses to victims of professional burnout. Chapter 3 describes a systems approach to professional burnout, using an ecology model. Chapter 4 explores the organization a family system, and discusses open versus closed organizational families, engaged versus disengaged organizational families, and organizational incest which is defined as "a stage in the life of an organization marked by members increasingly meeting their personal, professional, social and sexual needs inside the organization." Chapter 5 explores progressive closure of the organizational family system, an incestuous dynamic. Chapter 6 describes "how professional closure begins to spill over and influence the social relationships of staff outside the work setting." Chapter 7 "examine[s] how professional and social closure will culminate as members increasingly begin to meet sexual needs inside the organizational family." Chapter 8 is a brief review of closure. Comments on organization families that "have a built-in fear and distrust of outsiders as a permanent and major thrust of their organizational culture" and notes: "This fear of outsiders is also generated in persons for whom we have very high and rigid and role expectations. The policeman, the minister or priest, the school teacher, or the local public official may develop closed systems around them as a protection from public scrutiny. The fear that private behavior may not meet often unrealistic public standards fuels the closure of such systems. Such closure helps hide the flaws in our public role models." Chapter 9 discusses role conditions and worker casualty process, a focus on the microsystem of an organization. Chapter 10 considers an individual's characteristics and how they influence one's vulnerability to professional stress. Chapter 11 concerns systems interventions and boundary management. Chapter 12 is a lengthy "catalogue [of] a number of stress reducing management interventions at the microsystem level of the organization." Extensive bibliography; glossary.

Whitehead, Evelyn Eaton, & Whitehead, James D. (2014). "Sex and Power: Clergy Sexual Abuse." Chapter 8 in Fruitful Embraces: Sexuality, Love, and Justice. Bloomington, IN: iUniverse, pp. 83-91.

Evelyn Whitehead is a developmental psychologist. James Whitehead is a theologian. Both are "cradle [Roman] Catholics" who have taught at the Institute of Pastoral Studies, Loyola University Chicago, Chicago, Illinois. The chapter is 1 of 5 in a section entitled Sexuality and Justice. They cite the "clergy sexual abuse scandal in the [Roman] Catholic Church [as] a dramatic example of sex and power interacting in destructive ways. Here injustice and violence intersect, both in personal wrongdoing and in institutional malfeasance." They use Joseph Chinnici's When Values Collide: The Catholic Church, Sexual Abuse, and the Challenges of Leadership to describe 5 phases of history of the scandal, dating from 1952. Regarding the contemporary situation, they state: "The appropriate response at this point is not simply a matter of identifying perpetrators, paying settlements, and returning to life as it was before. The deeper questions must be faced – questions about power relationships within the church, between laity and clergy, between women and men." Discusses the symbolism of the role of a priest, the status of the role as a symbolic representative of God, and the "special power" of the role in relationships with adults and minors who are laity in the Church. 2 brief paragraphs discuss characteristics and patterns of priests who offend sexually. Very briefly addresses the eroticization of power, clergy sexual abuse of minors, and "the destruction of trust in an abusive relationship." 3 paragraphs address the spiritual harm

of clergy sexual abuse. Concludes with a 4-paragraph discussion of the need for reforms in the Church, citing the work of Chinnici and “Bishop Geoffrey [sic] Robinson” of Australia. Lacks complete citations of sources and references.

Whittier, Nancy. (2009). The Politics of Child Sexual Abuse: Emotion, Social Movements, and the State. New York, NY: Oxford University Press, 260 pp.

Whittier is a professor, Department of Sociology, Smith College, Northampton, Massachusetts. From the introduction: “Nearly everything about the cultural and political response to child sexual abuse has changed, sometimes more than once, since 1970. This book tells the story of how we got from there to here and explores what that journey tells us about child sexual abuse, gender politics, and how social change happens... The movement against child sexual abuse is a microcosm of these politics of emotion and internalized oppression. In its attempts to change how people think and feel, it illustrates the politicization of emotion and identity.” Chapter 3, which “focuses on the state and policy from the 1970s through the early 1990s,” is the context for a section, ‘Ritual Abuse, Day Care, and Changing Political Alignments.’ Chapter 4, which “recounts the rise of single-issue self-help groups during the 1980s,” is the context for a section, ‘A Christian Survivors’ Movement.’ Chapter 5, which examines “mass media portrayals of child sexual abuse in the 1970s and 1980s,” is the context for a brief description regarding the Roman Catholic Church in the U.S.A., which is in the section, ‘Shifting the Balance: Critique and Medicalization in the Late 1980s.’ Chapter 8, which considers “the question of activists’ engagement with the state,” observes: “It was only when large numbers of alleged victims filed mass suits against clergy and refused confidentiality agreements that the scope of sexual abuse within the Catholic Church [in the U.S.A.] was exposed, empowering the activist groups that sought structural change in the Church.” The final chapter, a conclusion, notes that more recent survivors of child sexual abuse, including males, have benefitted from the activism of feminists in preceding decades, and states: “Changes in cultural views, treatment, research about prevalence, and available tactics and rhetoric for disclosure of abuse all influenced the clergy cases, as did the male survivors’ movement that spun off in the late 1980s.” Further nuanced assessments regarding gender and clergy abuse survivors are offered. Chapter endnotes; 15 pp. of references.

Wiest, Walter E., & Smith, Elwyn A. (1990). “The Professional Character.” Chapter 10 in Ethics in Ministry: A Guide for the Professional. Minneapolis, MN: Augsburg Fortress Press, pp. 181-190.

Wiest is a professor emeritus, philosophy of religion, Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania. Smith is formerly a professor theology and vice president, Temple University, Philadelphia, Pennsylvania. “This book deals primarily with *professional* ethics for clergy... By professional ethics, we mean ethical issues arising in the ordinary practice of a profession, issues unique to or typical of that profession.” Intersperses discussion of ethical problems and case analyses. Chapter 10 examines responsible professional behavior as “the product of a prolonged and continuing process of personal formation.” States: “The professional ethic of the clergy – indeed, the distinctive personhood of the minister – found in the mystery of vocation... Any human being immersed every day in the practice of a profession continuously experiences the impact of professional demands upon the self. The mature professional is a person who has grown through this process without sacrificing individuality and personal integrity.” A subtopic, Compassion and Distance, considers compassion as force producing a professional’s commitment “to the good of the good of their clients, patients, or church members,” and distance “as the necessary partner of professional commitment. States: “The mastery of behavior that takes form around the polarity of compassion and distance is a mark of professional character.” The illustration is a case in which a pastor who is counseling an unhappily married congregant realizes that he may be the object of her sexual attraction. States: “The breakdown of general standards of propriety, not to say fundamental morality, throughout modern society has made this kind of counselee behavior very prevalent. The same social forces invite undisciplined response.” Comments: “The ability to maintain an appropriate distance, although no more essential for female professionals than for males, is underlined by the increase of unmarried ordained women in the ministry. Many complain of sexual exploitation by male clergy. In present circumstances the female clergy must define professional distance in specific relation to the sexual factor. In a

generation in which so many are encountering female clergy for the first time, it is particularly important to convince men that ordained women are to be regarded and treated as persons and professionals, and also to establish trust among the women of the congregation.” 1 endnote.

Wilkinson, Earl K. (1994). People, Priests and Pedophiles. Makati, Metro Manila, Philippines: International Research Foundation, 300 pp.

Wilkinson, retired from the finance business, is a philanthropist and social and human rights activist, Makati, Metro Manila, Philippines. Stated focus is the Roman Catholic Church and the sexual abuse of children, but his topics are numerous, making it difficult to summarize the book. (He takes positions against homosexuality, gay priests, the Church's misogyny, the Church's refusal to ordain women, and celibacy, thus clouding his stated focus.) Chapter 1 is a compilation from newspaper and magazine articles, columns, and television interviews from Australia, Canada, United States, Ireland, and England about pedophile priests and the hierarchy's inactions, interspersed with commentary. Chapter 2 compiles articles specific to the Philippines that are mostly against celibacy, but also contain some reports of, and correspondence regarding, sexual abuse by priests. Chapter 3 is about pedophilia by priests in Australia and California, but also goes into concerns about child sex tours from Australia to the Philippines and Thailand, transmission of AIDS to children, and sex slavery and prostitution in Asia. The context of Chapter 4, one-third of the book, is the Philippines, and describes child prostitution, pedophilia, and international sex tourism. Reports some of his successes to change laws to discourage the business of sex tourism. A compilation of media excerpts, correspondence, legislative documents, commentary, and photographs seized in police raids. Chapter 5 focuses on Fr. Vincent Kiss, an Australian priest working in the Philippines, who pleaded guilty in 1993 to 7 counts of embezzling money from a charitable trust and was sentenced to 8 years in prison. Wilkinson strongly suggests that Kiss was a pedophile, but presents no hard documentation or evidence. Chapter 6 is about Fr. Peter Comensoli, a parish priest in West Wollongong parish, Australia, and Br. Michael Evans, a Christian Brother who was a school administrator in Australia, who were accused in 1993 of sexually abusing and sexually harassing male minors. New accusations emerged against Evans going back to the 1970s and 1980s. It was also learned that the bishop of Wollongong had been informed 10 years prior by a victim of Evans, and that no action was taken. Chapter concludes while an investigation by the Christian Brothers was underway. Citation of published sources is not complete, e.g., omits volume, issue, and page numbers.

Willerscheidt, Phyllis A. (1995). "Healing for Victims." Chapter in Hopkins, Nancy Meyer, & Laaser, Mark. (Eds.). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 23-32. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

By the executive director, Commission on Women, Roman Catholic Archdiocese of St. Paul and Minneapolis, Minnesota. Draws from her experience facilitating a support group for women sexually exploited by clergy. Very briefly identifies: needs of victims; healing process; stages of recovery; issues for family members; issues related to justice; issues related to restoration.

Williams, Joyce E. & Holmes, Karen A. (1981). The Second Assault: Rape and Public Attitudes. Westport, CT: Greenwood Press, 232 pp.

Williams is an associate professor of sociology, Texas Woman's University, Denton, Texas. Holmes is an assistant professor of social work, University of Houston, Central Campus, Houston, Texas. From the preface: "Women who are raped experience more than the obvious effects of physical and sexual victimization. All too frequently a *second assault* is directed toward the victims of rape, an assault of judgments and attitudes which may be unwittingly perpetrated and yet is equally devastating in its impact... ..[the second assault] reflects the wider social context of rape, the coming together of both historical and contemporary attitudes about men and women, their relationships and their 'appropriate' behavior. For women who are raped, the essence of the second assault is skepticism, blame, and even condemnation emanating from society at large, from one's own community, from one's own self-blame an internalization of the attitudes of others), from family, and from significant others." They report the results of their research which was

based on the theory of *racial-sexual stratification*: “Rape, as a social phenomenon, is examined in terms of the interplay of individual biography and the power of a White, male-dominated social structure.” States: “Our conceptualization of the problem clearly suggests that rape has both intrinsic and extrinsic meaning, that while the victim’s experience may be the more visible side of rape, the public’s reaction becomes a significant part of her experience.” Chapter 1 is an “overview of the ‘rape problem,’ drawing on psychiatry, psychology, sociology, and feminist literature. Includes a literature review of victim research. The chapter sets the basis for the authors’ intent – “to offer a rational, empirical basis for understanding the individual trauma of rape within the context of its social origin – a racially-sexually stratified society.” Chapter 2 describes their theoretical framework. Chapter 3 describes their research methodology. The study was conducted in San Antonio, Texas, as a site “especially suitable for a cross-cultural study with a dual focus on victim responses and public attitudes about rape.” Participants who were survivors of rape were 61 females, 14-years-old or older, who had contact with 1 of 2 rape crisis centers in San Antonio and Austin, Texas. Semi-structured interviews were conducted and data was analyzed statistically. The public attitude research, which is exploratory, was based on a structure interview using 9 scenarios. Participants included 1,011 adults (18-years-old or older). Data was analyzed statistically. Chapters 4 and 5 focus on the experience of the victim, using both qualitative descriptions and quantitative analysis. Chapter 4 reports the data for: characteristics of the assault’ victims’ feelings toward men in 5 interpersonal dimensions; median ratings of the helpfulness of Personal and Institutional support systems; median ratings of service-delivery systems. Table 5 displays the ratings for 6 sources of Personal support: boyfriend-fiancé, husband, other family, close friends, mother, and mother. It also displays the ratings for 5 sources of Institutional support: rape crisis worker (2.9), medical staff (2.3), police (2.2), professional counselor (2.1), and clergy (2.0). They comment: “Among the institutional representatives, rape crisis workers were clearly perceived as the most helpful. The comparatively low ratings for professional counselors and clergy may suggest a need for them to reexamine their approach to working with victims of rape.” Chapter 5 is an empirical exploration attempting “to measure the impact of the rape experience and test the rape-as-crisis assumption.” Based on the findings, they conclude: “...we are inclined to believe that rape is more appropriately conceptualized as a prolonged crisis.” They also found racial-ethnic variations in how the women experienced rape’s impact. Chapter 6 provides comments from victims and the public regarding rape, and its cause and prevention. It “compare[s] victim and public perceptions of rape” regarding its definition cause, and means of alleviating rape. Chapters 7 and 8 examine public attitudes about rape. Chapter 7 presents data derived from a social system of racial-sexual stratification, which affects social attitudes, and which is the basis for analyzing causal relationships. Chapter 8 addresses “the task of identifying variables with the power to predict and/or explain attitudes about rape for each of the three ethnic groups [in their public sample] and for males and females within each.” The dependent variable is “Attitudes About Rape.”; 14 independent variables were used. 27 statistical regressions were performed. [Descriptions of the findings are very nuanced.] Chapter 9 is a commentary on rape from feminist and humanistic perspectives. States: “[Rape] is an assault against personhood which has its origin and maintenance in a system of social inequality that victimizes all, but some more than others.” Noting that the personal experience and social or community context “all too often seem to culminate as a ‘second assault.’” Their discussion is “directed toward some implications for future research and some possible applications of our work in relation to services for victims, strategies for community change, and a more humanistic approach to the complex reality of rape.” Chapter endnotes; 6 pp. of references. Appendices. [While the topic of sexual boundary violations in faith communities is not addressed, the book is included in this bibliography because of its relevance to the topic. Note the ratings of clergy support in Chapter 4.]

Williams, Miriam. (1998). Heaven’s Harlots: My Fifteen Years as a Sacred Prostitute in the Children of God Cult. New York, NY: Eagle Brook (William Morrow and Co.), 297 pp.

Autobiographical account of her life 1971-988 in the Children of God cult founded by Moses David (aka David Berg), which at its peak reported 18,000 members worldwide. At age 17, she joined a commune in Ellenville, New York, that trained new disciples. A patriarchal hierarchy inculcated youth through scripture, Moses David’s teachings, music, work, group processes, and

arranged marriages so as to detach from family and world and attach to the cult. Teachings included: religious justification of sexual polygamy, termed “one wife;” luring male recruits through women’s sexual activity in a practice termed “flirty fishing,” which was done as a prelude to religious witnessing or to recruit influential men to support the cult; a practice she calls “sacred prostitution,” which rationalized sex in exchange for money to support the cult and serve God; pedophilia and sex with female adolescents was permitted at the direction of the leaders. [A disturbing book.]

Willimon, William H. (2000). “The Pastor in Community.” Chapter 3 in Calling and Character: Virtues of the Ordained Life. Nashville, TN: Abingdon, pp. 60-94.

Willimon is dean of the chapel, Duke University, and professor of Christian ministry, Duke University Divinity School, Durham, North Carolina. The book was written to “highlight those ethical challenges that are peculiar to clergy, the morality and virtues that adhere to the practice of Christian leadership today and the way in which the clerical character informs those challenges.” Chapter 3 uses a communitarian point of view to discuss clergy ethics as grounded in the context of Christian community. States: “Sexual misbehavior among the clergy is a serious matter [because it] tends to be an offense against the community, a fundamental reproach to the communitarian vocation of pastors.” Includes practical guidelines. Footnotes.

_____. (2002). “The Pastor as Character: Clergy Ethics.” Chapter 12 in Pastor: The Theology and Practice of Ordained Ministry. Nashville, TN: Abingdon Press, pp. 299-314.

From the book’s introduction: “This is my loving, grateful, but not uncritical meditation upon the ministry of the ordained.” States at the outset of the chapter: “...any consideration of the morality of pastors begins in their vocation. We cannot say what pastors ought to do (ethics) until we first know what pastors are and what they are for... Pastors are enjoined to practice what we teach and preach.” His foundations for clergy ethics are baptism, Christian ethics, and “the truth that the nature of the pastoral vocation necessitates leaders whose character is formed to meet the demands of the calling,” including “those virtues that enable a pastor to be... a public exemplar of the faith.” Regarding pastoral practice, states: “Financial malfeasance, sexual impropriety, and simple neglect of pastoral responsibility plague our profession.” Drawing on the work of Marie Fortune, notes that “pastors are always in positions of unequal power with their parishioners.” Because of the pastor’s unequal role power in ministerial relationships, “including many people in great need, it is important for us to develop those practices that enable us never to use our pastoral power for our own sexual gratification.” Because “the nature of pastoral work [is] to cross over many culturally sanctioned ‘boundaries,’ to intrude into the personal space of parishioners, to be with them in intimate, one-to-one situations,” he states that “pastors must own their power, must be aware that they are constantly placed in positions where discretion and prudence are required, and must develop skills of self-examination that are worthy to sustain them in morally vulnerable situations.” Endnotes.

Wills, Garry. (2000). “Conspiracy of Silence.” Chapter 12 in Papal Sins: Structures of Deceit. New York, NY: Doubleday, pp. 175-191.

Wills is adjunct professor of history, Northwestern University, Evanston, Illinois, an award-winning author – including the 1993 Pulitzer Prize for general non-fiction, and a Roman Catholic. The book decries “a recurring pattern [in the Roman Catholic Church that the] truth was subordinated to ecclesiastical tactics.” His focus is on what he terms the structures of deceit that support exaggerated claims of papal certitude, a deception that “cheapens the gospel” in a kind of willful ignorance that Thomas Aquinas termed *ignorantia affectata*, ‘cultivated ignorance.’ Chapter 12 regards sexual abuse committed by priests and the Church’s responses to it. Begins by retelling the story of Fr. Robert Peebles, a priest of the diocese of Dallas, Texas, who had formerly served at All Saints parish in Dallas. While he was serving in the U.S. Army as a chaplain, he was arrested by military police at a base in Georgia for attempting to sexually assault Mike Miglini, a minor from All Saints, whom Peebles had invited for a visit. The matter was handled administratively by diocesan officials who asked the parents not to press charges and instead to allow Peebles to receive counseling. They consented, and after a month of counseling, Peebles

was pronounced cured, and reassigned to a Dallas parish. (It emerged later that when he had been at All Saints, Peebles had confessed to sexually molesting minors there and that led to his reassignment to the military.) Reinstalled in parish ministry in Dallas, Peebles again sexually molested minors. Wills makes a transition from Peebles to the notorious Fr. Rudy Kos, also formerly assigned to All Saints, through the fact that the parents of Miglini did not tell their younger son, Tony, about Peebles' actions. While Tony was at All Saints, he was one of a number of boys who were sexually molested by Kos: "[He] ran a club for boys that supplied minors with alcohol, TV games, marijuana, and sex." Wills writes that other priests at the rectory ignored Kos' activities, two of whom were later discovered to have been abusing minors. Sketches the transfers of Kos within the diocese, complaints about his relationships with boys in the parishes, and ineffective actions of diocesan officials, including counseling. In 1993, a civil suit was brought by 11 of his former victims. A jury awarded the plaintiffs \$110 million in damages for neglect. (Later, Kos was convicted on criminal charges and imprisoned.) Wills provides additional details of the testimony and comments of Fr. Robert Rehkemper, the second highest official in the diocese, and also the pastor of All Saints, who "fumed that the suit never should have been brought, that the jury made the wrong decision, that the parents were the negligent ones." In a 1997 tape-recorded interview, Rehkemper also blamed the victims: "They knew what was right and what was wrong. Anybody who reaches the age of reason shares responsibility for what they do. So that makes us all responsible after we reach the age of six or seven." Wills concludes: "What is dispiriting about the Kos case is the way all its main features recur in the other (and frequent) examples of sexual molestation by priests – the long ignoring of blatant signs that it was occurring, the compulsive repetition of the crime despite warnings and counseling, the reassignment of the priests to new posts without alerting anyone at the posts that the priests have a record of assault or seduction, the delay and defiance and noncooperation on the part of church authorities when victims come forward." He connects the hierarchy's looking away from priest pedophilia to the structure of deceit about priestly celibacy that requires officials and priests as a group to look away from violations of celibacy and thus preserve "the dissonance between papal claims and lived reality." Footnotes.

Wilson, Earl. (2002). Steering Clear: Avoiding the Slippery Slope to Moral Failure. Downers Grove, IL: InterVarsity Press, 179 pp.

Wilson "is a psychologist and counselor in private practice." In the preface, uses the metaphor of a person losing control on a slippery slope due to "sinful relationships" that threaten the person's spiritual life, marriage, family, church, friendships, and emotional and physical health. Identifies himself as "one who slid down the slippery slope and crashed in a heap at the bottom," which included "a sexual affair and deeper and deeper involvement with masturbation, pornography and even prostitution." States that the book is a means of prevention for Christian leaders, a guide for those at risk and for "counselors and other helpers," and a resource for "wives and family members." The book assumes that Christian leaders are men, marriage is between a man and a woman, a "sinful lifestyle" is a choice, and change is possible. Uses the term "moral failure" generically. Written in the first person, the basic framework interweaves biblical passages, including the concept of personal holiness, and psychological constructs, e.g., the cognitive distortions of compartmentalization, minimization, rationalization, and denial, among others. Draws upon 12 Step addiction models, including Sexaholics Anonymous. Devotes a chapter to *entitlement*, which he terms an attitude. In Chapter 8, an anecdote regarding a pastor's sexualization of his relationship to the church secretary is described in terms of "affair" and "adultery," and does not analyze the pastor's role relationship in terms of the intrinsic asymmetrical balance of power. Chapter 9 describes signs of true repentance. 16 endnotes. [While it is only in a few places that sexual boundary violations in the context of a faith community are addressed, and then only briefly, the book is included in the bibliography because it represents an approach to the phenomenon that is typical in conservative, evangelical audiences.]

Wilson, Earl, Wilson, Sandy, Friesen, Paul, Friesen, Virginia, Paulson, Larry, & Paulson, Nancy. (1997). Restoring the Fallen: A Team Approach to Caring, Confronting and Reconciling. Downers Grove, IL: InterVarsity Press, 201 pp.

Earl Wilson is a psychologist in private practice and part-time professor, Trinity Western University, Langley, British Columbia, Canada. Sandy Wilson is a counselor and instructor, counseling, Western Seminary, Portland, Oregon. Paul Friesen is director, family and campus ministries, Grace Chapel, Lexington, Massachusetts, and is adjunct professor, family ministries, Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts. Larry Paulson is a lawyer in Oregon. Nancy Paulson is a registered nurse and author. Written as a case study by the spiritual care team that worked 3 years with Earl Wilson. Opens with Wilson's first person account of events in 1989 when the state licensing board for psychologists received a complaint that he had sexualized a relationship with a client. Uses a framework that treats sexual boundary violations in a fiduciary relationship as an affair or adultery that constitutes the actions as sin; for example, Earl Wilson, in Chapter 1, refers to his actions as those of an adulterer, not as one who sexualized his professional relationship to a client. Defines spiritual care team as "a group of mature Christians who voluntarily commit themselves to support and sustain a person or persons with acute spiritual needs through a process of returning that person to fellowship with God, family and fellow believers." This evangelical Christian model is labor-intensive and is described as a biblically-based "ministry of restoration that incorporates discipline, accountability and compassion." Its process emphasizes: truth in contrast to denial, secrecy, and deceit; repentance that begins with confession and leads to transformation; establishing spiritual disciplines; restoring damaged relationships. While not a how-to manual, practical precepts based on their experience are presented. Topics related to victims are discussed at pp. 85-86. Sandy Wilson addresses issues related to the offender's spouse and children in Chapter 9. Chapter 10 discusses the role of a professional therapist in the restoration process. Chapter 11 analyzes the role of the Wilsons' church in their process. Chapter 13 discusses aftercare, the post-restoration period. Chapter 14 lists a scriptural basis for restoration to leadership in the church. The appendix is a question/answer format regarding sexual addiction. Lacks references.

Wilson, Jacqueline Z., & Golding, Frank. (2015). "Contested Memories: Caring about the Past – or Past Caring?" Chapter 2 in in Sköld, Johanna, & Swain, Shurlee. (Eds.). Apologies and the Legacy of Abuse in 'Care': International Perspectives. Basingstoke, Hampshire, England: Palgrave Macmillan, pp. 27-41.

From the book's introduction: "The book is designed to place the international responses to abuse [of children] in out-of-home care within the broader context of human rights and particularly children's rights violations. It is a result of an international and interdisciplinary collaboration... The apology politics around victims of historical child abuse can be depicted as the latest development within so-called restorative, reparative or transitional justice where children's rights are also taken into consideration." Part 1 consists of 6 chapters which place formal inquiries into historical abuse of children's rights "as a new area within the broader scholarship around transitional justice." Part 2 consists of 5 chapters which examine "the effectiveness of transitional justice in relation to historical abuse from the global context..." Part 3 consists of 4 chapters which "looks specifically at the different professional groups that have become involved in inquiries and the impact of their work." Wilson is a Senior Lecturer, School of Education, Federation University Australia, Victoria, Australia, and "is a former ward of the state of Victoria, Australia..." Golding is "an independent scholar specializing in welfare history, social justice and human rights" whose childhood included being "a ward of the state of Victoria, Australia..." They state at the outset: "This chapter examines the range and form of narratives that give voice to approximately 500,000 'Forgotten Australians' who experienced out-of-home 'care' as children under the auspices of state government departments and/or non-government charitable organizations," the latter of which included religious entities. Sources of the narratives include: institutional histories, annual reports, and official accounts; official files and records which were maintained for each child; government inquiries into the maltreatment and abuse, including sexual abuse, of children. Cites an example of a centenary memorial book about orphanages operated by the Catholic Church's Poor Sisters of Nazareth in Australia and New Zealand, including Nazareth House for girls and St Joseph's for boys, Ballarat, Victoria, Australia. Notes that the publication

omits any mention of a “dark underbelly,” stating: “It is now known that a since-convicted paedophile, Father Gerald Ridsdale, was the visiting chaplain at both institutions during the 1960s, and that he took girls and boys to private rooms for ‘confession’, ‘counseling’ and ‘sex education’.” Very briefly describes the failure of the Catholic Church in Australia’s Truth, Justice and Healing Council to create “a mechanism for authentic interaction with survivors” which would result in the Church not maintaining its control of the story of the Church’s role in the abuse of children in its care. Sketches a variety of ways Forgotten Australians have found recently for their stories to be included: a government inquiry website and report; advocacy groups’ means of communication, e.g., newsletter and social media; published memoir; educational material; oral history collection; museum exhibit. Affirms the value of the contributions of survivors to establishing more complete narratives, e.g., an exploration of “the intergenerational impacts of removing children from their families.” Concludes: “Narratives drawn from the broadest possible range of sources and told in the widest possible range of voices are needed if the integrity of the history is to be maintained and protected both from politicization and from those intent on restoring the silences of previous decades.” Numerous references.

Wilson, Michael Todd, & Hoffmann, Brad. (2007). “Boundaries: Protecting What Matters Most.” In Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers. Downers Grove, IL: InterVarsity Press, pp. 139-169.

Wilson “is a licensed professional counselor and cofounder of ShepherdCare.” Hoffman “is senior pastor of Memorial Baptist Church in Baytown, Texas, and cofounder of ShepherdCare.” A workbook format which addresses “seven areas of concern [which] were empirically derived from our years of ministering to force-terminated ministers... ..we will discuss these topics in terms of the need for a preventative self-care plan...” [italics in original] *Foundation Stone 4* is the authors’ term for a chapter which is dedicated to boundaries. The 3rd of its 4 topics, ‘Real-World Boundaries with Intimate Relationships,’ is organized in relation to spouses, children, priorities, same-gender friendships, and sexual temptation. Regarding sexual temptation, they state that “broken sexuality” – e.g., a married minister in engaged in “an affair while in ministry” or using pornography – “appears to be one of Satan’s favorite portals of entry for the destruction of ministers and ministries.” They suggest regular meetings with a same-gender accountability partner(s), and heeding the concerns and ideas of a spouse. States that “[t]here are no right or wrong answers regarding specific boundaries to establish... However, there are two major criteria to consider when determining good boundaries: (1) whatever we feel will help us maintain sexual integrity and (2) whatever will encourage our spouse to *perceive* our sexual integrity.” [italics in original] Footnotes. Appendix G, p. 263, lists several recommended books regarding boundaries.

Wind, Leslie H., Sullivan, James M., & Levins, Daniel J. (2009). “A Unique Betrayal: Clergy Sexual Abuse in the Context of the Catholic Religious Tradition.” Chapter 3 in McMackin, Robert A., Keane, Terrence M., & Kline, Paul M. (Eds.). Understanding the Impact of Clergy Sexual Abuse: Betrayal and Recovery. London, England: Routledge, pp. 42-58. [Reprinted from: 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.]

For description, see the annotation for the article in this bibliography, Section IIa.

Winebrenner, Jan, & Frazier, Debra. (1993). When a Leader Falls: What Happens to Everyone Else? Minneapolis, MN: Bethany House Publishers, 208 pp.

Winebrenner is a free-lance writer in Texas; Frazier is an instructor, Richland Community College, Dallas, Texas. Uses “sexual sin” as a broad term to include a “pastor/spiritual leader” who commits “adultery” with a member of the congregation, “promiscuity outside the church,” and “affairs.” Point of view is conservative Christian. While it does not incorporate a framework that analyzes the offenses in terms of power dynamics, it is very validating of the typical reactions, thoughts, and feelings of those affected by clergy sexual boundary violations. (Pp. 162-163 acknowledge the functional power of the role of the pastor and then negates it with an appeal to structural mutuality based on spiritual responsibility and mutuality.) Uses numerous pseudonymous vignettes of individuals and churches. Chapter 2 is about a pastor’s wife whose

husband sexually engages a series of members and staff of his churches, and who, after being discovered, fakes his death in order to begin a life apart from her. Chapter 3 is about a woman parishioner and the affects on her after pastors in two successive churches are discovered having sexual relations with members. Chapter 4 presents brief accounts of 3 leaders' responses: a seminary professor who served an interim role after a church dismissed its pastor for sexual boundary violations; a minister of education on staff of a large church, the pastor of which was discovered having sexually engaged its members; a pastor who agreed to guide a dismissed colleague through a process of discipline and restoration. Chapter 5 includes a story of a church in which 3 pastors and a seminary intern have committed sexual boundary violations. The intern worked with a group of deaf ministry. His violation was taken especially hard by those who were dependent on him as the only pastor on staff who could sign. Chapter 6 discusses how a married offender and his spouse can rebuild a marriage, and offers advice for a wife who chooses to leave her husband. Chapter 7 is about how a church can facilitate a wife's healing. Chapter 8 offers their list of identifying characteristics of a church in which a pastor is committing sexual boundary violations: inappropriate behavior was noticed but not challenged; members and staff felt manipulated by the pastor; strong members were denigrated by the pastor; there was dissension in the church; it was known that some women members knew inappropriate intimate details about the pastor; the pastor's preaching was weak. Chapter 9 discusses confronting an offender, and offers a 4-step, escalating sequence based on scripture: reprove in private; take witnesses; inform the church; treat the unrepentant offender as an unbeliever, which can involve withdrawing fellowship. Chapter 10 is about how congregations recover. 2 situations are highlighted, 1 involving small groups and 1 based on direct, open disclosure. Common characteristics that assist recovery include: the truth of violation is disclosed; the congregation is allowed to grieve; counseling is provided; plurality of leadership is in place; the succeeding pastor was committed to strong, Bible teaching; a plan of accountability was implemented. Footnotes.

Winkelman, Bruce H., & Armour, Gregory L. (Ed.). (2010). Coverage and Liability Issues in Sexual Misconduct Claims (5th edition). Princeton, NJ: Munich Re-Insurance America, Inc., 65 pp. [Accessed 04/24/17 at the World Wide Web site of Munich Re-Insurance America, Inc.: https://www.munichre.com/site/mram/get/documents_E1235435297/mram/assetpool.mr_america/PDFs/3_Publications/sexual_misconduct_claims.pdf]

Winkelman is an attorney with Craig & Winkelman LLP, Chicago, Illinois. Armour is a vice president, Munich Reinsurance America, Inc., Princeton, NJ. Booklet format. Per the introduction, the document provides a "comprehensive overview to Coverage and Liability Issues in Sexual Misconduct Claims." The updated edition "offers state-by-state overviews of coverage and liability cases, along with detailed charts designed as a quick reference for those involved in analyzing sexual misconduct claims." The document notes that "one of the more significant trends has been the continuing resolution of multiple plaintiff lawsuits filed against various Roman Catholic Archdiocese through the United States." Also notes "[c]laims against the Baptist Church, Greek Orthodox Church, Orthodox Jewish community in Brooklyn, NY, and the church of the Latter Day Saints... State legislation expanding discovery periods for statutes of limitation remains a continuing trend." "The booklet contains a reference chart of each state's statute of limitations for childhood sexual abuse claims and notations where significant current legislation is pending." The 1st display is a very brief description of each state regarding the following topics: sexual misconduct exclusions; statute of limitations; respondeat superior liability; 1st Amendment bar. The bulk of the document is the state-by-state description regarding the following topics: coverage trigger and number of occurrences in sexual misconduct setting; intentional acts of exclusion – perpetrators; intentional acts – non-perpetrator in sexual misconduct setting; sexual misconduct exclusions; statute of limitations; reporting laws; other. Case citations are included.

Winston, Hella. (2005). Unchosen: The Hidden Lives of Hasidic Rebels. Boston, MA: Beacon Press, 185 pp.

Winston is a Ph.D. student in sociology, Graduate Center of the City University of New York, New York, New York. Based on research for her degree. Depicts life in the insular Satmar Hasidic sect of the Orthodox Jews centered in Brooklyn, New York. Her interest is individuals

“on the margins of a community – what motivates them, how they are regarded and treated by the larger community, and how they, in turn, react to that treatment – also serve to reveal something about the mainstream.” Chapter 6, “Building a Different Kind of Chabad House,” briefly describes a man in his 30s who as a boy growing up in the Satmar community “was often disciplined physically by his teachers and neglected by his overwhelmed parents.” He identifies various factors that left him feeling isolated and alone, “a situation that he believes made him particularly easy prey from some of the older men in the community. On many occasions, these men would grope and fondle him in the men’s mikvah, where Hasidic men are supposed to go to purify themselves before the Sabbath.” Briefly discusses reasons why such incidents would not have been reported. Chapter 10, “A Cautionary Tale,” very briefly includes a description by a woman who “had been molested repeatedly by a man in the community when she was just ten years old.” Reports on the negative reaction of her parents when they learned of her account through the school principal who “promptly expelled her, claiming that she would be a bad influence on the other students.”

Winton, Mark A., & Mara, Barbara A. (2013). When Teachers, Clergy, and Caretakers Sexually Abuse Children and Adolescents. Durham, NC: Carolina Academic Press, 170 pp.

Winton, a licensed counselor, is an instructor, Department of Criminal Justice, University of Central Florida, Orlando, Florida. Mara, a licensed psychologist, is a consultant and forensic psychologist. Written as “a textbook that addresses teachers, clergy, and caretakers who sexually abuse children and adolescents in their care.” Utilizes “an applied and practical approach based on evidence-based practice,” and includes case studies that include clergy examples. Chapter 1 is introductory. Chapter 2 uses very brief literature reviews to consider theories of child sexual abuse behavior, organizing them into 4 models: medical/psychiatric/psychopathology; social-psychological; sociocultural; other. Very briefly evaluates each. Chapter 3 briefly examines the epidemiology of child sex crimes, citing the methodological difficulties regarding incidence and prevalence, e.g., lack of standardized definitions. A section devoted to studies of clergy who sexually abused children presents 9 tables of findings from the study commissioned by the United States 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: A Research Study Conducted by the John Jay College of Criminal Justice (2004). Chapter 4 discusses criteria used to make clinical diagnoses of sex offenders. Gives an overview of the 5-axis model of the Diagnostic and Statistical Manual of Mental Disorders (4th edition, Text Revision) [DSM-IV-TR]. Notes that assessment tools “have not demonstrated reliable and/or valid results with specific sex offender populations.” Provides a brief case study of “a Catholic priest... in the sentencing phase of a legal process [related his actions with minors under the age of 16].” Briefly discusses some problems with the DSM-IV-TR definition of *pedophilia*, and the classification of certain sexual behaviors, noting that the 5th edition is forthcoming. Offers a brief, non-comprehensive list of “some assessment tools that are used to diagnose mental disorders to assess sex offenders.” Very briefly discusses the need for collateral data. Devotes less than 3 pages to interviewing sex offenders. Chapter 5 is structured on a psychoeducation workshop to address the broad topic of *burnout* and *vicarious trauma* as experienced by professionals who work with sex crimes. Notes the lack of consistent definition of terms by researchers and clinicians. Topics very briefly addressed include adverse symptoms and stressors, and intervention and coping strategies to reduce risk. A case study introduces the term *spiritual corruption* as a consequence of evaluating clergy accused of sexual abuse. Chapter 6 considers the problem of “child pornography and online offending,” calling “online sex” a multi-billion-dollar industry. Also briefly discusses texting. Pp. 122-123 focus on clergy and the use of online adult pornography. Pp. 123-124 present a case study of a minister who “was caught downloading child pornography from a site that was being monitored by law enforcement.” Pp. 129-130 present a case study of an adult counselor at a religious-based camp and his behavior with a minor. Chapter 7 is an 11-page consideration of the clinical treatment of sex offenders. Summarizes studies of the efficacy of treatment that were based on recidivism rates. Calls programs use cognitive-behavioral therapy and relapse prevention as the gold standard of treatment. States: “It is our position that treatment of sex offenders does not replace a criminal justice response.” Calls for further longitudinal

research. Chapter 8 discusses prevention, drawing upon criminology frameworks. References at the end of each chapter.

Wisconsin Council of Churches. (2008, November). Mandatory Reporting by Clergy: What the New Wisconsin Law Means for You and Your Congregation (3rd edition, revised). Sun Prairie, WI: Wisconsin Council of Churches, 23 pp. [Accessed 08/08/13 at the World Wide Web site of Wisconsin Council of Churches: <http://www.wichurches.org/resources/mandatory-reporting-for-clergy/>]

Prompted by enactment of Wisconsin Senate Bill 207 “which impacts the ministry of every clergyperson and congregation in the State of Wisconsin... The bill requires clergy to report suspected cases of child sexual abuse, extends the statute of limitations for filing criminal and civil charges of alleged child sexual abuse, and clarifies the conditions under which religious organizations can be sued for actions of offending clergy.” The document is an “advisory booklet [that] is an introduction to the new law and the responsibilities of mandatory reporting.” States that while Senate Bill 207 mandates reporting by clergy of child sexual abuse only, “the Wisconsin Council of Churches believes that clergy should voluntarily hold themselves to a higher standard by reporting all forms of abuse: physical abuse, emotional abuse, child neglect, as well as sexual abuse.” Topics include: how the law defines *clergy* for the purpose of mandatory reporting; 2 ways clergy are obligated to report – “actual or suspected abuse of a child seen in the course of their professional duties” and “where they have reasonable cause to believe, based either on observation or information received, that a member of the clergy has abused a child or threatened to abuse a child.”; the extension of the statute of limitation for civil lawsuits by victims of sexual abuse and for criminal prosecution; creating a cause of action in the law for suing clergy; creating a cause of action in the law for suing a church for sexual misconduct committed by its clergy; definition in the Wisconsin statutes of physical neglect, physical abuse, sexual abuse, and emotional abuse; recognizing major signs of the 4 forms of maltreatment; ways to respond to child abuse and neglect; common questions about mandatory reporting, and answers; contact information for the Wisconsin County Departments of Health and Human Services or County Departments of Social Services; World Wide Web site links for resources from Wisconsin agencies and service providers.

Wolf, David. (2004). “Child Abuse and the Hare Krishnas: History and Response.” Chapter 19 in Bryant, Edwin F., & Ekstrand, Maria L. (Eds.). The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant. New York, NY: Columbia University Press, pp. 321-344.

Wolf is director, Association for the Protection of Vaishnava Children (APVC), an international child protection organization affiliated with the International Society for Krishna Consciousness (ISKCON). Describes the history of child abuse and neglect in ISKCON, “as well as the organization’s response and the effects of child abuse on the organization.” A residential boarding school (*gurukula*) for members’ children was first established in Dallas, Texas, in 1971, and by the early 1980s, more than a dozen operated in North America and some on other continents. The *gurukulas* were intended as Vedic models of educating and training children academically and spiritually. By the end of the 1980s, most had become day schools. States that, currently, the vast majority of Hare Krishna children attend public schools: “A major reason for this is the physical, sexual, and psychological abuse suffered by many of the children who attended ISKCON schools.” Reports that in a 1998 ISKCON survey of former boarding school students, out of 115 respondents ranging from 15-to-34-years-old, 25% “described that they suffered sexual abuse in school for more than one year” and 29% “reported that they suffered sexual abuse for a period of between one month and one year.” Reports that the APVC, established in 1998, as of January, 2002, had received allegations of child maltreatment against 300+ people, and that more than 80% of the cases “involve accusations of sexual abuse, and many cases include accusations of more than one type of child abuse.” Includes first person statements from ISKCON child abuse victims. Sexual abuse of children was committed by people in a variety of roles, including teachers, school administrators, and temple presidents. Very briefly identifies causes for the abuse. In tracing ISKCON’s response to the abuses, notes the lack of the leaderships’ concerned and responsible actions until the 1990s. Notes the self-advocacy role of former *gurukula* students in the 1990s. Describes the purpose and function of the APVC, and its interaction with the ISKCON Governing

Body Commission and its Executive Committee regarding “cases involving people close to the ISKCON power structure.” Describes the effects of abuse on children and their parents, including their spiritual attitudes and relationships to ISKCON. Notes parallels between people’s perceptions about “an ongoing organizational character failing that continues to plague the [ISKCON] community” and critiques of the responses of Roman Catholic bishops in the U.S.A. to the sexual abuse of minors by clergy. A brief conclusion includes some general recommendations. 16 references.

Wolf, Hubert. (2015). The Nuns of Sant’ Ambrogio: The True Story of a Convent in Scandal. (Martin, Ruth, Trans.). New York, NY: Alfred A. Knopf, 496 pp. [Translated from German. Originally published: (2013). Die Nonnen von Sant’ Ambrogio: Eine wahre Geschichte. Munich, Germany: Verlag C. H. Beck oHG.]

Wolf is a professor of ecclesiastical history, Department of Roman Catholic Theology, University of Münster, Münster, Germany, and a priest in the Roman Catholic Church. Based on his research in the Roman Catholic Church’s Vatican archives of the Congregation of the Doctrine of the Faith, previously known as the Inquisition; cites from numerous volumes, including transcripts of witness statements and trial records. A lengthy and detailed history of an investigation by the Roman Inquisition of a Roman Catholic convent, Sant’ Ambrogio della Massima, in 19th century Rome, Italy. Describes Sant’ Ambrogio as an enclosed, cloistered Franciscan convent. The investigation was prompted by a novice in the convent, Katharina von Hohenzollern-Sigmaringen, a German princess who joined as a postulant in 1858; in 1859, she smuggled a letter to her cousin, an archbishop who was close to the pope, stating that she feared for her life in the convent. A primary subject of the complaints was Maria Luisa Riolfi, whose name as a nun was Maria Luisa, 27-years-old, who held the offices of *madre vicaria* (novice mistress) and deputy to the abbess. As *madre vicaria*, she was responsible for training the novices who were expected to obey her. Allegations filed with the *Sanctum Officium* (Holy Office), or Roman Inquisition, led to a preliminary investigation (Chapters 3-6). Part of the investigation involved the history of the convent and its founder, Maria Agnese Firrao; in 1816, the Holy Office’s tribunal found that a priest, Pietro Marchetti, had sexualized his religious role relationship to Firrao and another nun. Among the preliminary findings against Maria Luisa: “...the novices had committed improper acts with the novice mistress, exchanging intimacies and kisses. The night before professing their vows, lesbian initiation rites had taken place. The women had also indulged in physical lovemaking, up to and including intercourse (*usque ad consumationem*). All this had happened under the pretense of heavenly ‘sanctification.’” Quotes from a novice’s statement of Maria Luisa’s use of the authority of her office to sexualize her role relationship with the novice, including religious justifications of the behaviors. Wolf states: “Almost all the novices testified that the novice mistress had kissed, embraced, and caressed them.” Another preliminary finding was that Fr. Giuseppe Peters, a priest in the Society of Jesus (Jesuits), who was the assistant to the confessor of the convent, had sexualized his religious role relationship with Maria Luisa, committing *Sollicitatio*, i.e., using the sacrament of confession for sexual purposes. The convent’s confessors also performed the religious role of the nuns’ spiritual directors. Regarding that role, Wolf states: “The nuns were duty-bound to obey them in all things, and had to follow their instructions as if they came from Jesus Christ himself.” The preliminary findings led the congregation of cardinals and the pope to commence the next phase of the Inquisition process, a trial, which began in December, 1859, and concluded in February, 1862. Chapters 7 and 8 are accounts of the trial, during which Maria Luisa confessed to committing sexual acts against the novices in her role of, and by her authority as, *madre vicaria*. Stated that she was performing acts that were required of her by her superior, the abbess, when she was a 13- or 14-year-old postulant at Sant’ Ambrogio. Wolf observes: “...in today’s terminology, what went on in Sant’ Ambrogio constituted sexual abuse. The preconditions for this, generally speaking, are an imbalance of power... the novices were duty bound to obey the novice mistress and vicaress. For many of them the *madre vicaria* was an ersatz mother, and Maria Luisa systematically exploited their emotional dependency... The crucial factor, however, was the religious authority that Maria Luisa assumed. She gave her behavior a religious elevation by claiming it was the will of God.” Wolf reports that she confessed to all the charges against her, which also included murders and the

attempted murder of von Hohenzollern-Sigmaringen. Regarding Peters, Wolf identifies that name as pseudonym used by Joseph Kleutgen, who published influential books on theology and philosophy, and which were controversial to some influential Catholics. The trial found that Peters/Kleutgen was guilty of 13 charges, including the practice of “intimacies with his penitent Maria Luisa in the context of dispensing the sacrament of penance [and therefore] he had become guilty of *sollicitazione con falso dogma* – seduction in the confessional, using false dogma.” Chapter 9 describes the final verdict, which was rendered by the pope, and the consequences to the individuals. In February, 1861, the convent was dissolved. 71 pp. of endnotes.

Wolf, James G. (Ed.). (1989). Gay Priests. San Francisco, CA: Harper & Row, Publishers, Inc., 216 pp.

Wolf is not identified. From the introduction: “...gay priests are an important, albeit unannounced, element within the Roman Catholic church and American society with their own outlook as well as their own needs and concerns that must be addressed. The purpose of this book is to bring issues to light.” The assumption of the authors “is that homosexuality is, in and of itself, a healthy and acceptable orientation...” Part 1 is Wolf’s report and analysis of responses by 101 gay priests throughout the U.S.A. to a social science research questionnaire conducted by Wolf while a graduate student, Department of Sociology, University of Chicago, Chicago, Illinois, in the 1980s. The research project was initiated and sponsored by a group of gay priests. Regarding the topic of *personal affect*, quotes statements from 2 respondents regarding their sexual attraction to young adult and adolescent males. One writes: “It is tragic that priests find themselves in the courts of law (Civil and Religious), abandoned by family and friends, living in fear and dread, wanting to be free of such attractions – with little hope of help until now – but crying out for help, understanding, and the ability to accept oneself as being no longer alone in this area! I know because I have been there (in Europe as well as the U.S.)...” The other writes: “I am strongly attracted to [male] adolescents, which has been problematic in my priesthood. My current assignment... was recommended as safe in that I was less likely to ‘act out’ in this setting.” Part 2 is “from the gay priests’ point of view...” and consists of chapters by 4 priests using pseudonyms. In “A Christian Spirituality,” 1 of the 4 discusses the need for priests to be self-aware of thoughts and feelings of sexual attraction in social situations, and addresses seduction “in the sense of allurements and enticement, [which] is very powerful... we can entice in many ways: at a part or in the pulpit, after mass or in the classroom, out to dinner or in a counseling session. Seduction can use words, tone of voice, pitch, body language, and ritualistic actions. This behavior can be confusing because we may use it unconsciously, perhaps because we are lonely or need affirmation or see it as affirming others. Also, it can be rationalized into a form of piety... or, we may rationalize our need for touch into a healing ceremony or see it as a helping technique.” Bibliography; endnotes.

Wolfthal, Diane. (1999). “Rape Imagery in Medieval Picture Bibles.” Chapter 2 in Images of Rape: The “Heroic” Tradition and Its Alternatives. Cambridge, England: Cambridge University Press, pp. 36-59.

Wolfthal is assistant professor, art history, Arizona State University, Tempe, Arizona. The book “primarily explore[s] rape imagery produced in France, the Netherlands, and Germany from the twelfth through the seventeenth centuries... Because medieval and early modern imagery so often depicts the rapist as a courageous warrior, this study will reexamine Western culture’s ambivalence toward the hero. One of my primary goals in this study is to recapture the muted or silenced voices of the rape victims, to see the violation from their point of view.” Chapter 2 examines “illuminations of Old Testament narratives and legends of saints’ lives that appear in Picture Bibles produced from the twelfth through the fifteenth centuries. These depictions, which have been generally overlooked, present a striking contrast to the ‘heroic’ tradition. Critical of the assailant and sympathetic to his victim, these works often express a tragic force that makes clear that rape is a savage act.” She draws upon images from *Bibles moralisées*, “which alternate biblical stories with commentaries devised by Parisian theologians in the early thirteenth century... [They] interpret most of the Old Testament rape stories as allegories that either prefigure the New Testament or represent the struggle between Christianity and heresy.” Quotes the text accompanying the cycle of Amnon’s rape of Tamar, and provides a detail of the illustration to the image, Amnon and Tamar Cycle, from *Bible moralisée*, (c. 1215-1230), Vienna, Österreichische Nationalbibliothek, Cod. 2554, fol. 46: “That Moab [*sic*] feigned sickness to

deceive his sister *signifies the rich clerics who feign sickness to deceive the good virgins*. The sister who came before her brother Moab signifies the good virgins who come before these same clerics to comfort them. That Moab lay with sister Tamar by force and took her virginity *signifies those wicked clerics who take the good virgins and force them* and deceive them with gifts and with promises and *take their virginity* and their goodness. That the brother hated his sister after he had done his will with her and pushed her out of his bed and went weeping *signifies the rich cleric who pushes away from him the virgin when he has take her virginity* and chases her from his house... (emphasis added).” Describes the 4 details from the illumination as portraying “a tonsured cleric who positions and actions mirror those of Amnon, shown directly above him.” Cites the works of scholars regarding documentation of clergy rapists in 14th century France and 13th and 14th century England to state: “Clearly the *Bible moralisée* is commenting here not on some abstract concept, but on rape committed by clerics, a fact of medieval life.” 95 endnotes.

Women and Mental Subcommittee of the Canadian Mental Health Association, Manitoba Division, Inc. (1993, April). Women’s Voices Shall Be Heard: Report on the Sexual Abuse of Women by Mental Health Service Providers. Winnipeg, Manitoba, Canada: Canadian Mental Health Association, Manitoba Divisions Inc., 29 pp. plus appendices. [Available on request for cost of copying and postage.]

By a consumer-based organization in Canada. Reports results of a survey designed to: discover the range of experiences of women who were sexually abused by mental health service providers (MHSPs); hear the impact of the abuse; identify the categories of professionals who commit such abuse; raise awareness of the problem; make recommendations to end this abuse; promote healing. Methodology: study used a self-report questionnaire to survey a convenience sample; structured and semi-structured questions were used. Respondents: 3,000 questionnaires were distributed, 141 returned, and 115 were usable, including 111 from women and 4 from men; majority of respondents were 26-to-45-years-old; most had a high school degree and at least some higher education; overwhelming majority was Caucasian. Results: 82 of 115 respondents reported having been abused by a MHSP; 31 were abused by more than 1 MHSP, and 9 by 3 or more MHSPs; of 123 MHSPs who committed abuse, 26 were identified as a ‘Religious/Spiritual Leader’ operating clearly with a mental health context, a number that double the next closest profession, which was ‘Psychiatrist.’ The report includes a number of direct quotes from respondents, including several who were abused by a Religious/Spiritual Leader. Authors comment “that what is profoundly unique about sexual abuse by MHSPs is the specific relationship of trust that is betrayed. This trust is based on society’s assumption of MHSPs [*sic*] credibility and trust worthiness [*sic*]... When [the consumer’s] neediness and vulnerability are combined with power, the potential for betrayal is phenomenal. It is this betrayal that underlies most respondents’ comments on impact.” [The report is well-written, educational, and effective. There are several discrepancies between numbers in the text and statistical data.]

Women’s Ministries Program Area, Office of Women’s Advocacy, Presbyterian Church (U.S.A.). (1995; 1999). Hearing the Silence, Healing the Pain: Stories of Professional Misconduct Through Sexual Abuse in the Church. Louisville, KY: Presbyterian Church, (U.S.A.), 44 pp.

Booklet. Draws from 7 stories told from the perspective of a victim/survivor of professional sexual misconduct in the Presbyterian Church (U.S.A.). Discussion questions and bibliography.

Wong, Jorge Carlos Patrón. (2012). “Candidates for the Priesthood and Religious Life: Selection, Screening, and Formation.” Chapter 5 in Scicluna, Charles J., Zollner, Hans, & Ayotte, David John. (Eds.). Toward Healing and Renewal: The 2012 Symposium on the Sexual Abuse of Minors Held at the Pontifical Gregorian University. New York, NY: Paulist Press, pp. 59-77.

From a book of presentations at the Roman Catholic Church’s International Symposium Against Child Abuse, the theme of which was “Toward Healing and Renewal,” that was held at the Church’s Pontifical Gregorian University, Rome, Italy, February 6-9, 2012.” This symposium was intended to be another step in a long and painful journey that the Church has undertaken in order to deal with what Pope Benedict has called the ‘open wound’ of [sexual] abuse [of minors].” An interdisciplinary group from 5 continents attended. The Symposium was aimed at Catholic bishops and religious superiors. Wong is coadjutor bishop of Papantla, Mexico, and former

president, Mexican Seminaries Organization and president, Organization of Latin American and Caribbean Seminaries (OSLAM). An address to the Symposium. Describes the program model of OSLAM and its “radical change of focus” from “methods, theories, and resources directed to the seminarians” to “the ongoing formation of the formators, since experience has taught us that what forms the seminarians most effectively is the life and witness of the formator.” Among the applied pedagogical principles is “The Relation Between Self and Identity,” which includes topics of sexuality, “boundaries with regard to others (differentiation),” and “sexual perversion.” Discussing the principle of “The Capacity for Love and Self-Giving,” he contrasts *self-fulfillment* and *self-transcendence*, stating: “The pedophile is a person who lacks an affective spirituality capable of engaging the mind, emotions, and imagination in a way of life based on the call to a self-transcendence focused on the person of Jesus Christ.” Discussing the principle of “A Spirituality of Communion,” which consists of “the ability to live in solitude, and the capacity for healthy friendships,” he contrasts features of healthy seminarians and priests with the “distressing features of those who have marred their lives by pedophilia and other forms of sexual abuse,” including an incapacity “to integrate and channel anger and aggression.” 13 chapter endnotes.

Wooden, Kenneth. (1981). The Children of Jonestown. New York, NY: McGraw-Hill Book Company, 238 pp.

Wooden “is a special correspondent of the *Chicago Sun-Times*” newspaper. Focus is the deaths of 276 children who “were murdered in an unprecedented act of cult genocide in Jonestown, Guyana,” as a residence for his Peoples Temple church. Chapter 1 reports that when the church was based in California, “teen-age girls were forced into prostitution to pleasure influential persons who Jones felt could enhance his political power,” stating that reliable sources corroborated an incident involving 15-year-olds. States: “In San Francisco, Jones raped a fifteen-year-old boy and forced him into a homosexual relationship that continued until Jones left permanently for Guyana.” Chapter 3 reports that members of the church were dependent on Jones economically and spiritually, and that “[h]e proclaimed himself absolute ruler over all matters of marriage, divorce, and childbearing. Recognizing the vital role of love and sex in stable family relationships, he banned sex, bragging that he was the only one who could really satisfy man or woman.” States that “Jones forced men and women to lie with him and each other in adulterous and homosexual depravities, in private and in public.”

World Council of Churches. (2005). “Policies and Protocols.” Chapter in Streams of Grace. Geneva, Switzerland: World Council of Churches, pp. 49-68. [Accessed 03/13/18 at the World Wide Web site of the World Council of Churches: https://www.oikoumene.org/en/folder/documents-pdf/streams_of_grace_the_book.pdf]

The document, termed a *dossier*, was compiled by women. “It lifts up a sampling of examples from all the materials received by the WCC [World Council of Churches], to tell the world that the churches and communities of Christians and others do care and are acting with determination and conviction to overcome violence against women and children.” The larger context is the WCC Eighth Assembly, meeting in Harare, Zimbabwe, and its designation of the “Decade to Overcome Violence: Churches Seeking Reconciliation and Peace (2001-2010).” As part of the Decade, an Overcoming Violence Against Women Project was established. The chapter, “Policies and Protocols,” is introduced by the statement churches from all denominations worldwide “are beginning to adopt policies and protocols to address, formally, various manifestations of violence against women, both as found within the structures and practices of the churches, themselves, and as guidelines for pastoral care of women affected by violence. These statements, policies and protocols serve also to ‘break the silence’ that has concealed the extent of the abuse of women... The first five examples relate policies and protocols governing church responses to incidences of sexual abuse and harassment.” Material from 13 religious bodies is presented: Anglican Diocese of Melbourne; Baptist Union of New Zealand; National Council of Churches in Korea (NCKK); The Orthodox Church in America; The Protestant Church in Württemberg; Church of England (Southwark Diocese); United States Conference of Catholic Bishops; Church of Norway; Church of the Province of Southern Africa; Disciples of Christ (Assemblies of the Christian Church); The

United Church of Canada; The World Federation of Methodist and United Church Women; The United Methodist Church (U.S.A.).

_____. (2006, February 14). When Christian Solidarity Is Broken: A Pastoral and Educational Response to Sexual Harassment. Geneva, Switzerland: World Council of Churches. (Lacks pagination) [Accessed 08/10/19 at the World Wide Web site of the World Council of Churches: <https://www.oikoumene.org/en/resources/documents/assembly/2006-porto-alegre/3-preparatory-and-background-documents/a-pastoral-and-educational-response-to-sexual-harassment>]

Adopted by the World Council of Churches Ninth Assembly, Porto Alegre, Brazil. “The purpose of these guidelines is to set a positive foundation upon which to build Christian community marked by solidarity, despite the brokenness in our midst. These guidelines are intended to encourage men to reflect on their attitudes towards women and those who are privileged on the basis of race, class, gender, social status, position of leadership and age to reflect on the spirit of justice and community that the ecumenical movement upholds.” Defines *sexual harassment* as: “On a continuum of severity, harassment ranges from whistles in the street and obscene phone calls to sexual assault. Sexual assault includes rape, sexual intercourse without consent, and sexual contact without consent... ..harassment is not what someone necessarily intends to do but how his or her actions impact another’s [sic] person’s feelings and well-being.” Lists 11 “steps to prevent and deal with sexual harassment.” Concludes: “Sexual harassment and all forms of violence will not be tolerated or condoned. Offenders will be held responsible for their behaviour and are subject to appropriate disciplinary action.”

Wortley, Richard, & Smallbone, Stephen. (2006). “Applying Situational Principles to Sexual Offenses Against Children.” Chapter 2 in Wortley, Richard, & Smallbone, Stephen (Eds.). Situational Prevention of Child Sexual Abuse [*Crime Prevention Studies*, Vol. 19]. Monsey, NY: Criminal Justice Press, pp. 7-35.

Wortley and Smallbone are faculty members, School of Criminology and Criminal Justice, Griffith University, Brisbane, Queensland, Australia. “This chapter outlines the case for applying a situational model to sexual offenses against children. It examines evidence for the situational bases of these offenses, describes a situational typology of sexual offenders against children, outlines the settings in which their offending occurs, and proposes situational strategies for preventing these offenses.” Begins “by briefly reviewing key elements of situational crime prevention,” including: the focus is shifted from “supposed deficits of offenders to aspects of immediate environments that encourage or permit crime to occur.”; the goal is to create safe environments; the unit of analysis is the criminal events, not the criminal offender; a “micro-level, problem-solving approach” is used; “The desired end-point of a situational analysis is an intervention that is tailor-made to meet the conditions of the particular problem under consideration.” Reviews evidence-based literature regarding situational crime theory. Reviews the literature regarding the situational bases of persons who commit sexual offenses against children. States: “Taken together these findings suggest that for many sexual offenders a control model might be more appropriate than a sexual deviance model.” Describes a proposed typology of offenders “based on the strength of the offenders’ criminal disposition and the role that situational factors play in his/her offending”: 1.) The *anti-social predator* “equates to the stereotypic predatory child molester,” and “high frequency, chronic offenders... The persistence of these offenders demonstrates an unambiguous sexual attraction to children.” 2.) The *opportunist offender* is ambiguous in criminal commitment and opportunistic in offending. “Opportunistic sexual offenders will typically be criminally versatile but relatively infrequent in their sexual offending.” 3.) The *situational offender* “react[s] to a particular set of environmental circumstances – situational frustrations, irritations, social pressures and the like – that induce them to commit crimes they would not have otherwise committed.” States that as a rule, opportunistic and situational offenders will not commit predatory crimes, while predatory offenders “are likely also to commit opportunistic and situational offenses.” Their point is that offender and situation characteristics together more accurately reflects the view of behavior as an interaction between person and situation, and offers the potential for better targeted crime prevention strategies.” Based on their research, published in 2000, with convicted child molesters in Australia, they report

their findings for: extrafamilial locations for finding children for sexual contact, strategies for getting access to children in extrafamilial contexts for sexual contact, locations for taking children for sexual contact, and strategies for being alone with a child. Among 19 extrafamilial locations for finding children for sexual contact, “At church” was tied as the 11th most frequent. The 2 most frequent strategies for getting access to children were spending time with the child in the presence of the parent/caretaker, and making friends with the child’s parent/caretaker. The authors comment that both strategies “indicated long-term planning.” Only 8% of the offenders reported that they volunteered for a child or teen organization to gain access, which suggests to the authors “that in many cases the abuse occurred in response to opportunities that were made public to the offender.” Pp. 23-30 describe 4 situational strategies to prevent sex offenses against children: 1.) *Increase effort*. “While predators may at best be slowed down by this strategy, situational and opportunistic offenders may be fully deterred.” Among the tactics listed: screening employees and volunteers, teaching protective strategies to children, and restricting access to pornography at an institutional site, e.g., a faith community facility. 2.) *Increase risk*. “...making it more likely that the offender’s behavior will be observed or detected.” Among the tactics listed: educating parents/guardians so they can better exercise a safeguarding role; increase levels of surveillance; protocols for interacting with children; physical modifications to the environment, e.g., glass panels in doors; increased surveillance of sites where children congregate. 3.) *Control prompts*. Identifying and removing environmental triggers. 4.) *Reduce permissibility*. “...strategies that help clarify the offender’s role in his behavior.” Among the tactics listed to counter minimizing the criminality of the offender’s behavior: clarifying responsibility, personalizing victims, rule setting, and clarifying consequences. Specifically addresses the situation of a residential institution for children. 6 endnotes; 59 references.

Wright, Stuart A. (1988). “Leaving New Religious Movements: Issues, Theory, and Research.” Chapter in Bromley, David G. (Ed.). Falling from the Faith: Consequences of Religious Apostasy. Newbury Park, CA: Sage Publications, Inc., pp. 143-165.

Wright is an assistant professor of sociology, Lamar University, Beaumont, Texas. “The purpose of this chapter is to examine and evaluate the rapidly expanding body of research on disaffiliation from unconventional religious movements in order to assess what is already known... The chapter is organized around three fundamental aspects of disaffiliation research: (a) the conceptualization of disaffiliation, (b) substantive issues in disaffiliation, and (c) the implications of findings.” Regarding conceptualization, he identifies role theory as 1 of 3 predominant analytic frameworks. Reviews role theory research on “disaffiliation from new religious movements,” and cites the work of Janet Jacobs on disaffiliation by women [see this bibliography, Section IIa.: Jacobs, Janet. (1984).]. States: “Most of the female defectors whom Jacobs interviewed reported incidents of exploitation,” which she classified as involving sex role functions or as “involving the incidence of abuse.” Included in sex role functions were reports of “group beliefs and practices connecting sexual activity with spirituality.” Regarding exploitation, Jacobs found that women “typically attributed leaving to authoritarian male leadership that abused the notion of submission, and in a few cases involved physical battering.” States that her contention: “Emotional attachments between female devotees and male leaders develop as the latter are romantically idealized. When male leaders betray their romanticized images, women devotees experience disappointment and hurt leading to role relinquishment.” References.

Wylie, Timothy (with Parfrey, Adam, (Ed.), & multiple contributors). (2009). Love Sex Fear Death: The Inside Story of the Process Church of the Final Judgment. Port Townsend, WA: Feral House, 302 pp.

The opening 1/3 of the book is a personal account by Wylie, “a longtime and prominent member,” of his 15 years in The Process Church of the Final Judgment. Founded in the mid-1960s, its name was changed in 1974 to The Foundational Church of the Millennium, and in 1975 to The Foundation Faith of the Millennium; in 1993, its corporate status in the U.S.A. was changed from a religious non-profit to that of an animal sanctuary. The Church is described as “a matriarchal cult ruled by co-founder Mary Ann [née Mary Ann MacLean] who was treated as a goddess by most of its members” and by Robert de Grimston (née Robert Moor). Begun in 1965 after the co-founders left Scientology, The Church’s headquarters was established in London, England, in

1966, and its membership soon spread internationally. It originated as a system of psychotherapy that involved existential and spiritual themes, e.g., reincarnation, attracting a group of followers that led to creating a communal residence. Wylie describes Mary Ann as intuitive, having a “commanding nature,” autocratic, beguiling, and hierarchical. He came to regard as “the unstoppable face of Divinity: and “the incarnate Goddess.” The Church’s apocalyptic beliefs and occult images included a “message of imminent doom and disaster” and a “convoluted theology” consisting of archetypes and the formalizing of the unity of Jesus Christ and Satan. States: “Turning over all world goods to The Process later became a requirement for joining the community.” Other requirements including strict obedience, hard work, and submission to celibacy. A major task was fundraising; chapters in various cities were judged by how much income they generated. Reports that for awhile, some members practiced self-flagellation. Reports that Mary Ann and de Grimston developed a theory of *spiritual fathers* and *daughters*, and *spiritual mothers* and *sons*. They allowed the *daughters* and *sons* to pick the *fathers* and *mothers* to whom they wanted to relate sexually for a specified period in which they were exempted from the imposed celibacy. Reports that “Mary Ann instituted sexual orgies held amongst the inner circle and a small group of carefully committed senior members.” The purpose, Wylie states, “was to control us through sexual guilt and humiliation.” On some occasions, Mary Ann assigned certain individuals to have sex with each other, and at least once assigned Wylie to herself. He states that the “inner doings of the community” were kept secret. The book also includes chapters by former members and some of de Griston’s writings. A very short chapter by Kathe McCaffrey, “Marriage and Children in The Process Church,” describes her experience with the “[f]ormal sexual unions,” which she states “tended to be scripted and scheduled.” She and her “spiritual father” were required “to participate in a marriage/sex ritual” that included “a format we had to follow and it was scheduled, literally, for once a week.”

Wyrzten, David. (1991). Love without Shame: Sexuality in Biblical Perspective. Grand Rapids, MI: Discovery House Publishers, 176 pp.

Wyrzten is pastor, Midlothian Bible College, Midlothian, Texas. “This is a book not about the biology of sex but about the theology of sex.” Chapter 9, “The Anatomy of Adultery and Murder,” and Chapter 11, “Forgiveness – The Song of Renewal,” tell the story of a male pastor whose son, a male pastor, “committed adultery with his secretary. [The conceptual framework of the pastor’s abuse of power, and his role and status is not utilized.] The framework is that of adultery, “sexual treason against God and [the spouse],” “sin,” “immorality,” sexual immorality,” “lust,” and “sex sin.” Relies heavily on the story of David in II Samuel and Psalms 51 and 32 in the Hebrew Scriptures as the scriptural basis for his analysis.

Yallop, David A. (2007). “Beyond Belief.” Chapter 9 in The Power and the Glory: Inside the Dark Heart of John Paul II’s Vatican. New York, NY: Carroll & Graff Publishers, pp. 270-354.

Yallop is an investigative journalist and nonfiction author. From the preface: “When the beatification process [in the Roman Catholic Church] involves a figure as controversial as the late Pope [John Paul II], a rigorous investigation which lays open every facet of Karol Wojtyla’s entire life is paramount.” Based on: Vatican sources who “must remain unidentified”; governmental and Vatican documents; archival documents; legal documents, grand jury and trial transcripts, and depositions; reports, periodicals, books, and news media; interviews. Chapter 9 begins by citing history to document that the phenomenon “of sexual abuse by priests, monks, brothers and nuns of victims ranging from young boys and girls to handicapped adolescents, religious and lay women” is not attributable to “‘modern society,’ as John Paul II has asserted. States: “The secret system [in the Church] that protects the clerical sex abuser was functioning effectively as far back as at least the early part of the seventeenth-century when the founder of the Piarist order, Father Joseph Calasanz, suppressed the sexual abuse of children by his priests from becoming public knowledge... Until the 1980s, John Paul II and many of his cardinals and bishops, including Cardinal [Joseph] Ratzinger, chose to ignore centuries of sexual abuse by priests.” Cites the emergence of civil and criminal cases in the U.S.A. against priests who sexually abused minors, and describes the notorious case involving Fr. Gilbert Gauthe in Louisiana as evidence of the “secret system” in the Church. Reports that John Paul II’s response to the Gauthe case and others

was to continue the Church's pattern of handling matters internally. Cites Canadian cases from "the Mount Cashel boys' home in St John's, Newfoundland, [that] was the focus of a sexual abuse scandal that implicated the Christian Brothers Congregation, the Church hierarchy and the province in a cover-up that had been continued for many years" to counter John Paul II's assertion that the phenomenon was "essentially [an] American problem." In varying degrees of description, also cites cases in the Church in Europe, Australia, South America, Hong Kong, the Philippines, New Zealand, and South Africa. Describes at greater length the cases of the notorious Fr. James R. Porter and Fr. John Goeghan in the archdiocese of Boston, Massachusetts, and the role of members of the archdiocesan hierarchy, particularly Cardinal Bernard Law. Reports the sexual abuse of women religious in 23 countries on 5 continents over a 6-year period. 1 reference for the chapter, although there are quotations from unidentified individuals and publications. Concludes in the book's epilogue: "Because of Wojtyla's inability to make 'necessary decisions', rampant sexual abuse had continued unchecked and had directly resulted in mass desertions from the faith in many countries."

Yantzi, Mark. (1998). Sexual Offending and Restoration. Waterloo, Ontario, Canada: Herald Press, 254 pp.

Yantzi has been a coordinator, Sexual Abuse Treatment Program of Kitchener-Waterloo, Ontario, Canada, since 1982, and is a clinical member, American Association for Marriage and Family Therapy. The book's purpose is to provide a resource for people addressing the issue of sexual abuse, regardless of the context. While his focus is on offenders, he integrates victims' accounts of their hurt as a necessary balance to the framework. Includes commentary from a group of victims and offenders who worked with the manuscript. Utilizes a framework of restorative justice. Chapter 6 specifically deals with sexual abuse by a leader of a religious community. Other chapter topics include: impact of sexual abuse from perspective of victims and of offenders; why sexual abuse occurs; concept and application of restorative justice; healing of victims and of offenders; unresolved hurts; forgiveness; church community's response of support and accountability; facilitated dialogue between a victim and an offender; restorative justice in difficult cases. Brief references; appendices; helpful bibliography.

Yocum, Sandra. (2013). "The Priest and Catholic Culture as Symbolic System of Purity." Chapter 5 in Renzetti, Claire M., & Yocum, Sandra. (Eds.). (2013). Clergy Sexual Abuse: Social Science Perspectives. Boston, MA: Northeastern University Press, pp. 90-117.

From the book's preface and the description by Claire M. Renzetti, co-editor, in Chapter 1, an overview of the volume: The book consists of chapters adapted from presentations in a lecture series at the University of Dayton, Dayton, Ohio, 2003-2004. "The purpose of this book is to examine clergy sexual abuse in the United States through the prism of social science interdisciplinarity [sociology, criminology, religious studies, anthropology, psychology, social work, and law], with a focus on the cultural, institutional, and structural factors that contribute to the problem and therefore must be understood to address it effectively. ...the complexity of social problems demands an interdisciplinary analysis that, in turn, suggests multilayered solutions." The main objective was to "mov[e] the discussion beyond the level of individual pathology [of the offender] to the macro level of structure, organization, and culture." Yocum is chair, religious studies department, University of Dayton, Dayton, Ohio. Her focus "is on the [Roman Catholic] priest's close identification with access to the divine within the complex social and cultural systems that Catholics inhabit and how that identification affects responses to clerical sexual abuse." Uses "Mary Douglass's classic analysis of cultural systems of purity and danger. ...I want to bring into focus the truly unique conceptions of the priest within Catholic culture. My hope in doing so is to shed some light on the absolute depth of the destabilizing impact that sexual abuse perpetrated by Catholic priests has on their victims, the victims' immediate community of believers, and the wider community of both believers and skeptics." Using Douglas's structural analysis, she examines "the powerful symbolic significance of the priest as the carrier of ritual meaning" in the Church, which "possesses many elements of a self-sufficient social system that makes possible its endurance as a culture." Describes priests as the "carriers of purity" who mediate "God's relationship to the Catholic faithful" and "intimate access to the communal

participation with the divine.” Thus, sexual abuse perpetrated by priests, threatens the very foundation of this structure.” Reviews portions of versions of the Baltimore Catechism and the Compendium that teach the priest’s role and its significance, and traces the tensions between the inculcated beliefs and the conflicting symbolism of the realities created by priests who sexually violated their congregants. 15 references.

Yonke, David. (2006). Sin, Shame, and Secrets: The Murder of a Nun, the Conviction of a Priest, and the Cover-up in the Catholic Church. New York, NY: Continuum, 228 pp.

Yonke is religion editor, *Toledo Blade* newspaper, Toledo, Ohio. “This book chronicles the bizarre and disturbing story that includes allegations of satanic rituals, human sacrifices, and child sexual abuse, as well as evidence of a cover-up by [Roman Catholic] church and law-enforcement officials. . . .a factual account of the horrific deeds of a few lone wolves who hid among the sheep.” Based on interviews. Presents the case against Fr. Gerald Robinson, a priest in the Toledo, Ohio, diocese of the Catholic Church, who was convicted in 2006 and sentenced to prison for murdering a Catholic nun in 1980. It is believed to be the only case in the U.S.A. of a priest charged with murdering a nun. Robinson, a chaplain at the time at a Catholic hospital in Toledo, was sole suspect in the murder of Sr. Margaret Ann Pahl, a Sister of Mercy, 71-years-old, who was killed on Holy Saturday in the sacristy of the hospital chapel. In semi-retirement, she served as the chapel sacristan; previously, she worked as a nurse, teacher, and hospital administrator. She was strangled and then stabbed 9 times in the shape of an inverted cross which killed her, then stabbed 22 more times, and violated sexually with an object thought to be a crucifix. The police did not arrest Robinson, citing lack of sufficient evidence to convict. Yonke traces the themes of the open policy of the Toledo police department to treat the local Church with favoritism, in general, and specifically in relation to incidents involving priests and sexual violations of minors, and how the Diocese handled such incidents as priests’ “moral failure” or “sickness and disease” rather than criminal acts. Cites the names of specific priests who sexually abused minors and how Diocesan leadership failed to act responsibly upon discovery. Survivors’ stories include those of Tony Comes, Barbara Blaine, and Teresa Bombrys. Chapter 16 quotes a Toledo police officer’s position that the department failed to pursue the case against Robinson as a courtesy to the Church. The turning point in the case began in 2002 when a nun approached the Diocese seeking reimbursement for expenses incurred for treatment related to her being sexually, physically, and ritually abused as a child by a satanic group that included priests, including Robinson, who were part of the Diocese or connected administratively through a religious order, and whose alleged actions included the murder of a child. The allegations were reported privately apart from the Diocese to the Ohio attorney general’s office, which suggested to the Toledo county prosecutor’s office that it investigate. The matter was turned over in 2003 to the county’s cold-case squad, and when a member recognized Robinson’s name from the unsolved murder, an investigation was opened. Based on experts’ assessment of the evidence, the cold-case team developed a theory of the murder as a satanic ritual sacrifice. After Robinson was arrested, the team discovered through a search warrant that the Diocese has not turned over all its records on Robinson, despite officials’ assertions to police that it had. Lacks references.

York, Geoffrey. (1989). “From Lytton to Sabaskong Bay: Fighting for the Schools.” Chapter 2. “Alkali Lake: Resisting Alcohol.” Chapter 7. In The Dispossessed: Life and Death in Native Canada. Toronto, Ontario, Canada: Lester & Orpen Dennys Ltd, pp. 22-53, 175-200.

York is a reporter, *The Globe and Mail* newspaper, Toronto, Ontario, Canada. “This book is a collection of stories from Indian and Métis communities across Canada. Each story is intended simply as an introduction to the major issues facing aboriginal people today. The focus is on ordinary people and their leaders and how they are coping with the legacy of Canadian policies that have led to physical and cultural dislocation.” States: “The title of this book alludes not only to the loss of aboriginal land. It also refers to the social attitudes and government policies that aimed to assimilate native people, leaving them dispossessed of their culture, their language, and their power of self-determination.” Chapter 2 focuses on the Ojibway people of Sabaskong Bay, and broadly describes the legacy of residential schools for aboriginal children that were funded by the government and operated by religious denominations. One source is Jan Derrick More, a

family therapist in Lytton in the Fraser Canyon, of British Columbia, who worked with the Nl'akapxm Nation (Thompson Indians). Derrick More traced the family trees of clients who had “identical stories of childhood sexual abuse” and whose families experienced alcoholism and suicides. On that evidence, the Royal Canadian Mounted Police (RCMP) started an investigation and interviewed 140 people: “The stories of sexual abuse were repeated again and again, and they all pointed to one source: St. George’s School, an Indian residential school near Lytton,” founded in the 19th century and operated by the Anglican Church. In 1987, the RCMP completed its investigation and arrested Derek Clarke, “a former dormitory supervisor,” and charged him with 19 sexual offenses. He pleaded guilty to offenses involving 17 boys, “some of whom had been as young as nine years old when they had been victimized.” Most were aboriginal students at St. George’s. The abuse began in 1964 and continued for 11 years. “In 1974, several Indian boys at the school got up enough courage to tell the administrator that Clarke was molesting them. Clarke was dismissed from his job at the school, but the police were not informed.” Also reports other people in positions of religious authority convicted of sexually violating aboriginal students. Cites an expert on sexual abuse who works at an alcoholism foundation in Edmonton: “She discovered that as many as 80 percent of the Indians [in seminars for those spent childhoods in residential schools] had been sexually abused at church-run schools.” Chapter 7 focuses on the Shuswap people of Alkali Lake in British Columbia, and broadly describes problems related to alcoholism. Among the factors citing as contributing to high rates of alcoholism, including “a high rate of unemployment and a growing dependence on welfare [that] were leading to apathy and despair,” was “the devastating effects of a Roman Catholic residential school near Williams Lake, where their children were sent. A trail in 1989 revealed that a Catholic priest at the residential school had committed dozens of sexual assaults on Indian children at the school in the 1950s and 1960s. Many of the traumatized victims turned to self-destructive behaviour – including alcohol abuse.” Lacks citations; some references are provided.

YWCA Melbourne. (1996). Why Does He Hug Us So Tightly?: Sexual Abuse in Ministerial Relationships. Melbourne, Victoria, Australia: Melbourne YWCA, 29 pp.

“This booklet is about understanding and preventing the misuse of power and authority by those involved in ministry or acting in a ministerial role.” Included in a *ministerial role* are “youth leaders, deacons, elders, choir directors, treasurers and Sunday school teachers.” Context is Australia. Uses illustrative anecdotes are composite stories based on events. Topically presented in short sections. Regarding power, trust, and the ministerial role, states: “With the power of the ministerial role comes the responsibility to act only in the best interest of those who are being served.” Topics include: professional boundaries; sexualized contact and behavior and its ethical status deriving primarily from a balance of power; components of “a safe and effective ministerial relationship where the ethical boundaries are maintained by the minister.”; wrongful nature of sexualizing ministerial role relationships; types of abuse; vulnerability factors in relation to victims; types of ministerial abusers. Presents “four main reasons why sexual behaviour or contact in the ministerial relationship is unethical and damaging”: 1.) violates trust of the ministerial role and betrays parishioner trust; 2.) misuses the ministerial role, power, and authority; 3.) takes advantage of parishioners in vulnerable situations; 4.) parishioner lacks capacity to consent meaningfully. Reports prevalence figures, and describes consequences for victims, the abuser, the congregation, and church hierarchy. Discusses dating relationship between clergy and parishioners. Addresses complaints of misconduct, including issues of restitution, confidentiality, forgiveness, legal remedies, and gaining support. Concludes with practical ways clergy can prevent misconduct. Lists Australian resources for information and support; 9 endnotes. [A reformatted version is posted with permission on, and accessed 11/26/08 at the World Wide Web site of South Eastern Centre Against Sexual Assault (SECASA) Australia: <http://www.secasa.com/au/index.php/survivors/51/165>]

Zarra, III, Ernest J. (1997). It Should Never Happen Here: A Guide for Minimizing the Risk of Child Abuse in Ministry. Grand Rapids, MI: Baker Books, 144 pp.

Zarra has been a school teacher, an associate pastor, and is a doctoral student, University of Southern California, Los Angeles, California. First person style. From the preface: The book “is

intended to challenge Christian status quo ministry methods... There should be no reason to permit a child sexual abuse perpetrator easy access to children.” Chapter 1 addresses churches as “easy targets for sexual predators” and the need for “screening children’s ministries workers.” Identifies reasons why churches resist screening of workers: 1.) denial and doubt; 2.) sentiment against intrusion into personal lives; 3.) maintaining the status quo. Part 1 consists of Chapters 2-4 that “look at how to implement screening in your church or ministry, how to select the screening committee, and how to carry out the primary and secondary phases of the screening process.” In Part 2, Chapters 5-7 “explore the functioning of a ministry after screening has been put in place.” Topics include: supervision, training, policies for age groups, permission slips, dealing with a child who is a suspected victim of abuse, and how to respond to an accusation. Discusses response plans following an incident of abuse that include guidelines for “form[ing] a legal, ethical, and Christian response to an allegation of child sexual abuse in your ministry.” Regarding restoration, he focuses on “three primary concerns: (1) healing of the lives of the victims, (2) repentance, reparation, and eventual restoration of the perpetrator, and (3) rebuilding of trust and oneness in the church community.” The chapter utilizes a large number of scriptural references. Appendices contain: a sample worker application and screening form; 10 principles, each accompanied by a New Testament scripture; a brief list of types and symptoms of child sexual abuse; directory of resources, secular and Christian [which are generally evangelical or conservative in orientation].

Zichterman, Jocelyn (with Passero, Kathy). (2013). I Fired God: My Life Inside – and Escape from – the Secret World of the Independent Fundamental Baptist Cult. New York, NY: St. Martin’s Press, 293 pp.

Zichterman “is an abuse advocate and whistleblower fighting against the [Independent Fundamental Baptist] IFB Church.” A memoir. States on p. 264: “My goal is to shine the light as brightly as possible on all the manipulation tactics of the [IFB] leaders so they can no longer use them to control others.” Zichterman was raised in, educated by, and married into the IFB. Born in 1975, in 2006, she and her husband took their 8 children and left the IFB. Without offering a formal definition, she identifies the IFB as founded by Bob Jones, Sr., who also founded Bob Jones University (BJU), which has never been accredited by a standard, higher education body, and is currently based in Greenville, South Carolina. Describes the IFB as an international network of autonomous local churches using a Baptist-type of polity, and church-related schools, colleges, camps, and institutes that affirm a set of religious beliefs strongly promoted by people affiliated with BJU. Influential IFB pastors have included Jack Hyles in Indiana, who was “embroiled in financial aid and sexual scandals,” and Jack Schaap, “who pastored the country’s largest IFB church (fifteen thousand in attendance weekly) until he was caught having a sexual relationship with a sixteen-year-old church member” in 2012. A primary tenet is Jones’ strict “Doctrine of Separation” from Christians who do not affirm IFB beliefs; IFB members who do not adhere “risk being permanently shunned.” While she calls the IFB a cult, she does not formally define the term. She describes the IFB as “a fiercely male-dominated subculture” that teaches “that the world beyond our [the IFB] insular community was wicked and that venturing into it was a one-way ticket to damnation.” States that in the “isolationist culture,” the leadership “demoniz[es] every other religious group – even mainstream Baptists – [as] a favorite tactic of the IFB to separate its members from outsiders and to instill distrust and fear.” Calling the IFB “a clandestine subculture that breeds fear and suspicion,” she states: “The key to spiritual maturity, the IFB claims, is reaching the place where one has no internal will.” Her analysis is that the persistent instillation of fear is a form of control. Describes the IFB as teaching that God commands submission to the authority of the pastor, who is male, the husband, and the father: “The IFB church maintains a strict patriarchal hierarchy, with the pastor at the top, answering to no man. He is considered God’s anointed, the mouthpiece of the Lord to His people... When it comes to sex, a wife is taught her body belongs to her husband and she is encouraged and expected to provide sex on demand.” Describes her father inflicting “vicious beatings” on her and her 4 siblings “from toddlerhood throughout our teen years... ..he wielded power with a Bible in one hand and a thick wooden dowel in the other... ..under the guise of godly discipline.” Her father engraved scripture verses on the wooden dowels he used to administer corporal punishment; the punishment resulted in “[w]elts, blood, and bruises.” Cites without attribution criminal incidents involving members of IFB churches who followed teachings regarding corporal

punishment of children that resulted in several deaths. States: “Essentially, the IFB ideology inculcated children in sadomasochistic thinking. It taught that love and pain were interconnected and that by hurting you, your father – or your teacher or your pastor – was expressing his love for you.” States on p. 48 that “spankings” in IFB elementary schools “ran the gamut of abuses [of children] from physical to sexual.” On p. 51, states: “...an issue to consider is the IFB’s culture of abject submission of daughters to their fathers and the disturbing sexual undercurrent that ran through it. Thousands of IFB survivors are speaking out publicly now about abuse and have confirmed rampant sexual abuse within IFB homes...” Describes the way IFB leaders utilized “offense-clearing sessions” as a way for those who had violated scriptural rules and IFB doctrine to admit their offenses, including sexual abuse, to those whom they had hurt, the result of which was “to intimidate and shame the victim, especially when she’s female,” and to pressure victims into “offer[ing] the abusers forgiveness... ..as the biblical way to handle being wronged.” Observes that this approach channels victim of sexual abuse towards the offender, rather than law enforcement or child protective services, which inhibits disclosure and reinforces secrecy. Describes her confrontations with IFB leaders in attempts to hold her father legally accountable for sexually molesting 3 of her daughters. Chapter 16 briefly describes her advocacy work on behalf of Tina Anderson, a former member of Trinity Baptist Church in Concord, New Hampshire, who at 15-years-old “had been raped and then ushered out of state [by her church due to her having been impregnated] in an effort to protect the rapist [Ernie Willis, an adult member of the IFB church] from prosecution.” The result was a 47-minute episode, entitled “Shattered Faith,” that was broadcast April 8, 2011, on ABC Television’s “20/20” news program [see this bibliography: Section V.]. In May, 2011, Willis was convicted of forcible rape of Anderson. Contains a bibliography; lacks references.

Zimmerman, Mari West. (1995). Take and Make Holy: Honoring the Sacred in the Healing Journey of Abuse Survivors. Chicago, IL: Liturgy Training Publications, 198 pp.

Zimmerman “is a survivor of [childhood] abuse whose search for spiritual support during her own process of recovery led her to prepare the prayers in this book.” States that the prayer services were “fashioned from the fabric of my own frustration” and are “presented for the purpose of honoring the mystery of God’s presence in a survivor’s experience of healing.” Chapters are arranged to approximate the chronological and topical “sequence of therapeutic milestones in the progression of healing.” Chapters containing prayer services are organized in 3 parts: 1.) “a resource for understanding the magnitude of the mental, emotional and spiritual healing journey of abuse survivors.”; 2.) issues – e.g., predominant gender of offenders and male language for God, and physical touch – and alternatives for a prayer service; 3.) a model prayer service on the topic. The 8 topics are: believing that healing from abuse is possible; shame of lost innocence; service of healing for a congregation that was victimized; accepting God’s forgiveness/reconciliation with God; mourning the loss of the survivor’s childhood; thanksgiving; release and forgiveness; spiritual birth. Includes scriptures to be used, liturgy, litany, responses, intercessory prayer, prayer of confession, and blessing. While not explicitly Roman Catholic, the format and content reflects that religious affiliation. Brief list of resources.

Zucker, David J. (1998). American Rabbis: Facts and Fiction. Northvale, NJ: Jason Aronson Inc., 317 pp.

Zucker is a Jewish rabbi and chaplain, Shalom Park, near Denver, Colorado. The book examines the rabbinate in the U.S. Cites fictional and non-fictional literature throughout the text to illustrate his points. In Chapter 4, “Congregational Rabbis and Their Communities,” pp. 73-98, a subsection, ‘Unique Problems,’ briefly discusses sexuality in the context of rabbis’ relationships with male and female congregants. Observes: “As the Christian clergyman oftentimes is ‘neutered’ by his congregants, so the male rabbi can be psychologically emasculated by his congregants.” Very briefly notes the problem of women rabbis facing unwanted and unwarranted sexual advances and sexual harassment. In Chapter 7, “Women Rabbis,” pp. 143-164, he revisits in greater detail the sexual harassment of women rabbis. Based on a 1993 study, states: “Sexual harassment appears to be rife.” References.